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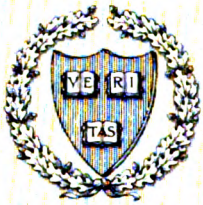

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No. I. Vol. V.

THIRD SERIES.

THE

MILLENNIAL HARBINGER;

CONDUCTED BY

A. CAMPBELL, *Proprietor;*

CO-EDITORS,

W. K. PENDLETON AND R. RICHARDSON,

I saw another messenger flying through the midst of heaven, having everlasting good news to proclaim to the inhabitants of the earth, even to every nation, and tribe, and tongue, and people; saying with a loud voice, Fear God, and give glory to him, for the hour of his judgments is come; and worship Him who made heaven, and earth, and sea, and the fountains of water.——*John.*

Great is the Truth, and mighty above all things, and will prevail.

BETHANY, VA.

PRINTED AND PUBLISHED BY A. CAMPBELL.

1848.

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PREFACE.

As we advance in years, as in ascending a mountain, our horizon enlarges and expands. Observation and experience keep pace with our years, and much that was to us but theory in youth, is matter of fact in riper years. Hence, as we increase in the stores of experience, we more and more admire the wisdom of God, and appreciate, more clearly and satisfactorily, the weakness and the folly of man.

Bible learning, in contrast with human learning, annually rises more in our admiration and esteem; and so it comes to pass that the cause we plead every year rises in our admiration as we become more conversant with the present condition of the "Christian world" and the results of the "Protestant reformation."

Our tour to Europe has greatly enhanced in our convictions the value and the importance of our begun reformation. It is there, that more clearly than in the New World, are seen the legitimate results of all theories of Christian doctrine and sectarian reformation.—Their tendencies are to a meagre formality—a cold and worldly etiquette—a stiff and uncompromising Pharisaism—together with exaggerated views of the importance of partizan *shibboleths*, and the necessity of human measures to adapt Christianity to the wants of the present world.

And yet, judging from the past, one would think that the history of all the Protestant parties in Great Britain, as well as the history of Romanism in Western Europe, and of the Greek Church in Eastern Europe, might suffice to show, that, although they stand in a state of antagonism as respects each other, they are all more or less in antagonism with the simple, beautiful, and divine institution of the kingdom of God, as propounded and developed in the New Testament; and that though they much differ in some respects from each other, they all differ from the original gospel and its institutions.

In piety and morality, the real tests of the virtue of all theories, the differences are much less than those of their creeds. We will cheerfully acknowledge—and would to God we had much more to the same effect to acknowledge!—that Protestant England is greatly in advance of Catholic France; that London is as much more Christian as it is larger than Paris, though the enormities of the former in many respects are equal to those of the latter; and that Edinburgh is as much more Christian than either, as it is in the superior church-going character of its population. Still, with all these concessions, there is, in most points, such a conformity to "the lusts

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of the flesh, the lusts of the eye, and the pride of life," that if all their theories of religious reformation were to be tested by their fruits, we are sorry to be constrained to admit that it would not always be easy to say which of them, as respects spirituality of views and affections, has a very clear and decided superiority.

Some, indeed, may, and, no doubt, will, object to this way of deciding the comparative excellencies of the different professions of Christianity. Still, despite of all that may be said on the other side, we strongly incline to the opinion that the aggregate morality or immorality of a town, a city, or a nation, is the test of its religious creed, just as the general condition of any population is the best test of the genius and character of their political institutions.

But, as the Saviour said, "By this shall all men know that you are my disciples;" and "By their fruits you shall know them," we are sustained in making *benevolence, fraternal affection*, and *good works:* that is, works of kindness and humanity, the only true tests of Christian doctrine and of the sincerity of those who profess it.—Even those who seek to deceive, have always to assume these, and, in some form, practise them in order to success.

But I intend no discussion of this matter here. I advert to these convictions as indicative of the course which, with all our premises before us, we are constrained to pursue. The views of the Bible, Old Testament and New, which we have been now promulging, together with our views of original and modern Christianity, as developed in our five and twenty annual volumes—Christian Baptist and Millennial Harbinger—have been more and more corroborated from year to year, and *more within the last year than in any preceding year* during the quarter century of our periodical labors.

The people every where say, that our exhibitions of divine truth are to them new and strange. They are better judges of what is new in our doctrine and manner of teaching than we are ourselves. We had the attentive audience of Episcopal ministers, Roman Catholic, and of some other denominations. We have heard their opinions from reliable sources, and they all admit that there is in our doctrine and manner of teaching that which was to them new, striking, somewhat rational, and, "*at least, plausible—very plausible.*" One minister, an English Baptist too, a hearer James Henshall and myself in Manchester, England, in the Wesleyan Chapel, filled with some fifteen hundred auditors, arose and in their presence said,—"My friends, I have listened attentively to these brethren from America, and I believe that it is due to my God, myself, and you, to say, that this is the first time that I have ever heard the Bible ex-

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pounded and Christianity set forth in the true Baconian style, according to the true inductive philosophy, and I must think that this method, and the views which we have heard from these gentlemen must command the approbation of all candid and intelligent men. I arise to tender my pulpit to these gentlemen should they pass through my neighborhood in England, and hope that they may do me the honor to occupy it as long as they can make it convenient." Similar testimonials, to the same effect, though none so off-handed and public, accompanied with similar invitations, were made to us. We have, then, good reason, in our judgment, for the conviction that we are, in the providence of God, dispensing a more scriptural development of Christianity than any one now known to us in Christendom, and feel not only more and more confirmed in it, but more determined to contend still more earnestly for it than ever before.

Still we would not have our readers nor the public conclude that we do not think that, in several instances and in some points, certain matters have had an exaggerated importance given to them by over-zealous and less informed brethren—that there has been much mismanagement, also some unchristian developments and speculations promulged amongst us, as well as a too dogmatical spirit displayed on the part of certain writers, editors, and preachers.—We have, indeed, had as little of these as could have been rationally expected amongst so many disconnected and unassociated editors, writers, preachers, and teachers, coming from parties and schools as numerous and as various as all the parties and schools of Protestant Christendom. Had we not had cohorts of other minds well read and better balanced, zealous, indefatigable, and influential, we must have been greatly disappointed or signally defeated. It is all, indeed, the Lord's doing and marvellous in our eyes.

But all we intend at present to say to our readers is—that we commence this volume with as much zeal as we have ever felt in commencing any former one—with more experience, with deeper convictions of the truth of our plea and of the importance of our position, and with much reliance on the wisdom and grace that come from above.

We have yet several letters to publish from Europe, and much to say on European society—English, Scotch, and Continental.—We will resume our regular series of Tracts for the People, Notes on Acts of Apostles, &c. &c.

Our co-Editors will also continue their energies and labors, and

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we cannot but flatter ourselves that, from the developments they have already given of their ability to entertain and edify our readers, and from the approbation of those labors already expressed from so many and so various sources, that the Harbinger will still have stronger claims than before for a more extended patronage—a still larger class of readers, more proportioned to its increased size, its great amount of original matter, and the still more improved style in which it is sent forth to the public. All of which is most respectfully and affectionately submitted by their well known and long tried friend and humble servant,

A. CAMPBELL.

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THE

MILLENNIAL HARBINGER.

SERIES III.

VOL. V. BETHANY, *JANUARY*, 1848. No. I.

COMMUNINGS IN THE SANCTUARY—*No. V.*

"He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty."—Ps. xc. 1.

THERE is a religion of the imagination, as there is a religion of the intellect, or of the heart; for God may be an object of fancy, as well as of reason, or of love. Alas! how many are the gifted souls who dream away the trial-time of life in vain illusions, unawakened to the realities of true devotion. And how earnestly they seek to prolong those visions of ideal beauty, and dwell within those palaces of enchantment which have arisen at their pleasure!

To them this universe is but as a fairy mansion, whose cerulean dome is studded with sparkling gems, and sustained by mountain columns whose capitals are brilliant glaciers of magnificent proportions, and carved with more than Corinthian elegance. To them the sun shines forth through the stained windows of the east, only to sparkle in the dew-drops, or to paint the flowers, or to relieve with light and shade the imagery of earth and heaven; and he sinks into the golden ærial seas of the west, amidst clustered islands, glowing with the tints of the ruby and the amethyst, the fancied residence of perpetual delight. The orbs of the firmament are, to them, the lamps which night suspends to the lofty vault, to cast a silvery radiance over field, and stream, and forest, and increase enjoyment by the charms of variety, and the mysterious wonders of her still and shadowy hours. The whole earth, indeed, to them, is but a magnificent suite of apartments, carpeted with verdure, or paved with marble, and embellished with living pictures. In the vast halls and spacious courts of their abode, the ear is soothed with the melody of birds, and the senses lulled by the murmur of gushing fountains, and the sweet odor of flowers, borne on the wings of

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gentle zephyrs. In its secret cabinets, are treasures inexhaustible of gold, and silver, and precious stones. Its pleasure grounds; its gardens; its groves: its rivers, and lakes, and oceans, filled with the various tribes of animated nature, are created to be admired; and are but varied orders and forms of beauty. In a word, the world, with all that it contains, is, to them, but an exhibition of glory and beauty; an emanation from the Beautiful, which is their Deity and their IDOL. To this alone they offer the incense of their hearts. To this alone they build their altars, not only in the fair fields of Nature, but in the temples of Art. The sculptor, the painter, the musician, the architect, the poet, and the orator, are the true priests of their religion; praise is their only oblation, and pleasure their sole pursuit.

How generally are these the dreams of youth! How often, too, are they the only realities of manhood! How many there are who live merely to cull earth's fading flowers! How many there are who worship at no other shrine than that of an ideal perfection of beauty—a sensual image—a worldly sanctuary—an earthly Zion, out of which the true Jehovah has never shone! With them, a refined taste is the true standard of piety; and an admiration of the works of the Creator, true devotion. Nor is their discernment of moral beauty less acute, or accurate, than their perception of the charms of Nature. They contemplate, with delight, its noble examples; they honor and admire magnanimity and courage; patience and fortitude; benevolence and mercy, and all the moral virtues; but, unfortunately, as they commit the error of thinking piety to consist in a proper reverence for the beautiful in the works of God, so, they imagine that, in morals, to honor virtue is to possess it; and that to admire morality, is to practise it.

A thousand charms, however, cluster around this religion of the fancy, as compared with the barren and undecorated religion of the intellect. Here, calm Philosophy seeks to analyze the organisms of the spiritual system; or prying Curiosity would dissect those outward forms from which all life and beauty have departed. Here minute distinctions; remote discoveries; ingenious speculations, are the grand essentials of both piety and morals. And, while the religion of the fancy would revel in the sun-light which imparts its splendors to earth, and delight to range amidst the charms of a terrestrial home, the religion of the intellect would soar aloft to seek the source of day; and, in the vain attempt to gain superior knowledge, become lost beyond earth's limits, in outer darkness and perpetual winter. It is this religion which inspires that spiritual

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pride which dogmatizes in matters of opinion; and that intolerant bigotry which persecutes in matters of faith. It is this religion which infuses into men the lust of power, and coolly calculates the profits of oppression. Before its tribunal, the rights of conscience are invalid; and the pleadings of the heart are disregarded; for its laws are the speculation of opinionism, and the decisions of its judges are the cold abstractions of a perverted reason. In a word, under its domination to *think* right is to *do* right, and to worship *reason* is to worship GOD.

But oh! that "Lamb as it had been slain"—that form that was "marred"!—that loving heart that was "pierced"!—these sacred memorials of that divine love now spread before us! Surely, it is not *here* that such religions as these can triumph. It is not in the sanctuary of God that we shall either bow in the chambers of imagery, or yield to the idolatry of reason. How poor and weak and valueless do they appear when the heart feels the love of God, and the soul rejoices in the Beloved! How evanescent now the glories with which Fancy may deck her day-dreams! How visionary and false here, are reason's partial revelations of the Infinite! "It is Christ that died; yea, rather that hath risen again"! "It is God that justifieth; who is he that condemneth!" "It is the Spirit that quickeneth; the flesh profiteth nothing." Before the cross of Jesus, the magnificence of earth is vanity, and the power of intellect but pride. And oh! how much have they to unlearn, who have been taught in these schools of error, before they can realize that God's grace is glory; that His foolishness is wiser than men, and His weakness, superior strength!

But oh! my soul, rejoice thou in the Lord and be joyful in the God of thy salvation. The Lord God is "a sun and a shield"—a strong tower of defence to them that trust him. He crowneth thee "with mercy and loving kindness," and satisfieth thee "with good things." He leadeth thee by the "still waters" in the "green "pastures" where he feeds his flock. "He guideth thee in the paths of righteousness for his name's sake." How happy they who are permitted to dwell in the courts of the Lord, and to behold his beauty as he appeareth in the sanctuary! Here shines forever the true lamp of wisdom; here is continually provided the bread of life; here ascends the most acceptable incense; and, behind the veil of outward symbols, we are admitted to bow before the spiritual mercy-seat, overshadowed by the wings of cherubim and the radiant glory of the divine presence. For this is the house of God; the "greater and more perfect tabernacle" which the Lord himself has erected

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for his own abode. It is here he would receive the grateful homage of the heart. It is here that he will meet with those who love him, and hope in his mercy.

And it is here that the deceitful visions of Fancy must be exchanged for the sacred promises of Christian Hope, and that Reason must be subjected to the mysteries of Revelation. And oh! how gainful is that exchange! how blissful that subjection! For Christian Hope admits to scenes more glorious than unaided Fancy ever sketched; and the mysteries of Faith are more sublime than those of Reason. And it is in the unsearchable riches of Christ; in the infinitude of the Divine perfections—the depths of his wisdom; the greatness of his power; the wonders of his redeeming love, that all the faculties of our nature may find their noblest exercise and most illimitable freedom. Here Fancy may range in fields of delight, or rest in bowers of Eden; for Hope and Joy shall lead her to the realms of eternal glory, and where the perfection of beauty shall be enjoyed forever. Here Reason may be borne, on wings of Faith, to know and to admire the mysteries of the universe; while unfailing Love, enthroning the Deity in the heart, consecrates every pursuit; sanctifies every emotion; refines every enjoyment, and brings the whole man, in all the departments of his nature, under the blissful influences of true religion. R. R.

LETTERS FROM EUROPE—*No. XIX.*

My dear Clarinda—WHILE in London, I resolved to make a special visit to Cambridge and Oxford. Indeed, appointments for me to deliver discourses at these great seats of learning had been published before I reached London. But, on learning that it was vacation at both of them, and that Professors and Masters of Colleges, as well as Students, were all adrift and dispersed over the kingdom, I preferred to recruit my health by an excursion to France, and withdraw my appointments to lecture at the Universities.—Still I determined to make a call, if not a visit to them, and to survey both the buildings, the libraries, the lecture rooms, and all that appertained to them, hoping to find some of the Professors or Fellows of some of the Colleges on the ground. It is, indeed, but some sixty or seventy miles rail-road from London to Cambridge, and through as beautiful and as highly cultivated a section of England as any one through which I passed.

On arriving at the University so soon after the inauguration of Prince Albert, the present Chancellor, and after the dispersion of

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the Masters, Professors, and Students, I found matters somewhat in confusion, yet more than enough to engross my attention during my stay. Every thing that the most liberal endowment and the rich legacies of its friends and patrons could bestow on the buildings, the college grounds, the libraries, and apparatus of the University, has been done. The amplitude, neatness, and beauty of the grounds connected with its seventeen colleges; the magnificent public walks, shaded with the most stately and umbrageous elms, amidst green terraces and gently flowing streams of water, skirted with verdant borders and occasional clumps of well assorted shrubbery, lend enchantment to the scenes around the venerable piles of antique buildings which constitute the chief of English Universities. Nothing extrinsic of the institution itself struck me with so much force as the excellent order and style in which the grounds, the trees, the parks, the flowers, and the buildings are kept. I saw not the mark of a knife on tree or shrub, on door, or window, on all the premises of this much frequented and very extensive institution. Not one pane of glass was broken, not one door or window appeared to have been profaned by the unhallowed touch of any insubordinate or reckless knight of the pocket-knife. Certainly, said I to myself, there are no "Yankees" educated at Cambridge.

These remarks, indeed, are mainly true of all the English and Scotch Colleges and Universities. In their preservation and neatness—in their freedom from outrage and abuse, they are more like private residences of well bred and well educated gentlemen, than public seminaries for young men and boys. But from the grounds and exterior circumstances we must hasten to the interior arrangements of this celebrated institution. But in the first place we shall answer a very frequent and common question—What means THE UNIVERSITY OF CAMBRIDGE! It may be of more use and interest to some of our readers to understand something of its organization and character, than to read any thing we could say of its buildings or of their contents.

In the first place, then, we shall define the institution from its own authentic documents:—"The University of Cambridge is a society of students in all and every of the liberal arts and sciences, incorporated (43 Elizabeth, c. 29) by the name of *The Chancellor, Masters, and Scholars of the University of Cambridge.* This commonwealth is the union of *seventeen* Colleges, or societies devoted to the study of learning and knowledge, and for the better service of the Church and of the State. Each College is a body corporate, bound by its own statutes, but is likewise controlled by the para-

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mount laws of the University. The present University statutes were given by Queen Elizabeth in the 12th year of her reign. Each of the seventeen Colleges furnishes members both for the executive and legislative branches of its government. In this assembly, which holds its meetings in the Senate House, all Masters of Arts, Doctors of Divinity, Law and Physic, may vote, who have their names enrolled on its books a sufficient time. The present eligible voters, amount to about 3500.

The executive officers of the University are a Chancellor, High Steward, Vice-Chancellor, Commissary, Public Orator, Assessors, two Proctors annually elected, Librarian, Registrary, two Taxors, two Scrutators, two Moderators, two Esquire Beadles, the University Printer, Library Keepers, Under Library Keepers, School Keeper, and Marshal.

There are ten different orders of persons in each of these seventeen colleges:—1. Heads of Colleges generally: these are Doctors of Divinity. There are but three exceptions in the seventeen colleges. In these they may be only Doctors in Civil Law or Physic. The head of King's College is called *Provost;* the head of Queen's College is called *President;* the heads of all the others, *Masters.*

2. Fellows. These are generally Doctors of Divinity, of Civil Law, or Physic; Bachelors of Divinity; Masters or Bachelors of Arts; Bachelors of Incivil Law or Physic. In all these there are 430 Fellowships.

3. Noblemen Graduates; Doctors in the several Faculties; Bachelors in Divinity and Masters or Bachelors of Arts, Civil Law, or Physic. For the purpose of being members of the Senate, many of them keep their names on the Boards at the expense of from £2 to £4 per annum.

4. Ten Year Men. These are allowed to become Bachelors of Divinity without graduating in the Arts at all, provided their names are kept ten years on the Boards, and that two of these ten years have been spent for the greater part in the University.

5. Bachelors in the Civil Law and Physic.

6. Bachelors of Arts, who are in *statu pupillari*, and pay for tuition, whether resident or not, together with certain other conditions.

7. Fellow-Commoners, generally younger sons of the Nobility, or young men of fortune, who have the privilege of dining at the Fellows' table, whence the appellation originated.

8. Scholars—foundation members of their respective colleges, and who enjoy various advantages—having their commons paid for, their chambers rent free, specific stipends, &c. &c.

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9. Pensioners, who form the great body of the students, who pay for their commons, chambers, &c. and who enjoy generally no pecuniary advantages from their respective colleges.

10. Sizars are generally students of limited means. They usually have their commons free, and receive several emoluments.

The terms or sessions of the University are three per annum. Commencement Day is always July 1st. The candidate for the degree of Bachelor of Arts must have resided *ten terms*, or the major part of such terms. The term in which he enters, and that in which he takes the degree, are both counted in the ten."

But, strange to tell, "*the University confers no degree whatever, unless the candidate has previously subscribed a declaration that he is* BONA FIDE A MEMBER OF THE CHURCH OF England, *as by law established.*"

"In conferring the degree of Doctor of Divinity, it must appear that the candidate had been a Bachelor of Divinity of five years standing, or a Master of Arts of twelve years standing."

Of the seventeen colleges of the University of Cambridge, that of St. Peter is the oldest. It was founded A. D. 1257; and the most recent is Downing College, founded September 22, 1800. Of the whole number of colleges, thirteen were founded by the Church of Rome, and but four by the Church of England. Of these, the first in point of age and standing is *Trinity College*, founded in 1546. I was, therefore, most curious and interested to examine its details. The justly celebrated "Rev. William Whewell, D. D.," appointed in 1841, is Master of this College—the celebrated author of that which I have long regarded the best of the "Bridgewater Treatises." His argument from general physics, or from cosmical arrangements of the material universe, is the fullest and most convincing argument of the seven treatises in proof of the being and perfections of God as developed in material nature.

The Queen, and her illustrious consort, the Prince Regent, sojourned as the guests of Dr. Whewell during the inauguration visit. The Doctor's "grace before meat," written in old Latin and recited at table, which I recollect to have read in the London Times during that grand pageant, did far less honor to his practical theology than did the Bridgewater Treatise to his theoretic.

The arbors for that grand display and the tents were only being *in extremis* when I entered Trinity College and its library. In this splendid collection of choice works of many ages, I saw much to interest me had I a year or two to spend in it. But a mere glance of the eye over its extensive shelves and well assorted folios

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was all that I could allot to it. A peep through Sir Isaac Newton's antique telescope, through which he surveyed the heavens, gave me more pleasure than any thing I saw in Trinity College. To handle, to explore, to peep through this homely telescope, handled and used by him who taught the mechanism of the universe, and who demonstrated its fundamental laws, was the richest feast I enjoyed at Cambridge.

Next to Trinity College, I was most interested in the gorgeous displays of regal pride in King's Church, the richest edifice of its size in Great Britain. All I can say of it here is, that it is after the architectural style and splendor of what is called Woolsey's Hall, in Hampton Court Palace. I had the curiosity to ascend its long winding stairs, and even to place myself on its loftiest summit—a leaden seat on its comb—that I might survey the whole town of Cambridge and all the surrounding country. I sat there alone for almost half an hour, in contemplation not only of the University in its seventeen colleges, covering so great an area—not merely in surveying the city and its entire environs, but in casting a few thoughts over its connexions with the past and future history of England, and with the world that now is, and that which is to come.

How circumscribed is human vision, said I to myself, not only as respects the objects of the scenes around me, but as respects those which the mind itself surveys! How indistinct those in the remoter part of the few miles which I now survey, compared with those immediately around this splendid edifice! How little did the Roman Catholic founders of thirteen of these seventeen colleges, with all their church infallibility, imagine, when founding them and lavishing on them their gold and their silver, that these very colleges should be alienated from their church and converted into mighty engines to demolish her ancient infallibility and omnipotency!—Such, however, is the fact. The Papal schools and colleges, abbeys, priories, monasteries, convents, glebes, parsonages, &c. &c., have all been not only escheated from her dominion, but have become battering rams and engines of demolition against her grossest superstitions and most palpable abominations. Still these institutions are so combined with evils to man, are so much in league with the lusts of the flesh, the lusts of the eye, and the pride of life—so hostile to the letter and the spirit of Bible Christianity, that a man must be as spiritually blind as a bat at noon, if he do not see that the hierarchy which these institutions sustain is as worthy of repudiation and annihilation as that which has been, in its outward and political form, denounced and demolished by him that founded *Trin-*

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ity College,*—(how ridiculous and blasphemous the name!)—the first of the Protestant series of institutions added to, and allied with the Papal colleges baptized into mere Protestantism or reformed Popery.

May not the time come, continued I to myself, when these schools, and the languages, sciences, and arts which they teach, will be redeemed from their servility to a corrupt and corrupting hierarchy, which, like an incubus, oppresses the energies of a great and mighty nation, and holds it as much in abeyance to all that is animal and sensual in fallen humanity, as that hierarchy which, some three centuries since, it reprobated, condemned, and almost unanimously renounced!!

But to return from my musings to the University of Cambridge. From the archives of the University, we learned that the Professors derive their annual salaries from various sources, ancient stipends and modern stipends, paid out of the privy purse, or by government. We could not, however, accurately ascertain the aggregate amount of the salaries from all sources. Compared with American Professors, they are, however, liberally rewarded.

The matriculation fees of new students are paid on the second day of each term on the registering of their names. The fees are as diverse as the rank of the student. Noblemen pay £16, almost $80; a Fellow-Commoner, £12, more than $50; a Pensioner, £5 10s., or $26; and the very Sizer himself pays £1 5s., or $6. On these, however, there is a government tax and the fees of registry.

The tuition is paid quarterly, at the following rates:—A Nobleman pays £10; Fellow-Commoner, £5; Pensioner; £2 10; a Sizer, 15 shillings, or $50; $25, $12,50, and $3 per quarter.

To these are added room rent, attendance, coals, laundress' bills, assessed taxes, and college payments, amounting together to £25; Tuition and these accommodations amount to £35. The cost of boarding for 25 weeks, which is the average time of boarding in college during the three terms per annum, at 16 shillings per week, and the laundress' bill of £5 8s., make the annual expenses at Cambridge over £100, or $500 per annum. This is a fair average of all the seventeen colleges composing the University. Every member of the University pays also six shillings, $1,50, for the annual purchase of books for the public library.

Degrees are not confined to literary merit. "The University sometimes confers degrees without either examination or residence,

* Henry VIII.

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on such individuals of mature age as are illustrious—not, indeed, merely on account of birth, but for services rendered the state or to literature." Thus in America the degree of L.L.D. has been conferred on several distinguished statesmen, without any literary merit whatsoever. But so sworn to the English hierarchy is the University, that she confers no honors on any man, no matter how great his merit or learning, unless he be a *bona fide* member of the Church of England!

The University of Cambridge, by large and liberal prizes, does much to stimulate ambition and to elicit talent. Prizes on foundations of legacies for the purpose, for the encouragement of literature, free and open to competion for the whole University, amount to upwards of £1,500, or $7,260. Three-fourths of this sum are given for classics and English compositions—the remainder for mathematics. Besides this sum there are some $3,400 per annum given by each of the seventeen colleges. Two thirds of this sum is given for the encouragement of classic literature.

Connected with, and under the supervision of one of the colleges, is a grammar school, called from its founder, "*the Perse Free Grammar School.*" The age of admission is 10 years. The term of continuance may be to the age of 18 years. The scholars all pay ten shillings entrance and twenty shillings per annum. Other scholars than "free scholars" are now admitted, and scholars educated here for three years are to be admitted (*coeteris paribus*) before all others to fellowships and scholarships in Caius College.

I have time and space only to note the public buildings, at which I merely glanced, not having time to visit them in detail. The public buildings are:—The University Library, the University Press, the Fitzwilliam Museum; the donation of Viscount Fitzwilliam, a splendid collection of Books, Paintings, Drawings, and Engravings; besides, for its erection and preservation, the gift of some half million of dollars;—the Mesman Museum, holding 248 Paintings and 33 Drawings and Prints; the Cambridge Observatory, in which are a Transit Instrument, of ten feet focal length by Dollond; a Mural Circle, eight feet diameter, and an Equatorial, of five feet in length; also, a magnificent Telescope, of nearly twelve inches aperture, and twenty feet in length, made in Paris, and presented by the Duke of Northumberland, &c. &c.; the Anatomical Museum, the Geological Museum, and the Mineralogical Museum. To these we may add the Botanic Garden, of some four acres; of each of which I cannot, of course, speak particularly. Such is a meagre outline of this grand national institution. But

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of its great utility to the cause of humanity and religion, I cannot speak with much confidence, and shall therefore say nothing. One thing, the disproportion between the outlay and the revenue of good accruing, is most striking and obvious to the most superficial observer. It is all told when I state, that, on descending from the roof of King's Church, and on entering into that room in which worship was performed, all the remainder being unoccupied space, with golden roof and marble floor of some 200 feet long, I found but one hundred and twenty fixed seats, for one hundred and twenty persons only, each having its richly gilded psalter, prayer-book, and candlestick. An organ, a gilded pulpit, and a golden eagle with a Bible on its back, completed its furniture. Here were expended one million of dollars and more for the accommodation of but one hundred and twenty persons; and, from all I could learn, these seats are seldom filled with any kind of worshippers, professional or real. In literature and science we must not think that it is as in religion, a grand display—a gigantic institution, without a corresponding utility.———Affectionately, your father,

A. CAMPBELL.

CHRISTMAS DAY.

As we are again, under the protecting providence of our heavenly Father, in the vicinity of this old and almost universal festival, commonly called *Christmas*, our readers will pardon us if we trouble them with a crumb or two of the old learning we have picked up from the table of "the Fathers," concerning its origin and observance; which, though it may seem hard and crusty, we nevertheless hope will be found digestable and wholesome. It is not unworthy of remark, how ready the human family is to receive unauthorized tradition and to fall into customs and observances, with religious punctiliousness, that have no higher than a human origin or sanction. This proclivity, indeed, is manifested no where so frequently, as in that department of life in which it ought, above every other, to be most scrupulously avoided—to wit, in the customs and institutions of the church. We might array quite a host of illustrations, but the subject of our article must suffice for the present.

Almost every person, in some form, observes this day; yet it does not appear to be generally considered *why* or *wherefore*. The term itself seems to be differently understood, at least differently written. We generally find it written *Christ-mas*, but sometimes simply

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Xmas. The sign of the cross is here put for Christ, by what authority we are not informed. We are inclined to think that it is a mistake arising from the confounding of another festival in honor of the erection of the cross, called *Crouch* or *Cross-mas-day*, and from which the Eastern Church reckoned their religious year. However this may be, Christmas is really intended as the Festival of Christ's Nativity. Its origin appears to have been no earlier than the 4th century. St. Augustine, who lived in the latter part of this century, mentions the anniversaries of the crucifixion, resurrection, and ascension of the Lord, with that of the descent of the Holy Spirit, as the only festivals, supposed in his day to have been introduced by apostolic usage, and therefore sanctioned by the decrees of general councils. He states the fact, however, that in his day Christmas was commonly observed as a festival; but as he denies that it was among the number sanctioned by councils, "there can be no reasonable doubt that it had its rise *after* the Council of Nice," A. D. 325. Besides, the anti-Nicene Fathers make no mention of such a festival; but, on the contrary, not only speak of the importance of ascertaining the day of his nativity with indifference, but rather discourage such efforts as *over-curious*. Clemens Alexandrinus, who flourished about the beginning of the 3d century, and of course before the Council of Nice, after expressing his judgment concerning the years of certain Emperors, in which the Saviour was born, or baptized, or crucified, says: "There are some who *over-curiously* assign not only the year, but also the day of our Saviour's nativity, which they say was in the 28th year of Augustus, on the 25th day of Pachon, (20th of May.) Nay, some of them say that he was born in Parmuthi, the 20th or 21st day, (24th or 25th April.)" Within two centuries, then, of the birth of our Saviour, we discover that there was not only no festival commemorative of the event, but that not even the day on which it happened could be agreed upon.

After Christianity became the established religion, under Constantine, it appears that various new institutions were authoritatively introduced for the benefit of the church; and, among others, we are warranted in including that of Christmas. The oriental Christians for a long time assigned the 6th of January as the date of the advent; and as they supposed his *manifestation* to the eastern Magi and his nativity were on the same day, they, in reference to both these events, called the day *Epiphany*. His baptism was also supposed to have taken place on the same day of the year, and hence this feast was a favorite period for administering this ordinance. On the other hand, the western Christians made a distinction; and whilst they celebrated

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the Epiphany on the 6th of January, fixed the 25th of December for the Nativity. This was said to have been ascertained as the right day by Julian I., who was bishop of Rome from A. D. 337 to 352; but though the authority for this statement may not be the best, it is sufficiently clear that it was not till about the middle of the 4th century that the Western Church set apart the 25th of December as the Festival of the Nativity; and not till a much later period that the Eastern Church fell into the same usage.

It is evident from what we have already said, that the learned are divided upon the certain day of his nativity. Some, indeed, assign the period of the Passover as the true time; others think, and among them Archbishop Usher, the author of our common Bible chronology, that it must have been at the Feast of Tabernacles; whilst to the 25th of December it is reasonably objected, that if, as the sacred historians inform us, the shepherds were watching their flocks by night at the time of his birth, it could hardly have been in the dead of winter. As there are no data whatever, known to us, by which this day can with any certainty be determined, and from the earliest calculations, we find by the extract above given from Clement, a very different period was assigned, than that now agreed upon, we are left entirely to conjecture as to the reason that induced the church to select the 25th of December in preference to all others, and fix upon it as the day of the nativity. Sir Isaac Newton, in his commentaries on the prophecies of Daniel, accounts for the choice of this day, the period of the winter solstice, "by showing, that not only this feast, but most others, were originally fixed at cardinal points of the year; and that the first Christian calendars having been so arranged by mathematicians, *at pleasure, without any ground in tradition*, the Christians afterwards took up with what they found in the calendars. So long as a fixed time of commemoration was solemnly appointed they were content."

Others assign to it a mystical origin; and as the Romans on this day celebrated the festival of *natalis Solis invecti*, or of the Sun's return from the South and passage of the solstice to begin his career north, so they selected this day to commemorate the rising of the Sun of Righteousness to shed life and blessedness upon mortals. The more probable solution, perhaps, is that this feast, being introduced by the Roman Emperor Constantine, when Christianity was made national, was employed to supplant the Pagan festival of the *Saturnalia*. This festival was observed by the Pagans in honor of Saturnus, who is supposed to have reigned over Italy during the golden age of the poets, and was therefore held in the highest ven-

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eration by the superstitious Romans. Nothing could be more natural, than, when Christianity was humbled to the throne of Paganism, Christ should be disgraced by the services of idolatry.—The time of the two festivals is the same, and the ceremonies were originally almost identical. "It was generally believed that during the reign of Saturnus there were no slaves, and the Saturnalia was intended to restore that happy state of things by giving to servants and slaves a complete holiday. They were on this occasion allowed to appear in the dress of free citizens; were waited upon at their feasts by their masters; were free from every kind of service, and enjoyed the most perfect freedom of speech. The whole season was one of universal rejoicing for all the people of Rome, and the city resounded with the shouts, *Io, Saturnalia! Io, bona Saturnalia!* Every body ate and drank plentifully, and invited or visited his friends and relations. It was also customary for persons to make presents to one another on this occasion, and clients presented their patrons with wax candles. Children generally received little figures, which were called *oscilla*, or *sigilla*, from which the last day of the Saturnalia derived the name "sigillaria." During this festival all business, private as well as public, was suspended; no war was commenced; no battle was fought, and no punishment was inflicted on offenders."

We cannot fail to be struck with the great similarity there is between this festival and Christmas, even as celebrated among ourselves—in these days and this land of Protestant degeneracy; but the likeness was far more exact in earlier times than now; and even now, in Rome, than among us Protestants. *We* still have Christmas-holidays, Christmas-gifts, Christmas feastings, invitations, dinners, parties, and revelry. Children are especially privileged to claim their Christmas presents, and even the most devoted to business, public and private, seem constrained to relax and take holiday. Our State Legislatures and the United States Congress suspend their party warfare, and enjoy together, on this occasion, in merry good humor, the Christmas festival. True, much of the fervid and rather bounteous hospitality of former days is now grown out of countenance. The *yule-clog* has been dropt, and the *wassail bowl*, thanks to Temperance Societies, is but little circulated. The days of *eggnog* are now numbered among the *nefasti*, and the *coffin-pie* has lost its significance with its shape. The *Christmas carol*, too, is but seldom heard, and if *Christmas eve vigil* is still kept by a few, the watchers for the dawn remember not that the observance is in honor of the fact, that the Saviour was born while shepherds watched their

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flocks *by night;* but the *mystical representatives of Adam and Eve*, with their mysterial relation, have together passed into oblivion. With us Protestants, too, who believe not in saint worship, St. Stephen's day, St. John's day, and Innocent's day, the 26th, 27th, and 28th of the month, are all forgotten, as in honor of the martyrdom of the proto-martyr, and the disciple whom Jesus loved, and the massacre of the children of Bethlehem by Herod. Still what was said of many of the western nations when this festival was first instituted, may be said with too much truth of many of us even now:—*We have transferred to it many of the follies which prevailed at the Pagan Saturnalia, such as adorning fantastically the churches, mingling puppet-shows and dramas with worship, wild and licentious feasting and merry-making, Christmas jocularity, revelry, and drunkenness.*

With the Church of England and the Lutheran Churches we believe this festival is considered as canonical; but by the Church of Scotland and Dissenters generally it is regarded with no more respect than as a time, which, from the general relaxation of business, may be opportunely embraced for public religious edification. With the Roman Church it is regarded as one of their greatest festivals. Three Masses are said—one at midnight, one at day-break, and one in the morning; and both in the Greek and Roman Churches, the manger, the holy family, &c., are sometimes represented at large. St. Chrysostom teaches us in what consideration it was held in his time in the following passage. After arguing its superior claims from the fact that all other days were made venerable from the fact of the Lord's incarnation, he proceeds:—"But we do not give this festival the preference merely on this account; but because the transaction on this day was, of all others, the most stupendous. For that Christ when once man should die, was a thing of course. But that when he was God he should be willing to become *a man*, is beyond measure wonderful and astonishing. Transported with this thought, St. Paul in rapture exclaims, 'Without controversy great is the mystery of godliness; God was manifest in the flesh.' For this reason chiefly I love and venerate this day, and commend it to your consideration that I may make you partakers of these sentiments. I therefore pray and beseech, come with all diligence and alacrity, every man first purifying his own house, to see our Lord wrapped in swaddling clothes and lying in a manger! Tremendous thought! Oh light of wonder!"

It seems evident from what we have gathered, that this institution is purely human in its origin—not having been generally establish-

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ed until about the middle of the 4th century—that the time at which it is observed is entirely arbitrary, having evidently no certain relation to the event which it celebrates—and that its observance is distinguished mainly by ceremonies no way suited to its nature, but evidently transferred, with a few modifications and additions from the ancient Roman Pagan festival of the Saturnalia. Human in its origin, arbitrary and irrelevant in its time, and Pagan in its ceremonies, it clearly has no claims whatever upon the true Christian. He is at perfect liberty to disregard it at pleasure, and to demean himself without any further reference to it than his own feelings may incline him to. Yet there are one or two suggestions which may not be unimportant to us. It is true, that in some form or other, this day is regarded by most professing Christians. Society is so organized that this cannot well be avoided. The question is natural and useful—If we respect it at all, how ought we to spend it! Certainly, *to the Lord.* If we observe it at all, it is because it is called the *birth-day of our Saviour*, and our rejoicing should be *in him. The good tidings of great joy*, brought by the angel, should be our theme; and with the *multitude of the heavenly host* should we *praise God*, saying, *Glory to God in the highest heaven, and on earth peace and good will amongst men; for to-day was born to us, in the city of David, a Saviour, who is the Lord Messiah!*

W. K. P.

LETTERS FROM EUROPE—*No. XV.*

My dear Clarinda—While on the subject of the Literary Institutions of England, I must not forget the ancient, and venerable, and long celebrated University of Oxford. My visit to it was, indeed, but a call; but while on the spot and its environs, I was diligent to ascertain so much of its past and present condition as I could gather from the best sources of information. In looking especially into the condition and history of Merton College, one of the most ancient and reputable, I learned that this institution was as old as the earlier part of the 13th century; and, like Cambridge, owed its origin to the policy or benevolence of the Roman Catholic community, then in possession of the Western Roman Empire, with but a few small reservations. Merton College was removed from Surrey to Oxford in 1274.

The University of Oxford, governed by two Houses—that of Congregation and that of Convocation; and, like Cambridge, sending two members to the British Parliament, is a corporation of

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nineteen Colleges and five Halls, having on its books a membership of 5,600 persons.

There is some difference between Colleges and Halls. "Colleges are all endowed with estates, and are incorporated bodies. Halls are not so, although some of them have "exhibitions" towards the maintenance of certain students. The Principals or Heads of the Halls receive annual rents for the chambers inhabited by the students, who live at their own expense. The Chancellor of the University has the disposal of the Headships of all the Halls except that of St. Edmund Hall, which is in the appointment of the Provost and Fellows of Queen's College. With respect to every academical privilege, the members of Halls stand precisely on the same footing with those of the Colleges. Their discipline, course of studies, length of residence, examinations, degrees, dress, and expenses, are the same as the Colleges.

Every College and Hall has a governor, whose nominal distinctions vary. They are called in different Colleges, Dean, Rector, Provost, Warden, President, Master, and Principal. The Heads of Halls are called Principals."

"The members of the University may be divided into two classes: those *on the foundation*, commonly called Dependent Members; and those *not on the foundation*, termed Independent Members. The Dependent Members derive emolument from the revenue of their Societies, and on some of them the management and discipline of the whole body devolve.

"The Independent Members consist of such persons as repair to the University for their education and degrees; but who, as they have no claim on the estate of the Society to which they belong, so they possess no voice nor authority in its management; and during their residence in a College or Hall, they are supported at their own expense.

"The Dependent Members, or Members on the Foundation, are as follows:—

"The Head of the College; the Fellows, (called Students at Christ Church;) the Scholars, (called Demies at Magdalen, and Postmasters at Merton;) Chaplains, Exhibitioners, Bible Clerks, and Servitors.

"Under the head of *Members on the Foundation*, may also be included the College Officers, who are chosen from among the Fellows; and some of the servants hereafter mentioned.

"The Head of a College (except in the instance of Christ Church, where the Dean is nominated by the Crown; and Worcester, where

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the Provost is appointed by the Chancellor of the University) is chosen by the Fellows, from those who are or have been Fellows of the Society.

"The qualifications for Fellowships vary in almost every Society. The Fellows are, according to the statutes of the College, or the will of the Founder, elected from certain public schools, and admitted on their arrival in Oxford; or they are young men, who, having studied and distinguished themselves in other colleges, offer themselves as candidates, and are selected by the votes of the Fellows. In some Societies they are confined to the natives of particular counties, or elected from the Scholars; and in others, the kindred of the Founder have peculiar privileges. The Fellows, in conjunction with the Head of the College, are, in all cases, the directors of the internal regulation of their Society, and the managers of its property and estates; and from among this body the Church Preferment attached to every College, is distributed, according to seniority, as a vacancy occurs.

The Scholars are, in a few Colleges, Probationary Fellows; although, in some others, the attainment of a Scholarship is attended with no other beneficial consequence than the receipt of a stated annual sum towards the education of the person who holds it.—Strangers are often perplexed with the terms Scholar and Student, and sometimes apply them indiscriminately to all members of the University. For their information we repeat, that by a Scholar is meant the person who holds the rank above mentioned; and that a Student is one of the 101 members of that name at Christ Church, whose rank is similar to that of Fellow of other Colleges.

"The *Chaplain* has a stipend, and generally chambers and provisions in his College. His duty consists in the performance of divine service in the chapel.

"A *Bible Clerk* performs a different duty in various Colleges, and his stipend, and the fund from which it arises, differ in like manner. He is required to attend the service of the chapel, and to deliver in a list of the absent undergraduates to the officer appointed to enforce the discipline of the college.

Exhibitioners, although not on the Foundation, may be reckoned amongst the Dependent Members, as they receive from particular schools, from the bequest of private persons, or from the colleges themselves, a stipend, which assists in supporting them during their collegiate residence. Many of the London Companies have Exhibitions of this description in their gift.

"The *Servitors* also may be considered as Dependent Members,

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having certain emoluments from their Society, whilst they enjoy all the benefits of a collegiate education.

"In each college one of the Fellows is appointed to superintend its management during the absence of the Head he takes his title from that of the governor of the college, Vice-President, Sub-Rector, &c.

"The Tutors undertake the direction of the classical, mathematical, and other studies of the junior members; they prepare them for the public examinations, and furnish them with advice and assistance in other respects; many of the Undergraduates have also private tutors.

"The office of Dean, (or *Censor* of Christ Church,) consists in the due preservation of the college discipline. He also presents the candidates for degrees in Arts, in the House of Convocation.

"The Bursar receives the rents from the estates and other property belonging to the college; he disburses all sums necessary for the expenses of the Society, and pays the stipends of the Fellows, Scholars, &c. He is generally assisted by another officer, entitled Junior Bursar.

"In colleges that have choirs, the singing clerks, choristers, and organists, may also be reckoned among the Dependent Members.

"The established college servants are the Butler, who has the care of the books in which the names of the members are entered, the college plate, &c., and who delivers out bread, beer, butter, and cheese; the Manicple, who purchases the provisions; the Cook, and the Porter; also, the Barber, or Tonsor, who was formerly of considerable consequence; so much so, that to this day the Vice-Chancellor and Proctors entertain the *Fraternity*, which is an incorporated company, with an annual supper at their apartments. No barber nor hair-dresser can practise his trade in the University unless he be *matriculated*; that is, unless his name be entered in the book of the University, before the Vice-Chancellor, when he takes the oath of *matriculation*.*

* "Every Member of the University, and every person who enjoys the privileges of that body, must be matriculated. The Member, at his entrance, appears before the Vice-Chancellor, describes his rank in life: that is, whether he be the son of a Nobleman, a Baronet, a Gentleman, or a Plebeian, and pays a matriculation fee accordingly. He then subscribes to the XXXIX Articles, and swears to observe all the statutes, privileges, and customs of the University; and, if he be 16 years of age, takes the oaths of allegiance and supremacy. The oath at the matriculation of a privileged person, not a member of any College or Hall, is as follows:—'You shall swear to observe all statutes, privileges, and customs of this University.—You shall further swear, that you will never sue in any cause of yours before the Mayor and Bailiffs of this town, nor answer before them as your Judge, as long as you continue to enjoy the privileges of the University.'"

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"The Independent Members are Noblemen; Gentlemen Commoners, (at Worcester College called Fellow-Commoners;) and Commoners.

"The Noblemen are Peers and sons of Peers of England, Scotland, and Ireland. In proceeding to their degrees, they submit to the same forms, and undergo the same examinations as every other member of the University.

"Gentlemen Commoners are young men of family and fortune, who are educated at their own expense. The fees, &c. of a Nobleman and Gentleman Commoner are higher than those of a Commoner.

"A Commoner is a young gentleman who resides in the University at his own expense.

"It may be proper to observe, that all members of the University are placed on the same footing with regard to discipline, and that neither rank nor riches can, in the slightest degree, tolerate any infringement of the statutes, nor advance their possessors to academical distinctions, in the absence of the real substantial claim of literary merit."

"University Degrees.—The first degree taken in the University is that of Bachelor of Arts: for this a residence of sixteen terms is necessary, Michaelmas and Hilary Terms requiring six weeks', Easter and Trinity three weeks' residence, according to the regulations of the University; for the colleges vary as to the time they require their own members to reside; but in no case can it fall short of the period prescribed by the University. As the term in which any one is matriculated, and that in which he takes his degree, are excepted, and two more are dispensed with by Congregation, the residence may, in point of fact, be stated at twelve terms. The sons of the English, Scotch, and Irish Peers, and the eldest sons of Baronets and Knights, when matriculated as such, and not on the Foundation of any College, are allowed to have their degrees after having completed three years. Previously to admission to this degree, it is necessary to undergo two examinations: the first termed *Responsions;* the second, a *Public Examination.* Responsions must be performed from the sixth to the ninth term inclusive, when the Examination is in the Classics and Logic, or the Elements of Euclid. After entering the fourth year of residence, the candidate must be publicly examined in the rudiments of religion, including a knowledge of the gospels in the original Greek, the Classics, Rhetoric, Moral Philosophy, Logic, and Latin Composition, to which the candidate may add Mathematics and Natural

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Philosophy. If the candidates distinguish themselves, they are placed, according to their merit, in the first, second, third, or fourth class, and their names published. The list, which is alphabetical, points out whether a candidate excelled in the *Literæ Humaniores*, (Classics, &c.) or in the *Disciplinæ Mathematicæ et Physicæ*, (Mathematics and Natural Philosophy,) and it is by no means a rare case to find the same name placed in the first class of both the honorable columns. The fifth class consists of such as have not distinguished themselves in their examination, and their names are not published. The examinations take place in the Schools, before the Examining Masters, who are always gentlemen eminent for their learning. A Bachelor is entitled to his degree of Master of Arts twelve terms after the regular time for taking his first degree, without any further examination. One term of intermediate residence, comprising one and twenty days, is all that is requisite.

"A Student in Civil Law undergoes the same examination as that for Bachelor of Arts, previously to his being admitted Bachelor of Civil Law. The number of terms to be kept for this degree is twenty-eight, which, by *dispensation*, may be reduced to seventeen.

"A Bachelor of Divinity receives his degree seven years from the time of his *Regency*, which is taken out the first *Act* after his Master's Degree. The Act is the first Tuesday in July. No one is entitled to vote in the University until he has taken his Regency.

"A Doctor of Divinity, four years after his degree of Bachelor of Divinity; a Doctor in Civil Law, five years from his Bachelor's degree; a Bachelor in Medicine, one year from his Regency; a Doctor in Medicine, three years after his degree of Bachelor. If the time be completed, the degrees of Bachelor and Doctor may be taken on the same day.

"For the degree of Bachelor and Doctor of Music, no examination in the Schools is necessary, as for other degrees; but the candidates prepare a composition, which, being previously examined and approved by the Professor of Music, is publicly performed in the Music School, before the Vice-Chancellor, and other officers of the University, with such of the members as think proper to attend."

UNIVERSITY DRESSES.

"*Graduates.*—The Doctor in Divinity has three dresses: the first consists of a gown of scarlet cloth, with black velvet sleeves and facings, a cassock, sash, and scarf. This dress is worn on all public occasions in the Theatre, in public processions, and on those Sundays and Holydays which are marked thus (*) in the *Oxford Calendar*. The second is a habit of scarlet cloth, and a hood of the same

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color, lined with black, and a black silk scarf: the Master of Arts' gown is worn under his dress, the sleeves appearing through the arm-holes of the habit. This is the dress of business; it is used in Convocation, Congregation, at morning sermons at St. Mary's during term, with the exception of the morning sermon on Quinquagesima Sunday, and the morning sermons in Lent. The third, which is the usual dress in which a Doctor in Divinity appears, is a Master of Arts' gown, with cassock, sash, and scarf. The Vice-Chancellor and Heads of Colleges and Halls have no distinguishing dress, but appear, on all occasions, as Doctors in the faculty to which they belong.

"The dresses by Graduates in Law and Physic are nearly the same. The Doctor has three; the first is a gown of scarlet cloth, with sleeves and facings of pink and silk, and a round black velvet cap. This is the dress of state. The second consists of a habit and hood of scarlet cloth, the habit faced, and the hood lined with pink silk. The habit, which is perfectly analogous to the second dress of the Doctor in Divinity, has lately grown into disuse; it is, however, retained by the Professors, and is always used in presenting to degrees. The third, or common dress of a Doctor in Law or Physic, nearly resembles that of the Bachelor in these faculties; it is a black silk gown, richly ornamented with black lace. The hood of the Bachelor of Law (worn as a dress) is of purple silk, lined with white fur.

"The dress worn by the Doctor of Music on public occasions is a rich white damask silk gown, with sleeves aad facings of crimson satin, a hood of the same materials, and a round black velvet cap. The usual dresses of the Doctor and of the Bachelor in Music are nearly the same as those of Law and Physic.

"The Master of Arts wears a black gown, usually made of Prince's stuff or crape, with long sleeves, which are remarkable for the circular cut at the bottom. The arm comes through an aperture in the sleeve, which hangs down. The hood of a Master of Arts is black silk, lined with crimson.

"The gown of a Bachelor of Arts is also usually made of Prince's stuff or crape. It has a full sleeve, looped up at the elbow, and terminating in a point; the dress hood is black, trimmed with fur. Noblemen and Gentlemen Commoners, who take the degrees of Bachelor and Master of Arts, wear their gowns of silk.

"*Undergraduates.*—The Nobleman has two dresses; the first, which is worn in the Theatre, in processions, and on all public occasions, is a gown of violet figured damask silk, richly ornamented

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with gold lace. The second is a black silk gown, with full sleeves; it has a tippet attached to the shoulders. With both these dresses is worn a square cap of black velvet, with a gold tassel.

"The Gentleman Commoner has two gowns, *both of black silk;* the first, which is considered as a dress-gown, although worn on all occasions, at pleasure, is richly ornamented with tassels. The second, or undress gown, is ornamented with plaits at the sleeves. A square black velvet cap, with a silk tassel, is worn with both.

"The dress of Commoners is a gown of black Prince's stuff, without sleeves; from each shoulder is appended a broad strip, which reaches to the bottom of the dress, and towards the top is gathered into plaits. The square cap of black cloth and silk tassel.

"The Student in Civil Law, or Civilian, wears a plain black silk gown, and square black cap, with silk tassel.

"Scholars, and Demies of Magdalen, Postmasters of Merton, and Students of Christ Church, who have not taken a degree, wear a plain black gown of Prince's stuff, with round full sleeves, half the length of the gown, and a square black cap, with silk tassel.

"The dress of the Servitor is the same as that of the Commoner, but it has no plaits at the shoulder, and the cap is without a tassel."

University Officers, distinguished by their Dress.

"The dress of the Chancellor is of black figured damask silk, richly ornamented with gold embroidery, a rich lace band, and square velvet cap, with a large gold tassel.

"The Proctors wear gowns of Prince's stuff, the sleeves and facings of black velvet; to the left shoulder is affixed a small tippet. To this is added, as a dress, a large ermine hood.

"The Pro-Proctor wears a Master of Arts' gown, faced with velvet, with a tippet attached to the left shoulder.

"The Bedels are those who walk before the Vice-Chancellor in processions. There are three called Esquire Bedels, and three Yeomen Bedels. The Esquire Bedels, who carry the gold staves, wear silk gowns, similar to those of Bachelors of Law, and round velvet caps. The Yeomen Bedels, who bear silver staves, have black stuff gowns, and round silk caps.

"The dress of the Verger, who walks first in processions, is nearly the same as that of the Yeoman Bedel. He carries a silver rod.

"The Vice-Chancellor seldom walks out without being preceded by a Yeoman Bedel, with his staff.

"Bands at the neck are considered as necessary appendages to the academic dress, particularly on all public occasions."

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Such are the authentic regulations of the great University o Oxford, of which his Grace the Duke of Wellington is Chancellor.

While we accord to these institutions of Oxford and Cambridge much that is wise, and judicious, and venerable, we cannot but think that there is something that savors of weakness, or prejudice, or superstition, if not of all three, in some of their laws and customs. Their literary and religious taste and costume are very similar.—But whence, we must ask, the *beau ideal* of all this consecrated and by-law-established foppery! Can we find it in the canonicals of the ancient schools of the prophets and philosophers—in the sacred vestments of the high priest Melchisedec, or in those of the house and lineage of Aaron! Or are these the meretricious decorations of the mystic lady of the Papal throne, who was "clothed in *purple* and *scarlet*, and adorned with *gold* and *precious stones*, and *pearls*, bearing a golden chalice in her hands"!!

I blame not Kings and Queens for royal robes and vestments—the bridegroom or the bride for a wedding garment; but to see students of nature, of the philosophy of the great universe—Bachelors and Doctors of Divinity, in apparel so theatrically vain and foolish—scarfed and cassocked, gowned and tasseled, hooded and sashed, caps the climax of learned folly and sainted pride. With the change of *fortune* into learning, one might say with Pope of these University fashions—

"Learning in men has some small difference made,
One flaunts in rags, one flutters in brocade;
The cobbler apron'd, and the parson gown'd;
The friar hooded, and the monarch crown'd.
'What differ more (you cry) than crown and cowl!'
I'll tell you, friend, a wise man and a fool!
You'll find, if once the monarch acts the monk,
Or, cobbler-like, the parson will get drunk,
Worth makes the man, and want of it the fellow;
The rest is all but leather or prunello."

These great seminaries commenced, one might say, in the dark ages, when men venerated robes, titles, and livery, more than wisdom, learning, or grace. They were in good keeping with the spirit of the Popedom—with its grimace, genuflexions, and gorgeous ceremonials during the 12th and 13th centuries.† They were,

† Alfred the Great, we learn, coming to the throne of England, and finding the nation sunk into the greatest ignorance and barbarism, not being able to find one man south of the Thames who could interpret the Latin service, invited scholars from all parts of Europe, and established sundry schools; and if he did not absolutely found, certainly repaired and invigorated Oxford College in the last quarter of the 10th century.

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indeed, Papal institutions, and the Protestant Reformation laid its corrective hand upon them as light as possible. Their sympathies with their mother have, therefore, always been in harmony with the spirit of the 5th commandment. Hence the reverence and veneration of some of her greatest masters for the secular glory and mystic theology of Rome are all predominating in some of her colleges, and indicate a strong desire to return to the bosom of Holy Mother. The "Oxford Tracts" are, therefore, all backward to the gates of the mystic city.

True, the spirit as well as the forms of the English hierarchy, so far as it is a state or secular religion, are more Papistical than Protestant, and savor much more of Rome than of Jerusalem. And yet no one can obtain any honorable degree, from Bachelor of Arts to Doctor of Divinity, at either of her Universities, who does not vow a *bona fide* allegiance to her doctrine, discipline, and government!

How illiberal, exclusive, and proscriptive the spirit of a University that knows no merit, that recognizes no genius, no moral worth, no literary eminence, no public service outside the pale of Queen Victoria's church! True to herself alone, she engrosses all her chartered powers; and while indebted to the whole government of the whole empire for protection and support, she honors and rewards ecclesiastically only according to her Thirty-nine Articles and her Rubric.

Bishop Wilberforce, son of the great philanthropist, who, by the way, is likely to be an Archbishop—a very respectable lecturer, though a very insipid, monotonous, and uninteresting speaker, addressed a most imposing audience, last summer, at the University, on the necessity of humility in the pursuit of science. On hearing of this discourse, pronounced in the presence of such an audience, I could have wished that his Lordship had applied the doctrine to that portion of his hearers that advocate the engrossment of all literary and scientific honors to *bona fide* subscribers to the royal creed.

But the Lord Bishop who addressed the Cambridge clergy and literati at its grand commencement last July, gave a very conclusive reason for this provision. His sermon had but three points:—1st. *England is the greatest nation in the world.* 2d. Its greatness is founded upon its Protestant Hierarchy. And, in the 3d place, its Protestant Hierarchy is founded upon its Universities—especially upon the single University of Cambridge, that of Oxford having gone back from its once Protestant faith. Therefore, the practical

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application of the subject was;—England and its church must look well to the prosperity and glory of the University of Cambridge.

This is as good philosophy as was that of another Bishop, who, when asked on what did the heavens rest, answered, 'On the earth;' and when asked on what did the earth rest, answered, 'On the back of a huge tortoise.' A third question brought him to his senses:—And on what does the tortoise rest! Answered, 'I presume upon itself.' I am disposed to think (and I hope there is nothing in it either irreverent or even disrespectful) that his Grace the Lord Bishop, if asked on what did the University of Cambridge rest, must have been as much perplexed as the philosopher who builded his universe upon a mere presumption; for certainly he would not say that the University was founded upon the Church or upon the State, being the basis of both. As little could he say it was founded upon itself.

We American citizens think that England would be much more glorious and respectable if she would abolish her hierarchy and her spiritual Lords, and divorce her Colleges and Universities from their present irrational, proscriptive, and intolerant attitude, and thus make them national and popular, rather than aristocratical and hierarchical institutions.

I visited a much more rational and useful institution at Huddersfield than either of these mammoth institutions, in view of its age and patronage, of which I may say something again. Meantime I presume I have been sufficiently copious in my notices of the two great English Universities; and shall for the present say, Adieu!

Affectionately your Father,

A. CAMPBELL.

REFORMATION.—*No. V.*

In endeavoring to present the basis upon which, in our judgment, the reformation of the existing religious communities should rest, we have stated, by implication at least, two truths which we wish now to consider in their direct relations to each other. These truths are: 1. That the Christian community should be united by the ties of a common Christianity. That there should be one faith, universally received as evangelical, and one all-pervading family-affection, —a bond of perpetual peace. In other words, that all who profess faith in Christ should be united together as one body, having Him alone as their head, and acknowledging a common standard of doctrine and of duty. 2. That, on the otherhand, each individual mem-

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ber of that body, must for himself, at his own responsibility, and at his own peril, in the exercise of the right of private judgment, determine this faith, ascertain this doctrine, and render this obedience.

When these truths are thus placed side by side, they may appear irreconcilable with each other, at least to a mind disturbed and hesitating, in view of the endless dissensions and bitter controveries of the religious world. This contrariety, however, can only be apparent; for there can be no real inconsistency or incompatibility between any two truths in the universe. And that these are truths, is admitted clearly and definitely, at least in theory, by the whole Protestant community. The first, indeed, is an express declaration of scripture; and the second is a necessary implication. For no one can act for himself, unless he first think for himself. And Christianity itself is denuded of all its sanctions and obligations, when man, to whom it is individually addressed, is denied permission individually to believe and obey it.

We candidly confess, indeed, that if the history of Protestantism were to be taken as an exemplification of the true nature and tendency of these principles, which, as we have stated, are among the original and essential features of this portion of Christendom, we should be constrained to admit them as fallacious. For how would it be possible to reconcile with these truths the sectarian antipathies, discords, feuds, and animosities that have prevailed among Protestants;—the divisions, heresies, and endless wars and fightings that have characterized every portion of this wide-spread reformation from Popery? It would seem, almost, at first view, as if, in seceding from Rome, and rejecting that unity which the latter boasts under the sovereign Pontiff, Protestants had plunged into a hopeless state of division; and that the very claim of private judgment itself had been the means in practice, of placing unity of faith or any other unity forever beyond their reach. Could it be shown that such a result was the natural effect of these principles, in their just and legitimate application, there would be no longer any question of their fallacy, or that a blind submission to human dictation in matters of religion and conscience, should be regarded as the only safeguard of Christian faith and Christian unity.

This, however, cannot be shown. On the contrary, it is not difficult to perceive that these divisions have originated from unlawful restrictions of the rights of conscience, and from an intolerant bigotry, which sought, under false pretences, to wrest from the people the privileges of which we speak. And it must surely, by this time, be evident to the whole Protestant world, that it is utterly impossi-

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ble to attain Christian unity by persisting in the course heretofore pursued. This method has produced, indeed, nothing but discord from the time of Carlstadt until now; so that the history of Protestantism is really but the history of partyism; a sad detail of religious strifes; a sickening record of endless litigation at the bar of undecided opinionism.

But if the Protestant world can be convinced that the course which has been pursued results in religious dissensions, there is also another fact of which the same experience may convince them, viz: that all this sectarian animosity and prejudice has failed to prevent entirely a spiritual unity amongst the truly enlightened, liberal, and pious of opposing parties. This fact, fortunately, stands forth in bold relief, and while it demonstrates that unity is not incompatible with liberty of judgment, it proves, still further, that the real tendencies of heart-felt religion are to produce peace and unity, and that whatever creates or perpetuates division, must be opposed to Christianity. When men, who, in the deliberate exercise of judgment, have attached themselves to different religious bodies, are able by the elevating influences of divine truth and love, to rise above the narrow limits of sectarian prejudice, and to embrace each other as children of a common Father, and heirs of a common inheritance, the power of these divine principles is shown to be such, that they require but a fair and open field of action, to gain a complete and glorious triumph.

There is, then, through the influence of divine truth, and in direct opposition to the genius of sectarianism, a union of heart between the pious. Amidst the conflict of parties, the shock of contending creeds, the theological thunders of anathemas, and the fires of persecution, there have been always found some who have alike distinguished with trembling reverence the still, small voice of God himself; and have each pondered in doubt and solicitude, the inquiry—"What doest thou here!" Amidst the interminable debates of partizans, there have been some who have felt as Christians, and recognized the image of the divine object of their affections, even amongst the opposing hosts; and with the tender cares of charity, have sought to heal the wounds which bigotry had inflicted. But this is merely a spiritual union—a secret sympathy. It is an invisible union, while there is, at the same moment, a most visible disunion. It is a star of hope, however, amidst the clouds of the tempest. It is the spirit of God moving upon the face of chaos. It is Christianity itself, struggling amidst the discordant elements of human passion, to bring order out of confusion, and create anew the hea-

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vens and the earth. But is not this mighty spirit to throw off the burden of human crimes and follies? Must it struggle forever in an unequal conflict? However unjustly it may have been once shorn of its strength, is not its power increasing in the prison-house of its foes? And may we not hope to see a visible as there is an invisible unity in the family of God?

There are many who regard such a unity as impracticable. Discouraged with the prospect, they are disposed to 'bear the ills they have,' and seek to convince themselves that no visible union was ever contemplated in the Christian system. They even seek to justify the schisms of Christendom, on the ground that they induce greater vigilance, and serve to maintain purity of doctrine and discipline, and greater activity amongst the religious community. But evil is never justified, because it may, by an over-ruling hand, be made productive of good. Nor is it possible for any one to consider, dispassionately, the express objects and tendencies of Christianity, without perceiving at once that partyism and disscusion are as remote and distinct from these designs and tendencies as earth from heaven. It is in direct opposition to such alienations and divisions, that the Apostle has declared there is ONE BODY, as there is one spirit, one Lord, and one faith; and that he has so earnestly besought Christians to be "of one mind," to "speak the same things," and to have "no divisions" among them. It is in reference to the same matter, that the Lord prays the Father to keep the disciples whom he had given him, that they might be *one*. "Neither," adds he, "pray I for these alone, but for them also which shall believe on me through their word, that they all may be *one;* as thou Father art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." It is by a visible union among Christians alone, that the world can be convinced of the divine mission of Jesus Christ. Christianity, though a spiritual religion, is not such a religion disembodied. It rules the body, as the soul. It has its externals as its internals; its form as well as its power. It must be recognized by its results, and among these there are none more characteristic than unity, peace and good will among men.

In the present effort at reformation, it is this unity which has been chiefly urged upon the religious community. Christian union and intercommunion were the original and ruling thoughts with those with whom this movement began. To produce another schism—to add a new party to those already existing, was abhorrent to their feelings and their principles. It was, indeed, for the very purpose of avoiding this, that they, in the beginning, united with one of the

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principal denominations of the day, after a candid statement of their actual position, and of the basis of union which they approved.—Nor did they ever desire to assume a distinct or sectarian name or character, or to separate themselves from the denomination to which they were thus attached; but rather, in connexion with that body, to labor for Christian union, and the restoration of the simple faith and institutions of the gospel. The reformers separated themselves, therefore, in no case. They were in some cases separated by that body; in others, they outgrew the covert of its sheltering wings.

Through the whole progress of this religious movement, it has ever been maintained, that sects and parties are the great obstacles to the ultimate triumphs of the gospel, and that there is a basis of union upon which all true believers may be united as one body, while, at the same time, there need be no retrenchment of Christian liberty. In short, it has been the great design to urge the importance of the two great truths which we have now under consideration, that there should be unity of faith, and at the same time liberty of private judgment. To reconcile these is a problem which Protestants have been endeavoring to solve for the last 300 years. It is believed that in the principles of the present reformation its solution has been found.

The circumstances in which this movement originated gave to it its character, and directed it almost exclusively to this very question. It was provoked, at first, by a manifestation of the most obstinate sectarian prejudice on the part of several leading denominations; and the virulence with which it has been opposed by the various parties during its progress, has only served to augment the proofs of its necessity, and to continue it in its original direction against the ramparts of sectarianism. Everything derives its characteristics from that which gives it birth. This reformation was born of the love of union, and Christian union has been its engrossing theme. Amidst all the vicissitudes to which it has been subjected, this alone has been its end and aim. Amidst all the storms of sectarian controversy in which it has been cradled and nurtured, it has sought for itself, and proposed to others, as a peaceful shelter, no other home than A COMMON FAITH, founded upon the rock of divine truth, and embosomed in the graceful foliage of *liberty of opinion*. The Lutheran reformation, on the other hand, was occasioned by gross corruptions of the most important *doctrines* of the gospel, as in the traffic of Tetzel and the bold assumptions of Leo, and hence a restless zeal for *purity* of doctrine possessed the early reformers, and spent its energies in theological debates, and in the elaboration of creeds and formularies. The

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same feature has remained prominent in Protestantism to the present hour. There is no question of any thing but *doctrine*. It is a *theory* of religion that justifies or condemns. It is a creed or a confession that makes the saint or the sinner.

There has been, however, in the present effort for union, no desire to depreciate the value of purity of doctrine. But while it has been duly urged that there can be no Christian union, except it be a union in gospel truth, there has been a freedom from that morbid sensibility upon the subject of doctrinal views which has led to so many fine-spun theological abstractions, and created so many divisions by unprofitable and unauthorized inquiry. In adopting the scriptures as the only source of religious knowledge, there is an ample, and the only security for purity of doctrine: in the reception of the simple gospel of Christ there is true evangelical faith; and, in the confession of the great fundamental truth of Christianity, there is a divine basis of union, which can be neither overthrown nor controverted. It is in urging these, as the great fixed principles of union and co-operation, that the present reformation has sought to restore to the church, the true foundation laid by Christ and the Apostles; and while securing an essential unity of faith, to grant a just and scriptural liberty of opinion. But we postpone some further remarks upon this topic, to the following number. R. R.

ACTS OF APOSTLES.

SECTION XI., CHAPTER XVI.—(*continued*)

Analysis.—Tour of Paul and Silas through Syria confirming the churches. Their visit to Derbe and Lystra. The introduction of Timothy to our notice, and his becoming the companion of Paul. Their travels into Macedonia and call at Philippi. Conversion of Lydia and her family. Paul dispossesses a spirit of divination, and is arraigned on the charge of violating the laws. Paul and Silas are whipped with rods and cast into prison. An earthquake and conversion of the Jailor and his family. Their dismissal from prison. Their tour to Thessalonica and erection of a church in that city. Paul is conducted thence to Athens.

41 1 AND he went through Syria and Cilicia, confirming the congregations; and came to Derbe and Lystra; and behold, a certain disciple was there, whose name was Timothy, the son of a

1. "*Son of a believing Jewess.*"—Eunice, daughter of the devout Lois, herself well read in the Jewish scriptures, had, it seems, married a Gentile; and, therefore, the circumcision of her son Timothy had been neglected. Paul, however, whose prudential manner was with the Jew to become a Jew, that he might gain the Jew; desirous to have Timothy well received by the Jews, circumcised him, no doubt with his own consent. The reason assigned for this deed, verse 3d, shows it to have been a mere matter of

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2 believing Jewess, but of a Grecian father; who had an honora-
ble character given by the brethren in Lystra and Iconium.
3 Him Paul would have to go forth with him; and took and cir-
cumcised him, on account of the Jews who were in those places:
4 for they all knew his father, that he was a Greek. And as
they passed through the cities, they delivered to their custody
the decrees, which were determined by the Apostles and Elders
5 that were at Jerusalem. The congregations, therefore, were
confirmed in the faith, and increased in number daily.
6 And they went through Phrygia, and the region of Galatia,
and being forbidden by the Holy Spirit to speak the word in
7 Asia; when they were come to Mysia, they attempted to go to
8 Bithynia; but the Spirit did not permit them. And passing by
Mysia, they went down to Troas.

SECTION XII.

The introduction of the gospel into Macedonia and Thessalonica.

9 And a vision appeared to Paul in the night: There stood a
certain Macedonian, entreating him, and saying, Come over to
10 Macedonia, and help us. And as soon as he had seen this vision,
we immediately endeavored to go to Macedonia; assuredly infer-
ing, that the Lord had called us to declare the gospel to them.
11 Setting sail, therefore, from Troas, we ran directly to Samo-
12 thracia; and the next day to Neapolis; and came thence to Phi-
lippi, which is a city of the first part of Macedonia, and a colony:
And we continued in this city for some days.
13 And on the Sabbath day we went out of the city to the side

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expediency; for "all the Jews," of that portion of the country, knew that her father was a Gentile.

5. "*The churches were confirmed*" in the Christian faith by the decrees of the Apostles and Elders delivered to them in writing as the Apostle, with Silas and Timothy, passed along.

8. "*But the Spirit suffered them not.*"—Many ancient copies add the words "*of Jesus*" after Spirit—"*Spirit of Jesus;*" and Griesbach has placed them in the text. The singularity of the phrase is the principal objection to it, being found no where else in the New Testament. "The Spirit suffered them not" to waste their time in Asia Minor.

9. A vision in the appearance of a Macedonian, inviting him to visit that country.

10. "*We immediately endeavored to go to Macedonia.*"—*We*, that is, Luke, Paul, Silas, and Timothy. This is the first intimation given us in this book that Luke was the companion of Paul. How modest and unassuming!

"*Assuredly inferring that the Lord had called us.*"—It was, then, but an *inference*—not an *oracle*, that sometimes directed the labors of the Apostle and his companions. In writing they were inspired; in the prosecution of their labors they had, in most cases, to act from their own discretion, as we do.

11. "Samothracia," an island in the Ægean Sea, near the Hellespont. Neapolis, a seaport town of Macedonia—Philippi, a chief city of Macedonia. Amphipolis was also a chief city of that part of Macedonia.

13. "On the Sabbath day we went out of the city to the side of the river," (*Strymon.*) There was an oratory—a proseucha, or house of prayer. These were places favorable to devotion, because retired from the noise and business of the world, and because Jewish ablutions were frequently performed at the times of prayer.

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of the river, according to custom, where was an oratory; and sitting down, we spoke to the women that were assembled there.
14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, a worshipper of God, heard the discourse; whose heart the Lord opened to attend to the things which
15 were spoken by Paul. And when she was immersed, with her family, she entreated us, saying, If you have judged me to be faithful to the Lord, enter into my house, and continue there.
16 And she compelled us. Now it came to pass, that as we were going to the oratory, we were met by a certain maid-servant that had a spirit of divination, who brought her owners much gain

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14. Lydia, a lady of Thyatira, a travelling merchant, supposed to be a Gentile, a proselyte of the Jew's religion, heard the word of the Lord with an open and candid heart, and therefore believed. By her proselytism to the Jews' religion the Lord had opened her heart, or thus prepared her to attend to the things spoken by Paul.

15. She was baptized and her household.* These households, it is sometimes argued, do certainly include infants; and it is also sometimes argued that one of them, *oikia*, certainly indicates infants; while *oikos* may mean either infants or adults. These distinctions are false and deceptive; for the very same family is called both *oikos* and *oikia*. The *household* of Stephanus is, verse 16, called *oikos;* and in the same epistle, by the same Apostle, it is called *oikia*, chap. xvi. 15. The last also declares them to be grown persons, and not infants "They addicted themselves to the ministry of the saints"—which is not the work of infants. Indeed, wherever *oikia* is translated *household* in the common version it always means adult persons. Phil. iv. 22. "The saints of Cesar's household (*oikia*) salute you." Were these infants? Again, says Jesus, Matth. x. 36., "A man's enemies shall be they of his household"—*oikiakoi*. Surely these could not be infants. The households baptized are indiscriminately called *oikos* and *oikia*, and, therefore, they may, so far as the original language indicates, have all been adults or grown persons.

But other circumstances frequently decide the character of the *oikos*, or family. Lydia's family is represented in the 40th verse of this chapter as grown persons. "They entered Lydia's house (or family,) and seeing the disciples, they comforted them." The Jailor's family also, mentioned in this chapter, are represented as participating as much in joy as in baptism. He rejoiced *domestically*, or with all his family—*panciki*. When a person rejoices *with all his family*, it imports that they rejoiced with him! To say that he rejoiced *in his household*, would be without sense and without any relevancy to the occasion.

16. "*Possessed of the spirit of divination*"—not a mere ventriloquist, as some interpreters will have it; nor as some others, a *lunatic;* but one who had a Pythonic spirit. Apollo is called Pythius, not for having killed a serpent, called *python*, but one who, because of his cruelty, was called a serpent or python. Apollo was, in his primary character, the inspiring deity of soothsayers and oracles, "especially that of Delphos." A Pythian spirit, or the spirit of Apollo, intimates a *spirit of divination*, or a fortune-teller. And so Luke and Paul understood it. They ordered the spirit to come out of her. It was telling the truth: but the witness being a fortune-teller was no way complimentary to the Apostle; therefore, rather than

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* OIKOS and OIKIA frequently occur in the New Testament—*oikos* about 115 times, and *oikia* about 102 times. They are, with a few exceptions, translated *house*. They are each three times translated *household*.

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17 by prophesying: the same, following after Paul and us, cried out,
These men are the servants of the Most High God, who declare
18 to you the way of salvation. And this she did for several days.
But Paul, being grieved, turned and said to the spirit, I charge
you, in the name of Jesus Christ, to go out of her. And it went
19 out that very hour. But when her owners saw that the hope of
their gain was gone, laying hold of Paul and Silas, they drag-
20 ged them to the market-place, to the magistrates; and having
brought them to the generals of the army, they said, These men,
21 who are Jews, mightily disturb our city; and teach customs,
which it is not lawful for us to receive and practise, being Ro-
22 mans. And the populace rose up together against them; and
the generals tearing off their garments, commanded them to be
23 beaten with rods. And when they had laid many stripes upon
them, they cast them into prison, charging the Jailor to keep
24 them safely. Who, having received such a strict charge, threw
them into the inner prison, and secured their feet fast in the
25 stocks, But at midnight, Paul and Silas having prayed, sung a
26 hymn to God: and the prisoners heard them. And, on a sudden,
there was a great earthquake, so that the foundations of the
prison were shaken: and immediately all the doors were opened,
27 and the bonds of all the prisoners were loosed. And the Jailor,
awaking out of his sleep, and seeing the doors of the prison
opened, drew his sword, and was going to kill himself, supposing
28 that the prisoners were fled. But Paul cried out, with a loud
29 voice, saying, Do yourself no harm, for we are all here. And
he called for lights, and sprung in; and, being in a tremor, fell
30 down before Paul and Silas; and bringing them out, he said, O,
31 sirs, what must I do to be saved? And they said, Believe in the
Lord Jesus Christ, and you shall be saved, and your house.

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have her testimony, he dispossessed the inspiring demon. Demons said to Jesus they knew him to be the Son of God. But he, too, dispossessed them, and thus repudiated their testimony.

The sequel shows that the spirit had departed. The damsel lost her power, and her owners their gain. Incensed against the Apostles, they brought suit against them before the magistrates of Philippi, accusing them of violating the laws of the city. The magistrates were such mercenary functionaries as to give judgment against them; and, after stripping off their garments, sentenced them first to whipping and then to imprisonment.

30. "*What must I do to be saved?*"—The Jailor, either from the testimony of the Pythonic damsel or from something dropped by the Apostle or his companions on their trial and imprisonment, regarded them as messengers of God, shewing the way of salvation; and, therefore, soon as the earthquake occurred, alarmed as to the safety of the prisoners, seized with consternation and dread, exclaimed, "*Sirs, what must I do to be saved?*"—from impending evils.

31. "*Believe on the Lord Jesus Christ and thou shalt be saved and thy house,*" or family. The Apostle and Silas seem to have spoken these words simultaneously, and this gave them still greater effect. It is most probable the Jailor had special respect to the impending temporal evils; and this may be the reason why the Apostle and Silas said, 'And thy family.' They could not mean—that by the Jailor's faith his whole family could be saved, except from temporal evils. But in the answer given the prisoners

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32 And they spoke to him the word of the Lord, and to all that
33 were in his house. And taking them, that very hour of the night, he washed their stripes; and was immediately immersed,
34 himself, and all his. And having brought them into his house, he spread the table before them: and believing in God, with all his house, he was transported with joy.
35 And when it was day, the magistrates sent the sergeants,
36 saying, Dismiss those men. And the keeper of the prison told these things to Paul. The generals have sent that you may be dismissed; now, therefore, go out, and pursue your journey in
37 peace. But Paul said to them, They have beaten us, who are Romans, publicly and uncondemned, and have cast us into prison; and do they now thrust us out privately? By no means: but
38 let them come themselves, and conduct us out. And the sergeants reported these words to the generals. And when they
39 had heard that they were Romans, they were afraid; and they came and comforted them; and conducting them out, requested
40 that they would depart from their city. And, coming out of the prison, they entered into the house of Lydia: and when they had seen the brethren, they comforted them, and departed.

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may have included both—but in order to the gospel salvation. They spoke the word of the Lord not only to himself, but to all that were in his family. Therefore, they were so far advanced in life, whether children or servants, as to be capable of understanding, believing, and obeying the gospel. Consequently his was not a household of infants.

33. "*He took them the same hour of the night, and washed their stripes, and was immediately baptized, he and all his family*"

We are informed in verse 30th that the Jailor brought them out of the prison before he asked the first question. And here we are informed that he washed their stripes—ministered to their comfort. It was while they were out of prison, and at the bath or washing place, that the Jailor and his family were baptized.

34. "*And having brought them into his house, he spread the table before them, and believing in God, he was transported with joy.*" If he rejoiced with all his family, they must have all rejoiced with him.

37. "*Let them come themselves and conduct us out.*"—Paul and his companion, being Romans and honorable men, would have a legal dismission or none. They were too honorable men to be thrust out privately, and thus compelled their persecutors by the Roman law, or, what is the same thing, by the fear of it, to grant them an honorable dismission. Fearful of a suit for false imprisonment, they came and comforted them, and requested them to depart from their city.

40. "*They entered into the house of Lydia.*"—There were brethren in Lydia's household whom they wished to edify and comfort before their departure from Philippi.

PRACTICAL THOUGHTS AND REFLECTIONS.

In Paul's circumcision of Timothy we have a good exemplification of what he means in one of his epistles when he says, "To the Jew I became a *Jew*, that I might gain the Jew." Things that are in themselves indifferent may be so disposed of as best to subserve the interests of the Lord's cause and people.

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In the Spirit's not permitting them to waste their time in Proconsular Asia or Bythynia,but rather to hasten into Europe, we learn how important it is that we be led by the suggestions of the Holy Spirit in his word, in the proper application of our time and labors in the gospel of Christ. It was not because there were none to be converted in Bythynia or Proconsular Asia, that they were thus inhibited; for we afterwards learn that there were churches formed in Bythynia and in Proconsular Asia—such as Laodicea, Colosse, Sardis, Philadelphia, Thyatira, &c. No doubt it was better for the ultimate spread and progress of the gospel that they should proclaim it in Roman colonies such as Philippi, and go on toward Athens, Rome, &c. and leave it to other agents from these places to carry it into other provinces and cities.

Thus it was that the labors of the first heralds of the gospel were arranged. They tarried in Jerusalem to the first Pentecost that they might meet the Jews in their great national conclave. Thus Jerusalem was first filled with the gospel. Then persecution sent them throughout all Judea, and Philip to Samaria. Again God sent him to an Ethiopian officer, who carried the gospel in his chariot to Ethiopia; and that Philip might lose no time by this mission into the desert, a mighty wind from the Lord caught him up and carried him to Azotus, where he found himself in a few minutes, unhurt, and ready for new missions.

If we hear not, in these our times, a Macedonian cry, or a positive inhibition from some angel or spirit, we must nevertheless be governed and guided by the written word, and our own discretion touching the field of our labors, as well as by the calls of our brethren, and the openings of God's providence. For sometimes it is still true, that the voice of the people is the voice and call of God.

Again, in the conversion of Lydia and her household, and in that of the Jailor and his household, we are taught a useful lesson. We are shown that God, in his providence, brings persons and families into his kingdom in different ways. Lydia's heart is gently opened amid favorable circumstances, in the calm serenity of a house of prayer, on the banks of the Strymon; while the more hardened and unfeeling Jailor is shaken by a fearful earthquake, and his whole family with him are frightened into a deep concern. Convulsed by a fearful agony, he is constrained to inquire for light from those whose limbs he had locked, a few hours before, in cold iron. Thus God still works in diverse ways and manners by his word and providence, in bringing sinners back to God, and in sanctifying them by his word and Spirit to himself.

Christianity, from its origin till now, has greatly spread through family influence, and seems to have been furthered much in its career through a natural affection springing out of the hallowed relations of the domestic circle. The mother of the Saviour of the world and the mother of the Harbinger were cousins. Three families furnished seven Apostles, besides other disciples of Christ. There was Simon Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Mary, the wife of Cleophas; the uncle and aunt of Jesus, and their three sons, James, Simon

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Zelotes, and Judas, or Jude; Barnabas, and his nephew Mark, &c! &c.; the households of Lydia, the Jailor, and Stephanas; also, those of Onesiphorus, Narcissus, and Aristobulus. This fact affords much encouragement to heads of families to bring up their children in the nurture and admofition of the Lord. Still the blessing of the Lord is essential in all cases. Adam had a Cain as well as an Abel; Noah, a Ham as well as a Shem; Abraham had an Ishmael as well as an Isaac; Isaac, an Esau and a Jacob; Samuel and Eli had sons of Belial; David had an Absalom as well as a Solomon; and Solomon, the wisest of men and the greatest of kings, was the father of Rehoboam, the weakest of princes and the most despicable of men.

The conduct of Paul and Silas amidst their persecutors at Philippi, is as full of instruction as well as it is illustrative of the character of those honored ministers of Christ. While amid the clamorous and infuriate populace, they presumed neither to reason nor remonstrate, much less to plead the privilege of Roman citizens.—Mobs and tumultuous multitudes have no ear for reason or argument. But every thing is beautiful in its season. When they had cooled down to the thinking and reasoning point, and were seemingly intent on other unbecoming treatment, Paul and Silas sent up their remonstrance and plead their citizenship. Their reputation. too, as servants of Christ, is not forgotten; nay, it is the main impulse and concern in the whole affair. The meekness of the Christian, the dignity of their calling, and their political rights are all remembered, and not one of them is sacrificed, not one of them is overshadowed with the eminent claims of another. It is occasions like these that try men's souls, and give an opportunity to develope themselves. On this account the conduct of Paul and Silas at Philippi, while in prison and while coming out of it, afford us a useful and instructive exemplification of the Christian spirit, of Christian dignity, and of Christian character. Let us, then, in every similar emergency, imitate their shining virtues and follow their noble example.

A. C.

THE DISCIPLINE OF AFFLICTION.

THERE are those in every community where a religious paper circulates, that are afflicted, bereaved of friends, or property, or health, disabled in body, their strength impaired, their spirits failing.—There are those too who are prospered, vigorous in health, increasing in substance, blessed with friends, the good things of this life multiplied about them, the horn of plenty emptying into their lap good things now, and, for aught that appears on the surface, a good time coming.

No one doubts who are the happiest, the most free from trouble now. The afflicted man cannot, of course, be deemed the happy man while actually under the harrow or the pruning-knife of God's fatherly husbandry. Neither is he ever supposed by the world unhappy, that seems to be now eminently prospered. But what will it be in the end! What effect is affliction working upon the afflict-

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ed man! What effect is prosperity working upon the prospered man! If affliction in the one case is softening the heart, leading to reflection and prayer, weaning from the world, loosening one's hold on the earth, making one long for heaven, and inducing the temper of heaven in the heart, and a holy hatred of what is contrary to it, and the love and pursuit of whatever enthrones heaven in the soul, then the afflicted man is the happy man; for he will be so in the end, and his affliction is the necessary instrument to that blessed end, being the discipline employed by God to make him holy.

And if, on the other hand, prosperity is hardening the heart, as it generally does, (for the contrary is the exception,) if it is making one worldly, and selfish, and self-confident, and forgetful of God; if it is making one more earnest for acquisitions in property than for acquisitions in holiness, more eager to be rich than to be good, more bent upon creating and accumulating, than upon distributing for God and religion, then the prospered man is the unhappy man, for he will be so in the end.

It is far from being always what makes us best off now, that is really best for us, but what will make us best off for the future; what is best for our characters; what is best to cure us of our besetting sins; what is best for our religious prosperity; what will most conduce to our growth in grace; what will be most likely to kill the seeds of sin in us, and keep down the weeds of worldliness, vanity, self-love and pride; what will tend to make us considerate and kind, duly regardful of others, and mainly anxious for the glory of God; what will be best for me as an immortal being, on trial for eternity, bound for the judgment, having a soul to be saved or lost; under instant obligation to work out my own salvation with fear and trembling, and to do all that is possible to save others; what, in fine, will make me the best man and the best Christian; the most conscientious, benevolent, and careful in my intercourse with men; the most upright, sincere, and dutiful towards God.

Constituted as men are, it is far from being continued prosperity that is likely to do this, and being blown upon long at a time, or always in life by favorable gales, and wafted along on a prosperous tide of success. But rather is it the blasts of adversity, and the rough handling of affliction and distress. It is one of the truest sayings of one of the sweetest poets and Christians that ever lived—

> "The path of sorrow, and that path alone,
> Leads to the land where sorrow is unknown."

Fallen and depraved as men are, naturally averse from God and good, this must be so. And hence it is affliction of some kind that first leads the most of men in adult life to think upon their ways, to turn their feet unto God's testimonies, and to seek durable riches and righteousness in heaven. It is rare for grown up persons to give the heart to God in the midst of worldly ease and prosperity, before the experience of trouble and trial within and without. And it is still rarer, perhaps, that Christians are brought into the state of freedom from the world and blessed union with God, of eminent holiness and high enjoyment of religion, without passing through great affliction, both inward and external.—*N. Y. Evangelist.*

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MY IMPRISONMENT IN GLASGOW.

SINCE my return to the United States, numerous notices of my imprisonment in Glasgow, and of the alleged causes thereof, have appeared in the American newspapers. A respectable sample of them, we presume, has been forwarded to the office of the Millennial Harbinger. In these we have seen references and allusions to others. Editors, political and religious, "Anti-Slavery" and "Pro-Slavery," have, I learn, very generally noticed the occurrence. Few notices, indeed, from the anti-slavery press have been forwarded to me—at least few have reached my eyes; and of these, none of the violent and uncompromising partizans of immediate abolition.—If any one of this class has at all regretted the proceedings of Secretary Robertson, as I am informed, it is because of the supposed injury they may inflict upon the party. They express no sympathy with me, indeed; but rather think I deserved to suffer for presuming to say that the Bible justified the relation of master and slave in any case whatever.

But amongst anti-slavery men, as well as among all other professions, there are various orders and ranks—various castes and parties, as well as in all of these, gentlemen of various degrees of civilization and refinement. In this promiscuous communion there are, no doubt, Jews and Gentiles, Barbarians and Scythians, Christians and Infidels, of every degree of comparison. Amongst these, therefore, are many highly respectable persons—respectable in every point of view—in learning, talent, political eminence, and Christian excellence. There are, indeed, some of the advocates of immediate and universal emancipation and political equality, who are impersonations of the tyranny of opinionism—as proscriptive, denunciatory, and ultra as can be arranged under any profession of tyranny whatever.

Amongst my own personal acquaintance, indeed, it gives me pleasure to say, that there are zealous abolitionists of as great moral purity, benevolence, and general excellence, as I know in any party or association of men. Amongst this class I may be permitted, I hope, to say that I would give a very conspicuous position to my personal friend Dr. Bailey, Editor of the *National Era*, Washington City, from whose paper of the 18th November, I extract the following notice of the case, as *one* of the most friendly and impartial that I have seen:—

"ALEXANDER CAMPBELL.

"This eloquent preacher has returned to his home, after a stirring tour in Great Britain, of several months. A series of letters from

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him while abroad, several passages in which we have marked for quotation, has appeared in the Millennial Harbinger, his monthly journal.

"We regret, for many reasons, the unfortunate events attending his sojourn in Scotland, and ending in his imprisonment in Edinburgh on the charge of libel. With Mr. Campbell's doctrine relating to the inherent nature of slavery, and his policy respecting the treatment of the evil, we do not concur. More than once we have had occasion to interchange opinions on the subject, through our respective journals; but he has always been a fair and manly opponent. He believes slavery, as existing on the statute book, not only an evil, but a grievous wrong; he contends that there are circumstances in which slaveholding may be excusable, if not justifiable; and, as a Christian, he is opposed to making it a term of church communion Occupying this ground, maintaining it by arguments which tend, we believe, to furnish slaveholders generally with a plea for despotism, and at the same time abstaining from participation in any general system of Anti-Slavery effort, his *position*, in our opinion, is constantly exerting a pro-slavery influence.

"We say, 'in our opinion.' He thinks differently, and never hesitates to state his opinions frankly. Much as we may lament this, deeply as we do regret that the great energies of his mind and the whole force of his position are not thrown in the scale against slavery, assured that it would promote the interests of true religion, the welfare of his country, and honor his name in the judgment of posterity, still we presume not to question his integrity. There is One that judgeth, and His judgment is just.

"Mr. Campbell was met, at Edinburgh, by a severe inquisition into his creed on the subject of slavery. It did not satisfy the anti-slavery public, as might have been expected; and the result was a most disagreeable collision. With the particulars of the controversy we shall not trouble our readers. We do not think the course pursued towards him such as Christianity would justify; nor do we think his defence entirely in accordance with the spirit of the religion whose duties he can so eloquently inculcate. At times he indulged in a tone of sarcasm, which could only be palliated by the bitterness of the provocation, and the suspicion, on his part, (we trust, a groundless one,) that his assailants were making use of the Anti-Slavery sentiment merely to gratify sectarian animosity. The expression in his reply to the challenge of an assailant, on which the libel suit was founded, was, in our estimation, most unfortunate and hasty; but not just ground for an action at law. The legal procedure was harsh, and his imprisonment most discreditable to all concerned in it; and we rejoice that the proper tribunal soon discharged him.

"We cannot sympathize with intolerance. Not one word would we utter, tending to abate the intensity of the Anti-Slavery sentiment in Great Britain—it is an honorable sentiment, springing from the noblest instincts of the human heart. Nor would we have our British friends abstain from the freest expression of their opinions of those influential Americans travelling among them, whose position at home they believe adverse to the interests of humanity. But

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let us respect the *motives* of our opponents; let us not assail their reputation; let us give them all the credit we can in truth; and then, faithfully, but kindly, expose the evil of their position, the fallacy of their reasoning. The mere force of public opinion may overawe the base upholders of a wrong, but it tends only to provoke the spirit of defiance in a bold, well-meaning, self-relying man, who, if in error, is likely to be rooted and grounded in it, by what seems like persecution.

"In justice to Mr. Campbell, we may add, that, having slaves in his posession, he many years ago emancipated them, from conscientious views, as we have always understood him; that he has shown himself a friend to the free colored people in his neighborhood; that his energies and vote were thrown against slavery in the Virginia Legislature, when the question of Abolition was before it in 1832; and we trust that, in the Anti-Slavery movement now about to commence in Western Virginia, where he resides, his influence will be given to the Emancipators."

For these very flattering and kind terms of my friend Dr. Bailey, amidst so much obloquy as I have endured, I cannot but feel grateful; and the more so because I believe them to be sincere and unfeigned; still I must correct some mistakes into which he has fallen, and I think some misconceptious of the affairs alluded to in this notice.

First, then, it was in Glasgow, and not in Edinburgh, that I was imprisoned. Again, it was Dr. John C. Campbell, of this county, who, in the Legislature of Virginia, of 1830, voted in favor of Abolition. Dr. Bailey has some way confounded the part that I acted in the Virginia Convention, called in 1829 and 1830, for remodelling the Constitution of this Commonwealth, with the debates in the House of Delegates, in 1831–32, and also confounds my voting for the "*white basis of representation*" against the *mixed* or *slave basis*, with a vote for the immediate abolition of slavery. These, however, have no moral in them—no argument, *pro* or *con*. They are simple mistakes without meaning and without design.

I read, with much satisfaction, certain extracts from the National Era, in the May Harbinger, on the character of a modern Reformer and of a class of Reformers styled "immaculate, infallible, intoler ant, and implacable." Dr. Bailey draws the character of certain modern reformers with much ability in the collation of New Testament developments which he makes for the purpose. There is an assumed reformer, who, according to Dr. Bailey, would stone one to death for the offence which he himself in another form daily commits; who regards forbearance as utterly repugnant to justice; who represents as a mental evasion the refusal to express an opinion upon any subject touching which he may be interrogated; who co

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demns the feeding of babes with milk as a tame policy. Such a one is scandalized at Paul's saving himself at Athens from the condemnation of the Areopagus, by making a text out of an unknown God—inhibiting from the character of a saint every one that walks not with us; and makes those the most dangerous and mischievous of mankind who do good, but not in our way. But to sum up the whole, the Doctor says of this modern reformer, political, moral, or religious:—"His whole life is marked by the most monstrous inconsistencies. The claim of infallibility for the Pope arouses his most dreadful ire; but exact conformity to his ideas of right, he demands, under pain of the most withering anathemas. Sectarianism he abominates; but in furiously denouncing every man who will not step within the charmed circle of reform to which he belongs, he exhibits his most revolting features. The truth he adores; but he never hesitates to misrepresent or caricature an adversary. Carnal weapons he deprecates; but the malignity which in other cases tortures the body, is poured out with corroding rancor on the spirit of an opponent. The sword he lays aside; but, with a 'tongue set on fire by hell,' scathes and devours whatever crosses his path."

Such is a just portraiture of some of my acquaintance, and from these of this class amongst the advocates of abolition I have suffered more than from any other class of reformers. Although, then, some exceptions taken by the Doctor to my cause during the persecutions of the Scotch Anti-Slavery Society, might savor of the things reprobated by himself, I would not myself at all attribute them to such a spirit, and would not have my readers to impute to him any such aberation from his own very just and correct views above expressed. Still it is my duty to make my real position in this affair as clear and definite as I can find terms to express myself, from the use already made of it by my friends and opponents.

Dr. Bailey expresses dissent from my "doctrine of the inherent nature of slavery." As to my views of the *inherent nature* of slavery, if I understand the expression, I neither said nor wrote any thing in Great Britain; and, therefore, such views had nothing to do with the Anti-Slavery persecution. On this subject I have neither written nor spoken any thing. There is no "inherent nature" comprehended by me in defining my position on this subject. I simply affirm, that to exclude a man from the church of Christ simply for holding property in man for life, or for a term of years, is without any authority from the Bible;—nay, more; that it is a positive departure from, and violation of, both the letter and spirit of revealed religion and morality, whether it be called Patriarchal, Jewish, or Christian. Aboli-

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tionists of all schools affirm that the relation of master and slave, or of master and bond-servant, recognizing property in that bond-servant, is a *sin*, naturally, necessarily, and perpetually. I deny this position. I make the sin, wherever there is any, not in the relation, but in the treatment of the servant on the part of the master, or of the master on the part of the servant. In one sentence, when brought into the Inquisition at Edinburgh, I took the ground that the relation of master and bond-servant was recognized and regulated, but no where abolished in the Bible. Even this much I would not have asserted, had I not been compelled to it by the impetuosity of some ultraists, who would make the mere relation of a *master*, in its Virginia or Kentucky acceptation, without any regard to the discharge of relative duties, a sin to be punished by excommunication.

As to any sarcasm, or "tone of sarcasm," indulged by me, "which could not be palliated but by the bitterness of provocation," in any thing written by me in Scotland; (and, of course, it is something in point that is alluded to,) I confess myself wholly inconscious, and will, therefore, have to request the favor of a specification of it, that I may acknowledge my error. "The expression," adds my friend Dr. Bailey, "in the reply to the challenge of an assailant on which the libel suit was founded, was, in our estimation, most unfortunate and hasty, but not just ground for an action at law." I am pleased with this specification, because I can at once respond to it as specifically as it is made. I must, however, candidly say, that I cannot make out a single sarcasm in the whole of my written or printed correspondence—not even in the words on which the suit was founded. These are—"I say to the Anti-Slavery Society, that I will meet in public debate, *oral* or *written*, any man in Great Britain, whom they may appoint, *either on my position to American slavery, or on the negative of the proposition submitted by Mr. Robertson.*" To this I only added, "I will meet any gentleman whom they may select—even Mr. Robertson himself; provided only, that he be not that Rev. James Robertson who was publicly censured and excluded from the Baptist church for violating the fifth commandment in reference to his mother, of whom I have heard something in Dundee." Is there any impropriety in excepting such a gentleman when there were three Rev. James Robertsons in the Register of the city of Edinburgh, and I had the assurance that one of them was excluded for the reasons assigned—that one of the three was that same James Robertson I was assured, but I did not know whether the Anti-Slavery Secretary was he? Was there any "sarcasm" in put-

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ting the proof upon himself! This was "the head and front of my offending." I am yet to convince that in this there was any sarcasm, or that it was either 'hasty or unfortunate.' Self-respect, as well as the great cause I plead, required that I should have a respectable antagonist.

As to the kind wishes expressed by my highly respected and respectable friend of the "NATIONAL ERA," as to my course in a supposed attempt to new-model the Constitution of this Commonwealth, I can only say that I am unchanged in my views of the real interest of all Virginia—especially of Western Virginia—and, indeed, of all grain-growing states; viz. that slave labor, as it is now, and has long since been managed, apart from all that is affirmed of its demoralizing tendencies, is the dearest and most unprofitable labor that can be applied to our agriculture; and, therefore, it has been for almost a century an incubus on the prosperity and political growth of our ancient dominion. Then all that is necessary to secure its abolition here is to convince slave owners that they are annually waxing poorer and poorer in the aggregate by that species of labor. This done, and they will soon project ways and means for its abandonment. An appeal to the *purse* rather than to the *conscience*, will be much better logic and more puissant rhetoric with the great majority of that class, than all the tracts, and pamphlets, and speeches made by all the professed abolitionists from Georgia to Maine, since the era of the first anti-slavery organization down to the present time.

But having received a few specimens of the manner in which I was treated by the Scotch Anti-Slavery Society all over the kingdom, I must occasionally report a few of their placards, newspaper notices, and general movements in their late crusade.

The following is from the Renfrewshire Advertiser, August 28th, 1847. It was an editorial, issued on my first arrival in Paisley, in one of its most influential journals, a town of some seventy thousand inhabitants. I met, notwithstanding, a very respectable Christian assembly on the Lord's day after its publication; but how much larger it might have been but for this superlatively libellous annunciation no one knows. It was the first editorial in the weekly sheet, and in the following words:—

"BEWARE OF THE MAN-STEALER.

"We beg to warn our readers against countenancing a *Rev.* or Mr. A. Campbell, of Virginia, U. S., who has announced a course of lectures in the Baptist chapel here. He is the apologist of man-stealing in its worst forms—the advocate of all that is monstrous in

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that most monstrous of all systems—American slavery! He blasphemously labors to prove that it is in accordance with the Word of the beneficent Deity. Can Christians lend their countenance to such a man! Can those who profess to follow our Divine Redeemer venture to league themselves with any such as would pervert its plainest dictates, and make of none avail its highest precepts! Let those who feel an interest in the cause of the down-trodden African refuse their countenance to the man who would not only keep them in chains, but who audaciously seeks to pollute the Christian church with the horrible crime of man-stealing, and impiously endeavors to find an apology for it in the blessed word of immaculate Deity.

"Let the liberty-loving, slavery-despising people of Paisley, repel from their precincts with the scowl of their worst displeasure, the apologist of American murderers, and let them show that they despise the advocate of man-stealing all the more, because he comes clothed in the garb of sanctity. Let them imitate the spirit of the glorious American Anti-Slavery poet, Longfellow, who, in words of encouragement to the abolitionist, says—

"Go on, until this land revokes
The old and chartered Lie—
The feudal curse, whose whips and yokes
Insult humanity."

I have no comment to make on this: it speaks for itself. I was, informed by a very well read Attorney, that it was, in the manner and purport of it, in the first degree actionable in law; but I had no idea of taking vengeance into my own hands.

But many anti-slavery men of high standing sympathized with me, and of them I may speak hereafter. The following communication is from a free State, and from very noble freemen in the Lord, and I believe all of them anti-slavery. I, therefore, esteem it due to them, myself, and the Anti-Slavery Society in Scotland, to lay it before my readers. It also speaks for itself:—

WARREN, OHIO, November 24, 1847.

Dearly beloved brother Campbell—Being assembled here from various parts of the State of Ohio, to consult on the interests of the kingdom of Messiah, a matter came before us for consideration, which, though not directly connected with the objects of our meeting, still it weighed heavily upon our spirits, and it has resulted in this communication to you.

We are all engaged, in our humble spheres of labor, in the same cause to which you have devoted your life—the glory of God, in the triumphs of the gospel of his grace. Some of us have been with you in this blessed enterprize for more than twenty years; and all of us have looked with deep interest upon your course, and have rejoiced before God in your abundant, and arduous, and successful labors.

We have sympathized with you for many years in the unjust and frequently violent persecutions of which you have been the object, in consequence of your firm and fearless advocacy of divine truth;

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and also in your domestic afflictions, as, one by one, the members of your family have been numbered with the dead. Though acknowledging a master in no man—though looking up to the great Head of the Church, who possesses "all the treasures of wisdom and knowledge," as our only Lord—yet as a brother in the Lord, to whose talents, and learning, and Christian attainments we owed much, we have felt deeply both joy and sorrow, as we have looked alternately upon your success in your labors, and the adversities which, in the providence of God, you have been called to meet.

Recent events have, however, produced more than a common interest in our minds, and have led to the present address. We allude to the persecution which you were called to suffer during your visit to Scotland, and the severe affliction which visited your family in your absence.

In regard to the latter, we need only to express the deep sympathy which we feel in view of a bereavement so unexpected and so bitter as the death of your beloved and promising son. Within thirteen years five of your children have been laid in the grave.—As parents, and some of us your companions in tribulation, we feel for you, and bear you with us to our merciful High Priest, when we go to the throne of grace. We doubt not that your lively faith has already laid hold of the consolations of the gospel, and appropriated them to the bleeding heart; and while you must necessarily feel bitterly your loss, we trust that these afflictions will enable you still more thoroughly to appreciate the value of that blessed hope, for whose defence against the attacks of Infidelity you have so long and manfully stood forth. We pray also that in your case, as in that of the afflicted Patriarch—when the "end of the Lord" is seen, it will be found that "he is very pitiful and of tender mercy."

In respect to the former, we feel called upon to declare, in view of all the circumstances with which we have been made acquainted relative to the course of Mr. Robertson and his coadjutors in their opposition to you, and persecution of you; and especially in view of the unfair use made of these circumstances, by some of the Anti-Slavery papers in this country;—that after a candid inquiry into the whole matter, we give the most cordial approval to your firm and unyielding stedfastness to principle and resistance of unrighteous opposition. Without regard to the correctness or incorrectness of your positions on the subject of slavery, we do most unhesitatingly avow our admiration of your honest and dignified stand against the ungentlemanly and unchristian attempt to involve you in difficulty and bring you into disgrace in a strange community, because of a difference of opinion on a subject not at all agitated by you, nor in any way connected with your mission. In this, as in your whole course, we rejoice to see a meek and patient, but steady and earnest opposition to unrighteousness: and a faithful attachment to those great principles of truth and righteousness on which the world's salvation depends—and which give not less lustre to the character of their advocate, nor less comfort to his heart, when for their sake he is confined in a prison, than when pleading for them before admiring multitudes, amidst the smiles and cheers of popular applause.

We regret the course of Mr. Robertson. We regret the endorse-

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ment of his conduct in the affair, by the Scotch Anti-Slavery Society. We regret that in such an age as this, in such a land as Scotland, in such cities as Edinburgh and Glasgow, men making such high pretensions to philanthropy, and standing forth as advocates of righteousness, should be induced to furnish so severe a satire upon all their professions as is afforded in the impartial history of their course towards you—beginning with a *disguised* hostility under the mask of friendship, and ending in the illegal imprisonment of an unoffending man. We reprobate their whole course. We look with indignation upon their entire proceedings, as discreditable and disgraceful to the age, to the country, and to the cause to which they are professedly devoted. We approve and admire your patient and firm endurance of wrong; and offer you now, most cheerfully and heartily, this public expression of our sympathy with you and yours, and our full confidence in your manly devotion to truth.

So far as known to us, we but express the unanimous feeling and sentiment of the brotherhood in the State of Ohio. Accept, then, dearly beloved brother, from your stedfast friends and brethren, this imperfect expression of their feelings. May the Lord sanctify to you and yours your afflictions—overrule the designs of evil doers for good—and so direct you in all your movements, that "the name of our Lord Jesus Christ may be glorified in you, and you in him, according to the grace of our God, and the Lord Jesus Christ." Amen!

William Hayden,	Isaac Errett,
John T. Smith,	B. F. Perky,
J. J. Moss,	William Powers,
Harvey Brockett,	Jas. E. Gaston,
A. S. Hayden,	Cyrus Bosworth.

We have sundry other such documents, but none more copious none more happily expressed, none more acceptable in all respects, and none more gratefully and thankfully received than this kind letter, from a region of country in which I have labored almost annually for twenty-six years, and from brethren some of whom have been my-fellow-laborers for a great portion of that time in the cause of Christian reformation. May the Lord multiply to them all grace, mercy, and peace, more and more abundantly!

A. C.

ASIATIC CHOLERA.

The distresses of Europe are causing us to forget the scourge of Asia. The famine in Ireland and Scotland seems to be at our very elbows. Men, women, and children, speaking the same language with ourselves, are dying by thousands for lack of bread. And the end is not yet. Without the merciful interposition of Providence, his work of death may go on for many months. Let there be ano-

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ther harvest like the last, and who will venture to foretell the scenes of the coming year!

But let us turn for a moment to Central Asia, and watch the progress, slow, but resistless, of the king of terrors, in another form. Early in 1846 it was announced that the cholera had commenced its ravages in Khorasan, the eastern province of Persia. About midsummer it reached Toheran, where it swept off ten thousand souls in a few weeks. Going out of this centre of influence and power with a divided force, as from a conquered capital, it took the great roads North, South, and West, spreading desolation and woe along its course. Soon it lays Ispahan under contribution—Bagdad is compelled to yield up seven thousand of its inhabitants, and in the whole pashalic thirty thousand fell before their relentless foe. Tabreez was spared till the 7th October, but then it paid dearly for its reprieve. In forty days nearly seven thousand souls were hurried to the grave. Three weeks later, Oroomiah was smitten by the hand of the same fell destroyer, and two thousand persons shortly became the trophies of its power.

Here the disease was stayed in its westward progress by the mountains of Koordistan; but, with the ready skill of an able General, it changed its line of march and proceeded South, scattering its deadly arrows on every side, and threatened very soon to find a practical pass to Asia Minor and Europe. Indeed, in watching the advance of this formidable enemy, we have been constantly reminded of the tactics of war. It is careful to seize the roads for its lines of communication. It moves forward with solemn and measured tramp, as if in no haste, and yet sure of success. It attacks the great centres of business, as being the stronger points, which are in no case to be left unassailed. When it enters the walks of a populous city, it moves along from street to street, and ward to ward, as if treading upon the rear of a slowly retreating foe. In about forty days its work is done, and it emerges once more into the open country, and pursues its appointed journey.

And whither is it tending! Will it pause upon the sultry plains of Mosul! Will it stop its career of conquests under the walls of old Byzantium! Or will it sweep over Europe, and finish the sad work which famine has begun! And for us there is another question, more interesting still: Will the broad Atlantic arrest the march of this dreaded foe! In 1832 it proved to be no barrier. Will it avail us now! These inquiries are not propounded with the view of exciting premature and groundless fear, but rather that we look the danger in its face, ascertain its nature and extent, and do whatever true wisdom may enjoin. *Boston Traveller.*

CROWNED HEADS OF EUROPE.

A WRITER, in arguing against the union of Church and State, adduces the irreligious character of most of the sovereigns of Europe for the last three hundred years. With the solitary exception of one youth, Edward VI., not one king is found on the English

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throne giving evidence of piety that would be deemed satisfactory in the case of a common man! Of the rest he says:—

If we go no further back than to the times of the Reformation,—which gives us a chance to see the effect both in Protestant and Catholic countries,—what do we behold, during the three hundred years which have passed away? The best royal family which Europe has furnished during that time, has been that of Brandenburg, in Prussia. The next undoubtedly was that of Vasa, in Sweden. Next is that of Oldenburg, in Denmark. The next is that of Orange, in Holland; for although they were Stadholders, and not Kings in name, they were such in reality. But how few of those four Protestant lines of monarchs gave any evidence of being truly religious men! As to the houses of Bourbon, in France, and of Hapsburg, in Austria, who would think of looking to either of them, during the last three hundred years, even for a saint for the Roman Catholic calendar! And what shall I say of the Italian kings! What of the house of Braganza, in Portugal! What of the sovereigns of Spain! Alas! to use the most appropriate word in all the Spanish language, with which to designate them, they were *probrecitos*—poor creatures, all, all.

NEWS FROM THE CHURCHES.

Carroll County, Arkansas, August 23, 1847.

Expecting you would wish to know something of Christianity here, I will just remark, that for seven years we have been pleading the cause of Christianity amidst a flood of persecution, supported by superstition and ignorance until within the last three months we have received some fourteen souls into Christ's church—some from the Methodists, some from the Baptists, and some from the world. We now number 31. We bless the Lord and take courage. On next first day we expect to organize according to apostolic order. Prospects are flattering here.

Having been favored by brethren from a distance with a few numbers of the Harbinger, we have become deeply interested in the work, and accordingly made arrangements for procuring the volume now issuing. You will, therefore, please forward the work to me.

DAVID S. PYLE.

September 2, 1847.

Brother J. T. Hudson and I closed a meeting in Platt county, on Tuesday last. Up to the time of leaving, there were some 12 valuable additions.—The meeting was held at Salem, near brother Steele's, who was present with us. A. H. F. PAYNE.

Fulton, Callaway County, Missouri, Sept. 24, 1847.

I have been preaching in some sections of the county this summer, where there is much prejudice, nevertheless in a few months past I have heard not less than twenty confessions. The Lord reigns and the gospel will triumph over sectarianism, and I rejoice in the simplicity and majesty of the truth, for "it is mighty through God to the pulling down of strong holds." ABSALOM RICE.

Monmouth, Warren county, Illinois, October 1, 1847.

Brother Milton Dodge has been constantly laboring with us in this vicinity for some time. I have attended with him as much as I could. During the last eight weeks of his labors he immersed upwards of fifty persons. On

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last night, October 31, I delivered a discourse from Rom. vi. Twelve valiant soldiers made the good confession. This morning we repaired to Cedar Creek, when eleven of that number were then and there buried with our blessed Lord in baptism; and I believe I have never seen as good a prospect for a great ingathering in the different neighborhoods around us, as at present. Let all the saints praise the Lord for all his mercies!

In 1831 the first congregation was organized in this part of Illinois, comprising eighteen members, who agreed to take God's holy word for their only rule. Now, in Warren and Knox counties alone, we number some six or seven hundred. J. E. MURPHY.

Newport, Giles County, Va., October 12, 1847.

Within the last few weeks we have had some eight or ten additions in this region. The good cause is gradually advancing and steadily gaining upon the prejudices of sectarianism and the infidelity of the world.

We rejoice to learn that Great Britain, the proudest empire on earth, is listening to the gospel of Messiah, and bowing to his sceptre. May the seed sown during your visit ultimate in a copious harvest to the glory of God and the weal of man! Amen. A. B. WALTHALL.

Beech Branch, Owen County, Kentucky, October 15, 1847.

I commenced a meeting at the mouth of Beech Branch, in Owen co., on Saturday before the first Lord's day inst., in connexion with brethren T. H. Stout and J. Edwards. Edwards continued till Sunday evening, Stout till Tuesday morning, and myself till Thursday evening. The result was 7 additions—6 from the Baptists, and 1 from the world, who had been raised a Presbyterian. May the Lord bless the efforts of all who contend for the Bible as the only bond of union and communion among the disciples of Christ! JAMES M'MILLIN.

Holly Springs, Mississippi, October 15, 1847.

We need some good preachers in this country. Do send some here, for the cause needs immediate aid, and, without it, must languish and die, for which I would be sorry. T. N. LOVING.

Groves, Indiana, October 20, 1847.

I have witnessed the confession and immersion of about 115 since the first of July. There have been about 175 additions to the church of Christ within 20 miles of this place, since the first of last June. May the good Lord keep us humble and preserve us blameless till the coming of Jesus Christ! H. R. PRITCHARD.

Elizabethtown, Ky., October 28, 1847.

Brother W. P. Clark held a protracted meeting near this place, at which he had 17 additions—13 by baptism, and 4 united from the Baptists. S. L. HODGEN.

Paris, Tennessee, October 29, 1847.

Since I last wrote you, I have witnessed the obedience of forty-three persons to the cause of the Lord. Brother James Holmes a few weeks past immersed some sixty-eight persons in Bullard county, about sixty miles from Paris. Prospects appear to be brightening for the better, I hope. May we all be faithful until death! JOHN R. M'CALL.

Washington, Pa., November 13, 1847.

Brother Graham was with us a few weeks since, and delivered ten discourses, with which we were much pleased. He did not mention or allude to the sects, but preached the gospel. The result of the meeting was, 14 were immersed. General Hodgens came before the meeting commenced, and was immersed by brother Milligan. HENRY LANGLY.

Danbury, Ct., November 15, 1847.

We have had the happiness of a visit from our excellent, pious, and worthy brother E. A. Smith. Two persons were immersed and added to

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our little body He has sown the seed of the word of life, the which I hope will be productive in after days. He is a laborer in the holy cause of our Divine Saviour, that is of great advantage to both saint and sinner. May the Lord bless our worthy brother wherever the service of our common Lord and Saviour may call him! J. ABBOT.

CALL FROM IOWA FOR EVANGELISTS.

Iowa, November 16, 1847.

To the Editors of the several Christian Periodicals.

Please send us some Evangelists, such as you can recommend, to teach doctrine and discipline We have suffered some by false brethren, though we have had some good men amongst us. We have a good country here, yet we know of no place so destitute of gospel preaching, and sectarianism is growing daily amongst us. All we need is one or two preachers for each county, to organize congregations and state meetings. We need co-operations. As a branch of a tree cannot live detached from the trunk, so it is with us.

From your brethren scattered abroad in Iowa. Come over and help us.

DISCIPLES.

Grassy Spring, Woodford county, Ky., November 16, 1847.

We have just closed a protracted meeting of eleven days, at Grassy Spring, Woodford county, Kentucky. Elders Walter Scott, Wm. Morton and N. W. Payne, were the laborers. Thirty additions by baptism and five by letter—making in all thirty-five additions to the church. Elder Scott was the chief speaker. The great truth upon which he relied was the divinity of Christ. He seemed much imbued with the spirit of love. May the Lord bless the labors of all the holy brethren!

WM. H. WHITTINGTON.

Moulton, Alabama, November 18, 1847.

In a short time past, at the meetings which I have attended, either alone or in company with other brethren, there have been 23 valuable additions to the good cause. BENJAMIN COOPER.

Ellisburgh, November 20, 1847.

The cause is not advancing much in this region. In Onondaga county the prospects are better than they have been for some time. The quarterly and yearly meetings were well attended at Tully and Pompey in September last, and five were added to the Lord—three in Tully and two in Pompey, and two in Cicero about the same time. More love and union seemed to exist among the brethren than had formerly for some time.

I sincerely sympathize with you (though I am a thorough Abolitionist) in your persecution in Scotland by the Abolition Society. Their conduct adds another to the already too long list of witnesses, that people may be very zealous in a theory, in itself good, but in their practice perfectly hostile to their theory.——Yours for the whole truth,

J. MILTON BARTLETT.

Logan, Indiana, November 27, 1847.

The cause is onward. I visited Cass county, Michigan, the last of October, and gained 8 confessions. One who had been a class-leader for some time, but obtained your debate with Mr. Rice, and read it with understanding, comparing it with the Bible, "heard, believed, and was baptized." We preached five days in the Methodist Episcopal Church, and would have done so longer, but the "spirit of fear" betook them, and we were turned out. We organized the disciples, numbering, when we left, 21. We left them under the evangelists R. Wilson and David Miller. We arrived home, Cass county, Indiana, on the 10th instant; visited the Reserve, and gained 6 more from the Methodists. May they walk in the spirit of love, and always abound in the work of the truth!

WILLIAM P. SHOCKEY.

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OBITUARY.

New Orleans, November 4, 1847.

DIED, on the morning of the 26th of August, 1847, of the yellow fever, after a short but painful illness, which she bore with Christian resignation, sister ANN H BATTAILE, at the residence of her brother-in-law, Edward C Payne. During her illness she had all the attention that kind friends and a skillful physician could bestow; but it would not do: Death had marked her for his own. But for her he had no terrors. The faith she had in her Saviour conquered all fear of death. She had for many years lived a Christian life, and died a faithful follower of Christ. What is loss to her friends and relatives is her eternal gain.

On the 31st of August, 1847, of yellow fever, after an illness of only six days, brother JOHN F. SUMMERS. His sufferings were severe, but he bore them with patience. He has left a wife and two little children, and many friends and brethren to mourn his untimely death; but the grim monster knows no distinctions—all are alike his subjects. In the death of brother Summers our little congregation has sustained an irreparable loss. Although a young disciple, (only about 15 months old in the faith,) he was one of our most active and efficient members, his place in the Lord's house always being filled when at all practicable. He was intelligent, zealous, and indefatigable in his duties as a Christian in health; and when stricken down with the disease which terminated his earthly career, as long as sane he rejoiced in the hope. About twelve hours before his death he called us all around him, and told us he was going to leave us, but not to grieve for him, for he was going to Jesus; death had lost his sting; his Saviour had died and had conquered death and him that had the power of it; therefore he feared not to pass through the valley and shadow of death; his hope was strong; he feared no ill. He had but one regret in leaving, and that was the destitute condition in which he was leaving his family; but said he was leaving them in the hands of a merciful God. When requested by sister Summers to compose himself and try to get a little sleep, he would feel better, his reply was that he had no wish to sleep any more here; he was going in a short time to take a long sweet sleep with Jesus; and from this time on continued to fail, until his spirit took its flight from its clay tenement to Abraham's bosom.

On the 22d September, 1847, of the yellow fever, after an illness of 18 days, sister SOPHIA E. CLARKE. sister-in law to brother Summers, aged about 19 years, one of the excellent of the earth. She was also a young disciple, obeyed the gospel about six months since, and up to the commencement of her illness continued zealous in the good cause. When convinced that she too must die, she had all the friends, brethren, and sisters called around her bed, and told them that she was going to leave them. She was anxiously awaiting the summons, and exhorted them all to meet her in heaven. Some were present who had not obeyed the gospel. She urged upon them the importance of doing it without delay. She said she was sorry she had deferred it so long She was anxious to see her dear brother Summers and brother W. R. M'Chesney, who also had crossed the Jordan of death and had entered the promised land. She was never heard to repine, altho' her illness was of three weeks' continuance. Her hope buoyed her up all the while. "Blessed are the dead that die in the Lord!"

A. A. JONES.

Lexington, Missouri, December 14, 1847.

BROTHER CAMPBELL:

Dear Sir—When I wrote the brief notice, a short time since, announcing the death of Lucy-Ann, eldest daughter of brother James S. and sister Jane Muse, who was cut off in the morning of life, just as the amiableness and sweetness of her disposition began to be developed; I little thought

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that it would so soon devolve upon the writer of this humble tribute to her memory, or any one else, to record the death of the mother; but she is gone, and the places that knew her here will know her no more forever, for she was called hence in the noon-day of life, with only a few hours warning: she had been ill but a very few days, and was believed by all to be hopefully convalescent. But we confidently trust the Saviour has taken her to himself, and that she occupies an humble place in that house of many mansions prepared for all his sincere followers, and is now in the enjoyment of that rest that remains for the people of God, as we can with the utmost confidence appropriate to her the promise which says, "Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them." That the deceased was a sincere and devoted follower of the Lord, none who knew her could for a moment doubt; for she possessed in an eminent degree the ornament of a meek and quiet spirit, declared to be of great price in the sight of God: and in her daily walk and conversation exhibited the fruits and graces of the Spirit, discharging the duties that devolved upon her in all the relations of life, in a manner to secure the approbation of all with whom she stood associated, and we doubt not the approbation also of Him to whom we all have to give account. The deceased has left a bereaved husband and five children to mourn their irreparable loss; but we may truly say, that their temporary loss is her eternal gain.

The deceased was a native of Orange county, Va., from whence she removed to Kentucky, and thence to this state; and was in the 37th year of her age at the time of her death, which took place on the 18th ultimo.

B.

Euclid, Ohio, October 30, 1847.

Died, September 23d, MARTIN, son of Elder William Hayden, of Chagrin Falls, Ohio, aged 20 years and 2 days. He was immersed into Christ on the 4th of July, 1843, and his life agreed with the good profession he had made. He was respected and beloved by all that knew him, and his death is an irreparable loss to his parents and friends. But he was willing to depart, being resigned to God's will.

W. S.

Hatlensville, Todd County, Ky., November 1, 1847.

Departed this life on the 28th of October last, in the 42d year of her age, our beloved sister PAMELIA A. DUFFY, consort of Col. Francis Duffy, of Todd county, Ky., after a severe illness of three weeks, which she bore with Christian fortitude. She had been for several years a member of the church, and had lived an exemplary Christian; and died, as she had lived, in the hope of a glorious immortality through our Lord Jesus Christ. She remained sensible to the last, and a short time before she died she called together her family and exhorted them to sustain a Christian character. She was loved and admired by all who knew her, and her loss will be severely felt by her family, the church, and a very numerous circle of relatives and friends.

W. F.

Belle Air, Belmont county, Ohio, December 2, 1847.

Brother Campbell—I am called upon with a full, sad heart, as a last tribute of respect to the memory of him that has fallen, to record the death of my beloved father, JOHN ARCHER, on the 29th day of November, in the 60th year of his age. In the bosom of his family he fell asleep in Jesus, in the full hope of a blessed immortality. He had been a member of the church for more than a quarter of a century, and an Elder for the last twelve years. His seat in the church on the Lord's day was always filled when health would permit. We greatly feel the loss, both in the family and in the church. But we repine not at the dispensations of Him who worketh all things after the counsels of his own will. May we all profit by his exemplary life, and be prepared to meet him in the realms of peace, where

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God himself shall wipe away the last tear of sorrow from every weeping eye, and fill every heart with a joy as pure and lofty as heaven and as enduring as the ages of eternity! R. W. ARCHER.

Several aged and much esteemed and beloved brethren have, during the autumnal months, been called away from the church on earth to that in heaven. Next to Elder John Archer, whom we baptized at an early period of our labors in the cause of reformation, and who has fought a good fight and led a very useful and exemplary life, we place brother CONNER, of Morristown, Ohio, an intelligent, pious, and useful Elder of the church at Morristown. Brother STRICKLER, a most estimable and excellent Elder of the church in Allegany City. These brethren were precious first fruits of the cause of reformation.

To these we must add another very aged and venerable member of the church at Bethany, Va.—brother HENRY JAMESON, aged almost 83 years. He was a long time a member of the Baptist church at Paisley, Scotland, and has been for many years a member of the church at Dutch Fork, Penn., and lately at this place. He was exceedingly zealous for the original order of things in the Christian church, and greatly devoted to what he conceived New Testament Christianity. His descent into the grave was gradual and protracted, so that he enjoyed great composure of mind, self-possession, and the most unwavering confidence in God. I frequently conversed with him during the last month of his life, and never witnessed a more calm, serene, and cloudless departure. He longed for the coming of the Lord, and stipulated with his aged sister wife a signal of triumph which he would give in case he had no language to express it; but he was able to signify by his voice and his hand his triumph over death; and, bidding her adieu, at the long wished-for moment, he turned over in his bed and gave up the ghost. A. C.

PROSPECTUS OF THE

PROTESTANT UNIONIST,

Edited by WALTER SCOTT.

This paper is devoted to the development and advocacy of *Original Christianity* as exhibited on the pages of the New Testament scriptures, unmixed with human traditions or institutions. The Editors will labor to effect that "consummation so devoutly to be wished for"—the union of all Christians upon the foundation of the *Bible alone.*

It will also be their aim to make this an interesting and instructive FAMILY NEWSPAPER; to which end its columns will be constantly enriched with choice articles on Biblical Literature, Science, History, Biography, Missions, the Religious, Political, and Social Condition of Foreign Countries, and other entertaining and useful subjects. The Ladies will receive special attention, a department being reserved for them, which will contain productions of the first minds, generally of their own sex, on the character, duties, and interests of *Woman.* An abstract of Foreign News, and also of Domestic News of striking importance, will be furnished News from the churches, of the Progress of Religion throughout the United States, and in other countries, will also be regularly recorded. In brief, it is the intention of the Editors to make this sheet a welcome visitor to the family circle—a source of entertainment, instruction, and improvement. ☞ Printed on a double medium sheet, and issued every week, at two dollars in advance.

WALTER SCOTT, *Publisher.*

We had penned a paragraph in commendation of this very valuable paper, but are constrained to omit it for want of room.

☞ Several Communications are reluctantly deferred, amongst which is one from MEDICUS. These we hope to insert in our next.

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THE

MILLENNIAL HARBINGER.

SERIES III.

VOL. V. BETHANY, *FEBRUARY*, 1848. No. II.

TRACTS FOR THE PEOPLE—*No. XXI.*

BAPTISM—No. XII.

INFANT BAPTISM.—REVIEW OF BISHOP KENRICK'S TREATISE.

THE Roman Bishop of Philadelphia, in 1843, published "*A Treatise on Baptism, with an exhortation to receive it, translated from the works of St. Basil the Great, to which is added a Treatise on Confirmation,*" with the following motto: "Let a man so account of us as of the ministers of Christ and the ministers of the mysteries of God." 1 Cor. iv. 1. "Philadelphia: M. Tilhian, 61, North Second Street: 1843."

In reviewing the arguments and apologies for infant baptism which have fallen under our notice, we intended to place the most ancient and authoritative treatise on that subject first before our readers; that in reviewing its strong points we should be relieved from the labor of reviewing more modern treatises, as they are generally but a reiteration or new modification of those which have preceded them. We had then purposed to place the celebrated work of Dr. Wall, or that of Peter Edwards, as first on our table But on glancing over the works in my library on that subject, I found the work now before me, from the pen of a Roman Prelate; and although of recent and contemporaneous origin, containing, as it does, the varied ecclesiastic learning of the mother and mistress of all Pedobaptist churches, so far as this rite is derived from them, I concluded that popular judgment and popular taste would give precedence to the Mother Church, and hear her first with all the respect due to her great learning and hoary antiquity.

The Bishops of Rome have a higher reputation for ecclesiastic learning than even the Protestant Prelates of England, whether deserved or not I am not appointed an arbiter to decide; but think, at least, having been the foster parents of infant baptism, they are worthy of precedence.

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Now although the work before us is of recent origin, we must regard it as better and even more learned than works of a higher antiquity; because, superadded to all that Roman Prelates formerly knew on that subject are the experience, reflections, and modern literature of our contemporary Bishop Fenwick.

We shall, therefore, hear him in his own language set forth the foundation on which he places the institution of infant baptism; and, for the sake of future reference, arrange numerically his arguments in proof of his position. First, then, we shall hear from him the doctrine of what he calls the Catholic Church—by which he does not mean the Greek Catholic nor the Protestant Catholic, but the Roman Catholic Church. "The Catholic Church holds that all infants are capable of baptism, independently of the piety or faith of their parents; although the children of unbelievers are not to be baptized against the will of their parents, or in circumstances that expose the sacrament to manifest profanation."* The Calvinistic or Presbyterian Church, or "Calvin and his followers ground the practice of baptizing infants on the principle that the covenant of God is with the faithful and their posterity; whence they restrict it to the children of believers; who, being embraced in the covenant, have a right to receive the sign of association with the visible church." See a discussion on Christian Baptism, by W. L. M'Calla, Philadelphia, 1828.

Concerning this Presbyterian foundation of infant baptism founded on a covenant with the faithful and their posterity, the Bishop only says that it is "gratuitously supposed, and cannot be inferred from the ancient covenant with Abraham and his seed." To which I may add, that this hypothesis is suicidal to the Presbyterian doctrine of election, or, if not, to the church itself. She maintains that the Christian ordinances belong to the visible elect family or church of God, and to none else. Now as she does not believe nor teach that the children of even believing parents are, *as such*, the elect children of God, or regenerated in fact, or in form, or in profession, how can she dispense to them the ordinance of Christ, they not belonging in fact or profession to the elect of God? She never has been able, and I predict never will be able, to reconcile her doctrine of election and her doctrine of grace and the ordinances of grace with her assumption of the Abrahamic covenants; for all the children of Abraham were an elect nation for the same purpose—according to the flesh; and neither infants nor adults were required to believe in any doctrine of grace in order to circumcision.

* Page 125. † Page 124.

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They were circumcised because of fleshly relation, and not because of any spiritual relation to God or Christ. But we have to do at present with Bishop Fenwick of the Roman church in Philadelphia; and now we shall consider his proof of his assumption that all infants, *as such*, whether the offspring of Turk, Jew, Infidel, or Christian, are alike the proper subjects of Christian baptism. His first is—

Logical Argument I. "All of us are by nature children of wrath, being stained by sin. Baptism is the laver wherein sin is washed away. It must, then, be applicable to infants."

Romantic logic! A syllogism of four or five terms, and yet without a middle term! Pope Pius IX., with all his infallibility and liberality, could not consecrate it into a logical or rational argument. It is as if one should argue—'All of us are by nature children of appetite, being impelled by hunger. The table is the place whereat hunger is driven away by those who can eat. The table, then, must be applicable to infants whether they can eat or not.' This is even a better argument than the Bishop's syllogism; for that assumes that baptism is, without any qualification whatever on the part of the subject, the laver wherein sin is washed away! But no well informed man does believe that. To make his argument stand out in all its logical grandeur, it would read thus:—'All of us are by nature children of wrath, being stained by sin. Baptism is the laver wherein the sin of living men is washed away. It must, then, be applicable to infants living or dead.' But we take more interest in his biblical than in his logical arguments. Of these the first is—

Bible Argument, No. I. "Who," says the Bishop, "would venture to deny that they can be saved of whom Christ has said, 'Suffer little children to come to me, and forbid them not, for of such is the kingdom of God!' "

To this argument I have four objections:—

1. It changes the subject of discussion. It is *baptism*, and not salvation, for which the Bishop pleads; and now he talks of salvation, and asks, Who can deny that infants can be *saved*.

2. These children were brought to the Messiah neither for baptism nor for salvation, but for his *blessing*.

3. They were brought to Jesus *before* Christian baptism was ordained; and, therefore, their case can have no logical nor scriptural connexion with baptism.

4. Jesus does not say that the kingdom of God is composed of *little children*; but of such as are, in some respects, *like them*.

The English Hexapla, in all its versions, even including the

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Rheims, has "of such," and not *of them*. The late Polyglott, containing eight languages, which I have just examined, also favors this version. The French version expresses the full sense of them all. It reads in Matth. xix. 13.—Mark x. 14—Luke xviii. 15—*Qui leur ressemblent.* The kingdom of God is of those who *resemble* them. There is not, then, a single version of the New Testament, in either Bagster's Hexapla, or in Bagster's recent splendid Polyglott Bible, containing the Greek, Hebrew, Latin, English, French, German, Italian, and Spanish approved versions, that justifies the Bishop's gloss.

But strange to tell, while the Bishop makes original sin at one time a reason for infant baptism, he quotes with approbation the Abbot of Cluney, who wrote against Peter de Bruis of the twelfth century, pleading the innocence of children as a reason why they should certainly be baptized. The Abbot asks, "How will you any longer *repel innocence from Christ*? Will you snatch children from Christ who embraces children?" Thus the Bishop, in his logical argument, will have original sin, and now will have their innocence a passport to Christian baptism! Surely the legs of the lame are unequal!

A 2d Logical Argument. The Bishop draws his second logical argument from "all scriptural texts which speak of baptism as a washing, a renovation of the Holy Spirit." He says, "All such texts warrant the baptism of infants"—because "they must be washed in the blood of the Lamb from the hereditary defilement." They, therefore, come forth from the font purified, justified, sanctified, having no spot or wrinkle, or any such thing. This is another new variety of the syllogism. If this be proof, I know not what could not be proved by putting a *therefore* after any three assertions

Assertion 1. All scriptural texts that speak of the washing of regeneration, warrant the baptism of infants.

Assertion 2. Because they must be washed in the blood of the Lamb from hereditary defilement.

Assertion 3. Therefore, they come forth from the font purified justified, sanctified, having no spot, wrinkle, or any such thing.

This is another *Roman*tic syllogism, and would be universally smiled at were it not that it comes from a Roman Bishop in Philadelphia. I have only to say, that it assumes that a few drops of water from the finger of priest or layman, (*for Rome admits of lay baptism,*) pronounced with the name of "the Trinity," is equal to the blood of Christ—nay, more than equal to the blood of Christ: for that blood, in its justifying power, requires faith on the part of

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the subject; but water is so much more efficacious that it requires no faith whatever on the part of the subject of infant justification and purification.

Bishop Kenrick is, in some respects, a candid man; and, therefore, he reasons rather awkwardly; for at one time his candor must be sacrificed to his position; at another time, his position to his candor. I will give two very remarkable proofs of his candor:—1st. Contrary to all my antagonists, he admits that infant baptism is not commanded in the commission, and cannot be legitimately inferred from it—"Go, convert the nations, baptizing them," &c. Of both versions of the commission by Matthew and Mark, he observes, "Whether infants should be baptized cannot be inferred with certainty from the words of the commission." He then proceeds to answer the question, 'Why, then, baptize them, if the commission do not authorize it!' He also repudiates the argument from circumcision, and will not use it, as being unworthy of the Apostles to be left to guess at what they should do while acting under a commission from the Lord. We shall hear him on both these points:—

"But then it may be asked, On what authority can they be baptized! If the commission do not regard them, they are necessarily beyond its reach, and the attempt to baptize is an unauthorized measure. I care not to answer with some that the term rendered 'teach,' may be understood of making disciples, and initiating into Christ. Neither shall I allege, as a matter of mere inference, the divine command that each male infant on the eighth day after his birth should be circumcised, and thus incorporated with the people of God: whence, it is said, the Apostles must have understood that infants should be admissible to the Christian rite which supersedes circumcision, especially inasmuch as the children of proselytes are said to have been washed with water, when their parents were admitted to Jewish privileges. I do not at all allow that the Apostles were left to guess their Master's will from any such circumstance, but I maintain that they were instructed by Him in the sacred functions entrusted to them, and were enlightened by the Holy Spirit, that they might not err. The divine ordinance on this point must be learned from their teaching and their acts, as recorded in scripture, or in the want of decisive evidence of this sort, from the teaching and practice of the church which they founded."

This is a very liberal and valuable surrender. Half of our treatises in favor of infant baptism is made up of assumptions connected with the identity of covenants, seals, and churches. Presbyterians of

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every school lay great stress on infant circumcision as a warrant for infant baptism. But Bishop Kenrick, not sworn to Calvinism, is more enlarged in his views of this ancient institution. He, therefore, will not send the twelve Apostles, with Christ's commission in their hands, a-begging for instruction to Abraham, Moses, or the Jews, on the subject of preaching the gospel and baptizing. He intimates a very evident disagreement between his views and those of all the champions of the infant rite with whom I have wrestled on the subjects both of circumcision and the commission. He even inculpates either the learning or the fidelity of Rosenmuller on the word *matheteusate*, found in Matth. xxviii., which means, says he, *to make disciples*. Rosenmuller contends that *matheteusate* may be understood of taking into the number of followers of Christ infants, who are afterwards to be instructed. This the Roman Bishop repudiates, saying—"I do not, homever, choose to rely on this verbal criticism, as the most obvious meaning of the term is to instruct effectually, so as to bring over to the number of disciples and believers those who were strangers to the truth. It is used of a scribe thoroughly instructed in heavenly truth, *matheteutheis*, Matth. viii. 52, and of Joseph of Arimathea, who was instructed by our divine Master, and believed in him. Matth. xxvii. 57. Protestant writers have been led to forced explanations of words of scripture, to sustain the principle that all things necessary for salvation can be proved from it."

Upon this very just and necessary surrender of the commission, our learned Prelate takes occasion to descant upon the value of tradition, and very candidly gives up the whole scriptural argument for infant baptism as imperfect and unsatisfactory.

When any one, on the Pedobaptist ground, tells me that the sacred scriptures on this point are not "*thoroughly conclusive*," I will concur with him in another point, which the Bishop himself seems also to admit,—viz. that the baptizing of infants cannot be "*satisfactorily vindicated*." Here, then, the door is opened for *tradition*. I am sorry to say that, in this respect, the Bishop displays more honesty than some Protestant Pedobaptists: for he at once admits both the need and the importance of tradition, and openly quotes, applies, and confides in it; whereas the Protestants, many of them at least, verbally denounce and abjure tradition, and yet after all, really build on it. Of this we shall, perhaps, give some proofs hereafter, as we have, alas! too many of them. We shall only farther quote this passage, and allow it to speak for itself:—

"Without the aid of tradition, the practice of baptizing infants

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cannot be satisfactorily vindicated, the scriptural proofs on this point not being thoroughly conclusive: yet we do not, on this account, neglect the arguments which it furnishes, and which have considerable force."

But though unable to find any rational or scriptural authority in circumcision or in the commission for infant baptism, the Bishop is resolved, if possible, to maintain it; and seems with fresh spirit to appeal to the households baptized by the Apostles. We shall, then, hear him on his second SCRIPTURAL ARGUMENT:—

"We are challenged to show that the Apostles baptized infants. Had we a detailed enumeration of their ministerial acts, the challenge would be reasonable; but the book styled their Acts contains only some of the chief facts which marked the origin, and proved the divine authority of the Christian church. Yet even there it is said that Lydia 'was baptized and her household,' and the jailor 'was baptized and presently all his family;' and St. Paul testifies that he 'baptized also the household of Stephanas.' It cannot indeed be proved that infants were in these families; but the presumption is that there were, and the general expressions naturally lead us to consider the baptism of all the children as following the conversion of the parent."

Our resolute champion for the infant rite, in his self-respect and candor, is, it appears, in the end of his enumeration o` households baptized, constrained to give up his own argument deduced from them, and to acknowledge that an infant cannot be found in any one of them. So these, too, are abandoned, and his dernier resort is to tradition—ecclesiastic tradition. He, of course, desires to find in the first century or second century some case that would favor the idea. Beginning with Justin Martyr, who flourished about the middle of it, and then proceeding to Irenæus, who flourished at the end of it, he cannot find a clear allusion to it, much less a positive proof of it; for infant baptism is not so much as named in any fragment of ancient tradition during the first and second centuries. No living man can find any allusion to it, or account of it, till in the third century, and even then there is little certain and less indicative that it had obtained in the Christian church so called.

Positive ordinances demand positive proof as certain as divine ordinances require the proof of divine authority. But neither he nor any other man can, from the oracles of God, or from ecclesiastical history, produce any direct positive proof, human or divine, for infant baptism during the first two hundred years of the Christian

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age. We shall hear the Prelate on this subject, and then lay him on our shelf *protempore*:—

"The ancient practice of baptizing infants, of which the origin at any period subsequent to the apostolic age, cannot be pointed out, is the strongest presumptive evidence of their practice.

"St. Justin the Martyr speaks of 'many persons of both sexes, sixty or seventy years old, who from childhood had been devoted to Christ, and persevered in virginity unto that age.' Although the terms employed do not express their baptism in infancy, they certainly afford ground for believing it, for their early instruction in the doctrines of Christ, and their enrolment among his disciples, are easily understood on this hypothesis."

No positive or decisive evidence, but air-built, conjectural, and far-fetched speculations as yet appear; and doubtless if any man could find any thing better, a Roman Bishop might rationally be expected to have it in his possession. Meantime, we are at present engaged with the Bible evidence and arguments deducible from the Christian Scriptures; and having found, in the judgment of the Bishop, "no positive or satisfactory proof," nothing "thoroughly conclusive," either in circumcision, the commission, or in household baptism—nothing in the form of precept, example, or precedent in any portion of the canonical scriptures, we shall next hear one of his neighbors,—

Dr. MILLER of Princeton, "Professor of Ecclesiastical History and Church Government, in the Theological Seminary at Princeton. Philadelphia, 1835: published by J. Whetham."

We prefer Miller to any other American, or even English writer, on this subject, because of his opportunities and position in society and because his calling and profession make it his duty to be in possession of all that is written or of value upon the subject. It will, therefore, exempt me from the necessity of reviewing the sources whence he has derived his arguments—such as Wall, Edwards, Walker, Williams, Parsons, Evans, Wardlaw, Moore, Dwight, &c. &c., and also his own reasonings, and reflections on all the premises. The Doctor, too, is as venerable for his years as for his learning; and after him we shall find little to interest us in other writers, though courtesy and popular opinion may require us to notice some of them.

Dr. Miller had the subject long before his mind, and has greatly concentrated the arguments commonly used, besides adding his own profound speculations on the premises. We shall, therefore, hea him with attention, exa mine him with care, and object to his views

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with all becoming candor and respect. I have only farther to premise a single regret as to the Doctor's style of treating the subject. It is not that his style is too obscure, diffuse, or inelegant; but because it is too dogmatical, positive, and somewhat *ex cathedral*.

I am sorry to have to except to the statement of the case in issue, on the very opening of his first discourse on the direct evidence in favor of *infant* baptism. He may, indeed, without any evil intention, have done this; but it is peculiarly unfortunate for himself and his reader, who are likely to be deceived by the error and seduced into much false, or, at least, irrelevant reasoning. His statement is in the following words:—"It is well known that there is a large and respectable body of professing Christians among us, who believe and confidently assert that baptism ought to be confined to *adults;* who insist that when professing Christians bring their *infant* offspring and *dedicate* them to God, and receive for them the *washing of sacramental water* in the name of the Father, &c. &c., they entirely pervert and misapply an important Christian ordinance.*" I have placed certain words in this quotation in *italics*, that the reader may pause and reflect upon them, and ask himself, *Is this the true statement of the controversy?* We are free to confess that it is not a true statement of the case. There is no denomination of Baptists in Christendom, known to me, that teaches that baptism ought to be confined to *adults*, or that minors, or even *young children*, should be debarred from it. It is not a question about adults and minors, adults or infants. I have baptized many *infants* in law and young children in years, and so I presume have many others technically called Immersionists or Baptists. Dr. Miller makes it a question of *years*—with us it is a question of *faith*. It is not about nonage or adult age, but about intelligence and belief. He pleads for a baptism without faith in the subject, without the power to make a profession of it. We argue for a baptism preceded by a profession of faith on the part of the subject. This is the real issue—the one assumed by him is a false issue.

The Doctor's statement is also characterized by unscriptural terms—such as "washing of sacramental water," "*dedicate* our infant offspring." How can that be "sacramental water" to one ignorant of a sacrament? How is baptism a sacrament? Whence came these barbarous terms? And how can one be washed with a dew-drop on the face, or with a moistened finger? Does not the Doctor wholly misconceive the ordinance of dedication? Neither circumcision among Jews, nor baptism among Christians was, under

* Page 14.

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any dispensation, regarded or called "*dedication.*" Neither *dedicate* nor *dedication*, though often occurring in the Bible, is once found in the sacred scriptures applied to *persons*, but always to *things*. Can parents dedicate their children to the Lord! In what way? By what authority?

The dedication of children as soon as born, is of equal authority with the Roman custom of making *saints* of very great sinners so soon after their death as their faults are forgotten. Can the ceremony of giving a name to a child change its position to God, his church, or the human race! And if so, by what authority!

"We are bound," says the Doctor, "to bring our infant seed in the arms of faith and love, and present them before the Lord, in that ordinance which is at once a seal of God's covenant with his people."*

If infant baptism or affusion be a seal of a covenant, where is it so stated, and what is the *covenant* into which children enter, and what does baptism seal to them! These are questions which Dr. Miller, I am sure, never can answer with any rational or scriptural authority. God affixes no seal to blank covenants, nor to any covenant he does not make good. What do the infant seed of Pedobaptists show or possess of covenanted mercies not enjoyed by others!

But the Doctor says, "We have no doubt that the visible church" [who ever saw an invisible church!] "is made up not only of those who personally profess the true religion, but also of their children."† His reasons for this faith are—1st. "*Because in all Jehovah's covenants with his professing people, from the earliest ages and states of society, their infant seed have been included.*" Page 15.

Query—Are they born into it, or circumcised into it, or baptized into it! If they are born into it, then natural birth is the door into both the church and the world. They enter both at once. But if circumcision was the door, or baptism the door, then Adam, Abel, Enoch, Noah, Melchisedec, nor any saint, for two thousand and eighty-three years, ever got into the church. The Doctor's hypothesis is a *lusus naturæ*, or a *lusus mentis*, or a rank delusion. Circumcision was the door into the church, or it was not. If the door into the church, then no one entered it for two thousand and eighty-three years. If it was not, then baptism being, according to the Doctor, its substitute, is not the door. The Doctor's logic or theology must fail, or, perhaps, both, to extricate him out of this dilemma.

The covenants made with Adam, Noah, and one of those made

* Page 15. † Page 15.

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with Abraham, had respect to their whole seed, good and bad. But no such covenant could, by any possibility, be an *ecclesiastic* one. Because an *ecclesiastic* covenant, as the term imports, respects those selected, or *called out*, and a covenant that takes all a man's seed, as did that with Adam, Noah, and the covenant of circumcision made with Abraham twenty-four years after the "covenant concerning Christ," never could be a church covenant. Hence the facts of the Bible, and its technical terms, alike with common sense, excommunicate the Doctor's reasonings beyond the pale of reason and philosophy.

But there is another radical aberration in the Doctor's mind, as it appears to me, on the subject of "covenants made with professing people." If the covenant be made with *professsing* people *as such*, then, they can have no issue, no *covenanted issue* I mean, but a *professing* issue. Hence the covenant with Abraham concerning his spiritual seed—a covenant made with him as a *spiritual* and not as a *natural* father, twenty-four years before the covenant in the flesh, recognizes no children but those of faith: so Paul taught me to reason when he said—"If you be *Christ's*," you Jews or Gentiles, "THEN *are you Abraham's seed*, and heirs according to the covenant," *alias*, promise.—This settles the matter, as it appears to me, till the day of judgment. Now, unless Dr. Miller can show that whether Christ's or not, Jews are the seed of Abraham according to the covenant before confirmed, (*eis Christon.*) in reference to Christ, then he must acknowledge that this his fundamental hypothesis is but a brilliant fancy, a splendid sophism playing round the galleries of the imagination, but entering not into the sanctuary of reason and sacred truth.

The 2nd reason assigned in proof that the visible church is made up of professors and their fleshly offspring, is—"The close and endearing connection between parents and children,"—"a strong argument in favor of the church membership of the infant seed of believers."—"Can it be, my dear friends," says the Doctor, in arguing this case, "that when the stem is in the church, the branch is out of it!" If this be not carnalizing the church of Christ, I ask what would constitute that offence against him who said—"Unless a man be born again," "born of water and of Spirit," "born from above," he cannot enter into the kingdom of God. "If any man be in Christ he is a new creature." If the stem be in the church, that is the flesh of the parents, then the branch from the flesh must also be in it. But if the stem be the spirit or new man, then the branch cannot be the flesh of the child, but its spirit. Can any one imagine a greater confusion of ideas in the mind of a learned sage, than ap

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pears in such reasonings. It is the perversity of a fallacious and unscriptural system that compels a literary gentleman, a learned father in the Presbyterial Israel, to speak such incongruous things.—Again, if "the close and endearing connection" between parents and children be a strong argument that infants should be baptized and brought in through natural affection for them; would it not be quite as good logic to argue as follows—"The close and endearing connection" between husband and wife, being one flesh, "is a strong argument in favor of the church membership of the wife of a Christian husband." And in the same bold style of proof we would ask—Can it be, my dear friends, that when the head is in the church the body should be out of it? And is not "the husband the head over his wife as Christ is the head of the church." If Mr. Miller's 2nd argument be a sound one, it will behoove that owing to the "close and endearing connection between husbands and wives, that when the husband or the wife is in the church, the other party ought to be a church member also. If Mr. Miller repudiates this view, he repudiates his own reasoning.

In the present essay we have not space to respond to the other reasons which Dr. Miller alleges in proof of his favorite dogma.—We must reserve the remainder of them for another tract. The elaborate researches and efforts on the part of those learned advocates of this ancient tradition, furnish very strong arguments against their position. They affirm in all their standards, that "baptism is an ordinance of the New Testament and ordained by Jesus Christ" himself. Why, then, in the face of this very just and correct annunciation of their faith, go to Moses and Abraham to find a foundation for an *ordinance* of Jesus Christ! Are solemn Christian ordinances to be established by remote abstract and philosophical reasonings, instead of positive precepts! Positive institutions require positive enactments, and cannot be established by mere inferential reasonings. This is an oracle as ancient as those of sacrifice, the altar, and the priest. Could any one have introduced circumcision by inferential reasoning, or change circumcision from blood to water, from cutting the flesh to wetting the face! He that believes this will not find it difficult to believe in transubstantiation or any other metamorphosis of Patriarchal, Jewish, or Christian institutions.

A. C.

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REFORMATION.—*No. VI.*

In the view of the present overture for reformation, the great errors of Protestant parties have been, 1st, that in their zeal for doctrinal truth, they have, in their confessions, gone too much into *detail*; and 2dly, that they have insensibly engrafted mere matters of *opinion* into these formularies of belief. The first error is a violation of the just liberty of private judgment, being an unauthorized prescription and dictation in matters not essential to a saving faith. The second error is directly incompatible with the other great truth, that there should be one evangelical or gospel faith. It is to these departures from the two great truths of Protestantism, which, in their just relations with each other, can alone secure unity, by reconciling law with liberty, and faith with opinion, that we may refer the discord and dissension that have prevailed.

No just distinction whatever would seem to have been drawn by the religious world between fact and theory; faith and opinion; doctrine and speculation; law and expediency. And they would appear to have been, until recently, ignorant of the truth, that men never will agree except in generals. Each party has been constantly seeking to induce an exact conformity to the minute peculiarities of its own creed, and no one has been willing to regard these as secondary to the great truths of Christianity. But it is a vain attempt, as experience has fully shown, to endeavor to effect a perfect agreement among men in matters of opinion, or even in those minutiæ of Christian doctrine with which reason has often as much to do as faith.—There may be unity in regard to the simple gospel facts; to the grand fundamental truth of Christianity; to the divinely appointed means of salvation; to the one great object of worship; to the one source of spiritual light and truth; to the one cementing principle of mutual love which pervades and animates the body of Christ. But how preposterous it is to expect uniformity of opinion in a world like this, where the minds of men are as diverse as the leaves of the forest!—a world in which no two states can have the same political government; no two families the same regulations; no two individuals the same tastes and habits!

And how undesirable such an uniformity if it could be even effected! How evident it is, that the infinite diversity of nature every where around us, is the very source of beauty and delight! It is by the opposition of things which have yet some common points of

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agreement; by those charming contrasts constantly held in subjection to one pervading principle, that variety is reconciled with order, and diversity with unity. There could, indeed, be no beauty in nature without these endless diversities; and nature, in this respect, is but a type of human society, whether political or religious. Both have proceeded from God, and both possess the same characteristics. As well might we desire to have but a single note in music, as one opinion in religion. As well might we desire to see the whole earth, and the heavens, clothed in drab, as to have every one to conform to the sentiments of any single party in Christendom. Where would be, then, the free comparison of sentiment, and the delightful interchange of thought? Where the charm of new discovery, and the progressive enlargement of mind? Where the doubt, that, betraying the weakness of human judgment, represses intellectual pride; and where the mutual forbearance which strengthens mutual love? He who has ordained that no two human faces shall be perfectly alike, and that their features shall yet agree in general character, has also instituted that diversity of mind which admits, in the same manner, of an essential unity. These differences must in both cases be permitted; for we might as well try to make all faces alike, as all minds alike. They are also, in both cases, equally desirable, as the source of pleasing contrasts and varied harmonies, and as both the means and the occasion of the development of human nature in all its varied relations.

But while we thus dwell upon the importance of the great truth that there must be allowed in religion a just liberty of opinion, let no one suppose that we use the word opinion in the confused and improper sense in which it is so often employed in religious discussions; or that we would, in any respect, compromise or undervalue the true faith of the gospel. It is just as necessary that we should have an immoveable basis of thought, as that we should have liberty to think. It is as essential to unity that there should be a universal faith, as it is to diversity that there should be an individual opinion. The other great truth is, therefore, that the Christian community should be united together by a common belief, which shall fully embrace the gospel, and secure a just conformity to the divine will.

To adopt this truth alone, and prescribe a formula of faith to men, while interdicting at the same time all liberty of thought, would be regarded as arbitrary dictation. To admit, on the other hand, an unlimited freedom in matters of religion, would be latitudinarianism. It is a nice matter to adjust the relations of these two

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opposite principles, so that liberty shall be consistent with law, and a just latitude of opinion compatible with an unwavering faith. Yet it is by this means alone we can secure that unity in diversity from which harmony and happiness result.

The difficulty, however, of the task appears much less, when we consider that although man delights in freedom of thought, its unrestricted wanderings become to him a torment and a curse; and that, under such circumstances, the very necessities of his nature speedily demand that lawless license shall give place to lawful liberty. When we reflect, indeed, upon the springs of human action, it will be found that voluntary subjection to fixed principles is by far the most powerful of them all. The mind of man is oppressed by the burden of an unlimited and indefinite freedom, and exults even in the most submissive obedience, if allowed to think that its subjection has been voluntary. It is when it has submitted to the mastery of Truth, that it realizes and enjoys the precious freedom which Truth alone can give. Liberty can find no resting-place upon a shoreless ocean, but must return, like Noah's dove, to the hand that sent it forth, until it shall be able to discover the *Terra Firma* of truth. Settled and fixed principles are the true home of Freedom. It is License alone that spurns the just restraints of law, and becomes a criminal, and a vagabond in the earth. The very first annunciation, indeed, of freedom to mortals was by the *law* of Eden: "Of every tree of the garden thou mayst FREELY eat," for it is by law alone that liberty can be granted. And in proportion to the excellency of the law, will be that of the liberty it confers. Hence it is, that, under the law of Love, devoted service is perfect freedom; and that, in the belief and voluntary obedience of the gospel alone, man can receive that emancipation of soul; that enlargement of thought, that make him free indeed.

He who formed the human mind, knew well its character, and that it must have some haven of rest—some sure and stedfast anchorage, so as not to be forever tossed upon the billows of uncertainty. In giving to man the gospel, he has given to him, therefore, the very security he requires. We can imagine nothing more unshaken or enduring. Immoveable as the throne of Deity, and indestructible as his love, it can resist the fury of its adversaries, and the ravages of time. God has laid in Sion, a "tried stone;" a "sure foundation stone;" and he who believes in Him "shall never be confounded." Surely, there can be nothing less indeterminate than the gospel of Christ; nothing less transitory than the word of God "which lives and abides for ever;" nothing less unstable than

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the Christian confession,—the great central truth of Christianity—that rock on which Jesus declared he would build his church, and against which he promised that the gates of Hades should not prevail! The solemn sanctions, even, which are thrown around the gospel, indicate its character and its importance. It becomes the savor of death, as well as that of life. "He that believeth not shall be condemned." Shall guilt attach to the disbelief of any thing that is doubtful! "Vengeance" shall be taken upon those who "obey not the gospel." Shall the Judge of all the earth condemn for disobedience if the import of the command may be lawfully disputed! Most assuredly, the divine truth upon which God has made to rest not merely the hopes of life, but the fears of everlasting death, is unchangeably certain, unmistakeably evident, and indubitably credible.

The Protestant reformers, with all their zeal for the right of private judgment, were not unaware, as we have already intimated, that man requires fixed principles of action. These, accordingly, they attempted to supply. While denying the infallibility of the Pope, they proclaimed that of the word of God, and labored to unfold its teachings so as to present them, as they supposed, in a clear and definite form. In some respects, however, they unfortunately confounded the infallibility of the scriptures with the fallibility of their own understandings; and dogmatically affirmed doctrines to be true, because they appeared to them to be so. And, still more unfortunately, they were led by zeal for purity of doctrine, to transcend the just limits of theChristian faith,and not only to give to various minute particulars in divine revelation itself an unnecessary conspicuity, but to add, as of equal authority, the deductions of their own minds. Granting, in theory, the right of private judgment, and insisting upon it as the very ground of their own revolt against the Pope, they, at the same time, delivered to their followers systems of religious belief, in which they have gone so much into detail,as to touch upon almost every subject of religious knowledge; embrace almost every speculative opinion; and decide *excathedra* almost every possible question. Hence it is, that, under these creeds and confessions, a man cannot think for himself at all without becoming a heretic, and the right of individual judgment exists in name alone. Instead of the simple facts, and general truths propounded as the subject matter of faith in the word of God, they have delivered philosophic theories, and special tenets. For actions, they have substituted doctrines; and for faith, opinion. The gospel, which was designed as a haven of rest, yet ever open towards the ocean of

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divine truth and love, they have changed into a creed—a dry-dock in which the vessel is immoveably fixed to undergo repairs forever. That which was intended by the Divine Architect as a free and happy home for the Christian, they have converted into the close and joyless prison of the sectary.

But by what right do men presume to add to the conditions of salvation, or restrict the privileges of Christian liberty? Since He who created and redeemed man,has given to him a basis of Christian faith and Christian union, adapted by infinite wisdom to the requirements of his nature, by what authority do men presume to modify or change it? Surely the simple gospel which saves men has power to unite them in Christian love. Certainly no other foundation can be laid for Christian union, than the great fundamental truth for which Jesus and all his martyrs suffered. "On this rock," he declares, "I will build my church." It is then a basis not merely of individual salvation, but of *church* union, and this is Christian union. But is this the foundation on which the "Evangelical Alliance" proposes to unite the discordant parties of Christendom? If it has acknowledged that there is a common faith, and, to some extent, omitted in its proposed basis peculiar denominational opinions, has it embraced therein the gospel as defined by Paul, (1 Cor. xv.) or the good confession made by Peter, (Math. xvi. 16.)? If it has stated some great truths, has it not at, the same time, employed expressions ambiguous and unscriptural! And how greatly does it seem to have fallen short of those simple yet sublime conceptions of unity and diversity; of law and liberty; of principle and practice, exhibited by Christ and his Apostles! It is nevertheless a movement which indicates a change in the spirit of partyism; and it is a concession to the true principles not only of Protestantism but of Christianity itself, in so far as it is an acknowledgment of a common ground of union, and a common liberty of thought. In throwing aside the details of creeds and confessions, and the opinions engrafted upon them, an approximation, at least, is made to the proper basis; but this will never be reached, until the passion for pure doctrine shall be moderated by a regard for true facts; and until the love of theory shall give place to the love of Christ. R. R.

A SENTIMENT WORTH ATTENTION.

If men were as honestly desirous to be *on the side of the scriptures*, as they are to have *scripture on their side*, how much sounder, as well as more charitable, would their conclusions often be!

Archbishop Whately

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THE UNITED PRESBYTERIAN CHURCH.

THE above is the name proposed for a new religious denomination about to be formed from the union of the Associate Reformed, and the Associate Churches; which, however, are better known as the Union and Seceder Churches. The more intelligent and pious of these denominations have, we understand, for many years, been impressed with the conviction that there does not exist, either in doctrine or order, any appreciable difference, that would justify a separate existence:—and not only so, but on the contrary, they have believed, that their standing off from each other in separate communions, is in itself sinful, by thus dividing the body of Christ, as well as by giving rise to much evil surmising and unreasonable prejudice, wholly at variance with that Christian love that "doth not imagine evil." We, amongst others, not immediately concerned in the object of the meeting, were present at one of their late deliberative meetings, convened according to previous appointment, to consider some ten propositions touching the contemplated union. It was not, however, indeed, any vain curiosity that prompted our attendance. We are not so fond of taxing our patience, or our flesh, with those long sessions of some four hours, so common to such deliberative bodies. As the advocates of a scriptural union upon the one tried foundation, we could not but with interest regard the object of their meeting, how remote soever their views or measures might be from attaining a scriptural basis of Christian union. We were pleased to see, what we considered an unfeigned desire, manifested, both by speakers and hearers, generally, for a union of the parties concerned;—that they might be no longer twain, but one undivided body—no longer obnoxious to those unchristian prejudices and evils inseparable from a state of divison and alienation. Much, however, as we were pleased with this desire for union so apparent, still we could not but deeply regret that they had nothing better to propose to each other, than what they already possessed, as a bond or basis of union. It was still that good old Confession of Faith, for the making of which, the head of the English Church, some two hundred years ago, had by royal edict convened some ten Lords, twenty Commons, and one hundred and twenty-one Divines.

It was not, however, exactly this which was proposed as a basis; it was rather a manifestation of it as expressed in some twenty propositions setting forth their views of certain points of doctrine and church order not so fully or so satisfactorily expressed in those

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modified forms of the Westminster Confession, hitherto held by these churches respectively.

This additional supplement is, indeed, when properly viewed, the basis of union proposed, by which the two parties are to be constituted into one body; and should this union be consummated, it will constitute a new ecclesiastical organization at once respectable for doctrine, numbers, and influence.

Now had we been permitted to have given our views of the basis of union proposed by these churches to each other, we would have added, by way of dissent, another proposition, something like the following. Any terms of Christian union upon which the most enlightened charity will not receive into its communion all whom it regards as Christians, cannot constitute a scriptural basis of church union. Or, in other words, that which constitutes a man a Christian is all that the word of God requires to entitle him to church fellowship. Now when this new church shall have been formed, under the denomination of the United Presbyterian Church, its enlightened charity will, as its constituents now do, find many in other branches of the Presbyterian church, whom they will still acknowledge the members of Christ's body; but whom it has, nevertheless, debarred from its fellowship.

For, to acknowledge that they believe many of those whom they debar from their communion to be Christians, is, in other words, saying, We believe that Christ has received them. Whom, then, the Head of the Church has received, a portion of that same church refuses, by the declared terms of its organic union, to fellowship. Is not, then, the proposed basis too narrow upon which to unite the members of Christ's body? It is even so narrow that out of twelve or fourteen branches of the Presbyterian church, but two of them can find room to build upon it.

Now, so far as we know, there is not a single branch of the Presbyterian church that holds a damnable heresy. We would say further, that we believe there cannot be found an equal number of religious denominations in our country that will compare with them in the soundness of their religious views. Why, then, debar from the fellowship of the United Presbyterian Church, those other branches of the same great family or household of faith?

Had these two churches, now about to unite, presented themselves for admission into the Presbyterian church, Old School or New, I presume they would have been received with all Christian courtesy, without a single requirement in addition to what they already possessed. Why, then, should these two churches, or rather

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this United Presbyterian Church, have thrown such an insuperable obstacle in the way of the other branches of the Presbyterian church who may wish to have church fellowship with them? This new church has most solemnly declared, by the terms of their union, that so long as this basis shall endure they will never fellowship any of their brethren of any branch of the Presbyterian church, other than those of their own communion. Will the United Presbyterian church say, in vindication of her conduct in so doing, that we are under the painful necessity of debarring from our communion those whom we esteem as brethren in the Lord, in order that we may preserve the primitive faith and practice of the church in its original purity? The purity of the church, then, must be maintained at the expense of rejecting and debarring from Christian fellowship those whom Christ has received. A most painful alternative, assuredly!

Has the Head of the Church, then, legislated that when the members of his spiritual body shall differ in their views on certain things not essential to the salvation of men or the integrity of the church, they may divide and exclude from their number those who may thus differ from them? If he have so legislated, where shall we find the law and the testimony? That the primitive Christians did differ in several things, is an undoubted fact; to which, indeed, the Apostle deposes in his Epistle to the Romans, xiv. 1, 2, 3; but did he adjudicate the differences between them and finally settle them as our brethren of the New Church have done in relation to their brethren of other branches of the church? Were not the points of difference between those whom the Apostle addressed as brethren in the Lord, as great and as small, as dangerous and as harmless, as the differences that now exist between the branches of the Presbyterian church? How, then, does the Apostle decide the case in the church at Rome. Does he say to those who differed from each other about certain Jewish customs—upon which, too, a dangerous importance might have readily been given them—does he advise or authorize them to separate, seeing they were not agreed about these matters?—for how can two walk together unless they be agreed?

So did not Paul teach or authorize in the case; but just the opposite. Let the reader examine the whole case as contained in the fourteenth chapter of the Romans, and he will easily see what was the decision of the Apostle. He assuredly would have those who were intelligent in the gospel, who saw its all and alone sufficiency to save the believer and unite him to the body of Christ, to bear and forbear with the brother who was comparatively weak in the

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faith, because of his undue attachments and prejudices in favor of things in no way essential to his salvation or the perfection of his Christian character. The Apostle teaches them that they should receive the weak brother with all his imperfections, for this plain and best of all reasons, that God has received him. And he also beseeches his brother who was strong in the faith, that he would treat his weak brother with all affection and love, and not destroy him for whom Christ died.

We would, then, in view of the case just cited from the pen of Inspiration, ask the advocates of such a basis of union as we are now considering, if the terms of Christian fellowship proposed and agreed upon therein are in accordance with the letter and spirit of what we find taught in the fourteenth chapter of the Romans! Assuredly the Apostle would hear of nothing as a term of fellowship that was not necessarily connected with the salvation of the individual. Does this basis of organic union present for the reception and admission of the believer nothing but what is essentially connected with his salvation and justification! If it contain more or less than this, it cannot form that basis, that tried precious corner stone laid in Zion, in which he that trusts shall not be confounded. No other foundation or basis can any man lay than that which is laid, says the Apostle. Be it remembered, then, that this foundation or basis of Christian union and fellowship is already laid, which is Jesus Christ.

Upon this foundation the Apostle built believers in Corinth, when he proclaimed to them that Christ died for our sins according to the scriptures, that he was buried, and that he rose again the third day according to the scriptures. No sooner did they evince to the Apostle that they believed what he preached concerning Jesus of Nazareth, than they were built upon this foundation. Upon Jesus Christ, thus laid as the chief corner stone, he built up a congregation of saints in the city of Corinth. He did the same at Ephesus, Thessalonica, and in many other places where he proclaimed Jesus Christ crucified. The belief of the gospel united them to Christ as the head of the body, and to the members of his spiritual body. Upon their belief of the gospel, as evinced by their obedience in submitting to the ordinance of baptism, they received the right hand of fellowship and were thus welcomed into the church or kingdom of Christ—where they continued in the Apostle's doctrine, in the fellowship, and in the breaking of bread, and in prayers.

Thus we have shown, we conceive, to the satisfaction of all who

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acknowledge the authority which we have adduced, that the saving truth which converts the sinner from the error of his ways, the same truth, neither more nor less, unites him in church fellowship to the body of Christ.

This surely is a platform or basis of union broad enough for all believers, of whatever name, to stand upon or to build upon. For every article of faith or opinion we add to this basis, we narrow it. A creed of three articles is very much broader than one of thirty-three. Reason, common sense, as well as scripture, teach us that if we would have many to unite with us in sentiment or belief in relation to any grand scheme of moral or physical improvement, the truths or facts must be few, simple, and important. The great fundamental truths in every department of science are few and comparatively plain. It is just so in the great moral scheme of man's redemption. The truths which the Apostles proclaimed were but few, but they had a meaning which, when understood, gave them a moral, reformatory power, that could hardly be calculated. In them were contained the wisdom and the power of God. The death, burial, and resurrection of Christ, when rightly understood, develope to the human race the perfection of the divine philanthropy. Hence the Apostle declares, if they are kept in memory, they will save those who believe them.

As we learn the import of these wonderful truths their importance will rise in our estimation, and they must eventually become the great rallying truths around which all Christians will gather as doves to their windows. The Christian community entire will never consent to unite and form one undivided body, upon any thing short of saving truth. For such a union as this the Head of the Church, in his humiliation, prayed to his Father. We seem to have entirely overlooked the nature of that kind of truth in which the unity of the church is ultimately to consist. It is not revealed truth in general, nor is it the truth setting forth the order and discisline of the church in particular; nor are the views or opinions of Christians respecting the government of the Christian church, that are to form any part of the truth essential to the unity of the church or membership therein. To incorporate such truths and opinions in the believer's creed, and make them terms of membership, equally with the essential, saving truth of the gospel, is surely an *error loci*—a mislocation of divine truth.

A. W. CAMPBELL.

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LETTERS FROM EUROPE—*No. XXI.*

My dear Clarinda—THERE are yet many matters of interest to you and my readers in England, which I have not as yet noted. Before I pass over the Tweed I will, therefore, note a few of the most interesting.

I informed you of my visit to Manchester and of our labors in that busiest of human hives; but of the magnitude and population of that metropolis of manufactures I said nothing. Situated some 200 miles from London and some 30 from Liverpool, on the banks of the Irwell, having Salford on the other side, standing in the same relation to it as Southwark to London—two great boroughs—this very old town is a theatre of great importance to the world. It is the best development and illustration of the varied power of manufactures in creating wealth, and in changing the conditions of society in almost every point of view, that stands upon the map of the world.

This town, said by some writers to be centuries older than the Christian era, occupied but little space in the history of England itself, and as little conspicuity in the annals of Europe, until the era of manufactures by scientific power dawned upon its hitherto humble condition. In 1801 Manchester in its thirteen townships contained only 81,290 souls. Salford, on the other side of the river, in its four townships, 18,525; and Chorlton, in its sixteen townships, 18,640. In 1841 they contained in all 354,142 souls.

In the year 1775 the entered report of cotton from America to Liverpool was 5 bags, and in twelve years thereafter it only grew into 108 bags in one year. In 1840 it amounted to 528,000,000 of pounds, or one million three hundred and forty thousand bales!

To manufacture this enormous amount of cotton in one year a corresponding increase of power looms and all other apparatus is naturally to be expected. From the statistics that have fallen under my eye, from the invention of the power loom in 1785 till now, there has been a constant annual increase in the English empire of the number of looms employed. In 1813 there were only 2,400; in 1835, 115,801; now, more than 150,000 power looms in the whole empire.

Mills also have increased in corresponding ratios. In the district of which Manchester is the centre, there are 1164 mills; of these there are those that work 69 hours per week, 887; less than 69, there are 139; not at work in 1843, there were 138. The horse power in steam is equal to 35,901, and in water to 3,994. Employed

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and unemployed in steam and in water, there is more than 48,000 horse power devoted to cotton; and this gives actual employment to more than 200,000 persons, and supports almost a *million and a half of human beings*, including the various trades connected with these establishments, and all the old and infirm persons and children depending upon the actual operants!

To form an adequate idea of this great manufacturing capital, it must be noted that in 1831, in twelve American States,—Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Delaware, Maryland, and Virginia,—there were in all 801 mills, 33,432 looms, and 77,457,316 lbs. of cotton consumed, employing in capital 49,612,984 dollars. In Manchester alone and its environs, in 1838, seven years after, there was a capital employed of £62,961,082, or 304,611,636 dollars and 88 cents.

The influence of so much capital so employed may be illustrated in many ways. Take an example in a single case: Sir Oswold Mosley, Bart., in the year 1790–1, sold for £28 or 135 dollars per annum, a certain lot near the Infirmary, containing 2400 superficial yards. Transient buildings were occasionally put upon it, but when last sold they had all been cleared away. In twenty years it was again sold for £5000, more than 25,000 dollars. In a few years afterwards it sold for 11,000 guineas. In 1841 it was sold for £25,500, or 125,000 dollars. The buildings on the premises being all removed by the last purchaser shows that the price paid was for the land itself, or for the site; and thus in *fifty years* it has increased about *sixty fold!*

But what is the financial, moral, and religious condition of the manufacturing population? This is a question of profound interest to even the political economist—much more to the philanthropist and the Christian. We, indeed, saw little of it—talked little about it; but were so curious on the subject as to gather up the best printed statistics of their condition we could find on the spot. Into these you would not expect me to enter with any great interest or at great length. A few facts and a few hints must, then, suffice for the present.

Within a radius of twelve miles around Manchester it is said there are *one million of human beings*, of which the much greater proportion is engaged, directly or indirectly, in manufactures. First, then, as respects their wages or means of subsistence.

So late as June, 1842, from statistical reports of high authority we learned that in the cotton spinning mills, employing some 450

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or 500 hands, the wages for boys and girls, young men and women, range according to the kind of employment. Boys and girls, from 5 to 7 shillings per week; young men and women, from 8 to 9; a few men and women, from 12 to 13 shillings per week. Piecers, as they are called, persons who work by the piece, make more wages, especially mule spinners. In one mill in Manchester, employing 959 persons, and spinning very fine numbers only, the average weekly earnings of each person were, in December, 1841, 11s. 3d. In another mill, working 357 persons, the weekly earnings of each person at the same time were 9 shillings and 6 pence. Counting a shilling at 24 cents, this would be $2,28 per week. These were comparatively good times.

But often manufacturers are obliged to work their mills every day at a certain loss. For example, there are some mills standing idle at the expense of £7000 a-year. There is one in Manchester which employs a thousand hands, and were it to stand idle for a year, its wear and tear, interest on capital, and expenses to supervise it, would amount to over 7000 pounds sterling per annum.—Of course, then, it is better to work it all the year at a loss of £6500 than to let it stand idle at a loss of £7000. Such occurrences oblige a reduction of wages and greatly afflict the operatives.

The usual hours of employment for clerks and operatives in most of the factories and business houses, vary from twelve to sixteen hours a-day. The ordinary cotton factory hands are, however, now reduced to sixty-nine hours per week, or eleven and a half hours per diem.

It is confidently asserted that the morality of the manufacturing population of Manchester is at par with that of the same number of persons living in the small towns and villages—nay, even in the country itself. Of this matter, of course, I can say nothing from my own observation. But from the statistics and published reports of the circumstances of the manufacturing population that have come into my hands, I must infer, at least, that a very large proportion of them are placed in very miserable circumstances: From a work published in Manchester itself, in 1842, I cull the following extracts:—

"The agent of the statistical society, in 1834, visited 37,724 of the dwellings of the working classes in Manchester and Salford, which he thus classified:—

Houses, - - - - - - - - -	29,037	
Single Rooms, - - - - -	4,270	37,724
Cellars, - - - - - - - - -	4,417	

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Of this number, 27,381 were found to be comfortable, and 10,443 *uncomfortable*. The average weekly rent paid for these 37,724 dwellings was 2s. 11d. per week, making an annual rental of two hundred and eighty-six thousand and seventy-three dollars.

More than one-third were *uncomfortable!* That is, somewhat above 60,000 persons were living in miserable abodes—most likely similar to those just described. In the cellars enumerated, upwards of 18,000 people were crammed! To depict the misery of *their* abodes, would excite no emotions but those of pain.

There exist also in Manchester, many low lodging houses, which are graphically described in a pamphlet recently published. The author says—

'Let the reader imagine himself introduced into a damp cellar, or dark and dirty garret, where he sees as many beds as it will hold, (from six to fourteen in number,) ranged side by side, and closely adjoining one another; that in each of these beds he discovers from two to four persons, of either sex, and of all ages and characters, who are, however, hidden from his view by the mass of clothes taken from those in bed, and now hanging on lines in various directions about the apartment, and he will form some conception of the scene which a lodging house at first view presents. Let him imagine that the temperature of this room is at a fever heat, owing to the total absence of all means of ventilation, and in consequence of so many persons breathing and being crowded together in so small a space; let him imagine himself assailed by a disgusting, faint, and sickening effluvia, to which the pure breath of heaven is a paradise, and he may then conceive the effects produced, on entering these crowded dormitories, by the vapor and steam floating about them. Let him remember that the bed-linen is rarely changed—once in six months—and that in these beds, meanwhile, have been located an ever changeful race of diseased and sick, as well as convalescent persons; and let him imagine these beds to be likewise visibly infested with all manner of vermin, and he will form a conception, far short however, of the reality of the horrible spectacle presented, not by one, but by many hundred lodging houses in Manchester.'

"The reduction in the rate of the wages of the operative is strikingly exhibited in the following extract. The Chairman of the Anti-Corn Law Conference, held in 1841, puts the following question to an operative named Moore: 'Can you tell the difference between the rate of wages now, and in 1815?' This is the reply:—

MOORE:—"It is impossible for me to mention all the different fabrics of works, but I will take one—*the hundred reed*. In 1775, the hundred reed was paid 1s. and 8d. In 1800, it was 1s. 4d.; in 1812, it was 10d.; and in 1815, it was 9d. What was it in the year 1816! It was *fourpence halfpenny*. The corn laws were put on then. Very well, what is it now? Twopence farthing, or less. I was out of employ for three months this summer; and I have got a warp of the same sort as I was speaking of—fifty yards for ten shillings. It will take a fortnight to do it; I cannot do it under; there is threepence to go out of every shilling, which leaves me 3s. 9d. a-week. I have not got, on an average, for these four years, 3s. 6d. a-week,

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one week with another. But still I live; and there are people far worse situated than I am. Suppose I had a wife and three or four children, how were they to be kept out of that! Hundreds there are who are so situated. How they live, I cannot tell. They do not live—they only exist on water gruel and dry potatoes. It is starvation and nothing else.

'The Rev. Mr. Watson asked, Does it take as much time to weave a piece now as it did at the period referred to!' Moore: 'I find the twist to be worse now than in the year 1815; it was very good in 1815; it is now very bad; consequently it is more difficult to weave a piece now than it was then. I have been a weaver fifty-three years. I began weaving cotton when it was in its infancy; and I can trace the price from that time until now.' "

But that you may not think that these are extreme cases, or that Manchester is, in these respects, worse than many other places in Great Britain, I will state a few facts gathered on my travels in other places.

From a "Report on Mining Operations," published about the same time, I will give a few short extracts. 1st. *Collieries.* "I wish to call the attention of the Board to the pits about Brampton. The seams are so thin that some of them have but two feet headway to all the working. They are worked altogether by boys from 8 to 12 years of age, on all fours, with a dog-belt and chain. The passages are neither ironed nor wooded, and often an inch or two thick with mud. In Mr. Barne's pit these poor boys have to drag the barrows with a hundred weight of coal or slack, sixty times a-day, sixty yards, and the empty barrow back, without once straightening their backs, unless they choose to stand under the shaft, and risk having their head broken by a falling coal." p. 67:

In these pits there are frequent visits of the "choke damp," "wild fire," "sulphur and water," that often occasion instant death to their unhappy inmates. Pits are worked in Shropshire only twenty inches deep. Children are frequently put to work here at 5 and 6 years old, in some form. Eight and nine years is the common time of commencement. The wages paid are, in our currency, from $2,50 per month to $7,50, according to age and ability.

In the calico printing establishments children are employed from the age of *five* years, and some are kept at work 12 to 14 hours per day.—Report on Children, page 50, 1841.

From Lord Brougham's speech, July 11th, 1842, we quote one passage declarative of much that we learned from various sources. His Lordship says, "There have been found such occurrences as 7, 8, and 10 persons in one cottage, I cannot say for one day, but for whole days, without a morsel of food. They have remained in their

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beds of straw for two successive days under the impression that in a recumbent posture the pangs of hunger are less felt."

As to education and morals, we are in possession of still more melancholy facts; many of which are so frightful and appalling as to forbid their inscription upon these pages. At a public examination to ascertain the intellectual and moral attainments of some of these miners and manufacturers, the following answers were given. Robert Churchillow, aged 16. "I do not know any thing of Moses." "I never heard of France." "I dont know what America is." "Never heard of Scotland or Ireland." "Cant tell how many weeks make a year." "There are twelve pence in a shilling, and twenty shillings in a pound," and "eight pints in a gallon of ale."

Ann Eggley. "I walk about and get fresh air on Sundays." "I never go to church or chapel." "I never heard of Christ at all."

From answers given by others I extracted, I will quote only two or three:—"The Lord sent Adam and Eve on earth to save sinners." "I dont know who made the world;" "I never heard about God." "I dont know Jesus Christ—I never saw him; but I have seen Foster who prays for him."

Enough! and more than enough, you will say And yet these are among the people who declaim against "American slavery;" who tell us of "the half-fed, over-wrought, and uneducated three million of African slaves owned by American Republicans!" I apologize for neither American nor English slavery, starvation, oppression, nor ignorance. They are all beyond the pale of my communion; but certainly there is occasion, good and relevant, for reminding our trans-Atlantic brethren of an old proverb, which, it would seem, is either not in their Bible, or not read by them—"Physician, heal thyself."

I will not tell you of Temperance Societies in Manchester, or of churches and church-going people. Of these I learned but little; but that Temperance Societies are much wanting, we had many proofs. Intemperance in ale-drinking and in strong drink is a tremendous curse almost every where apparent in England and Scotland.

All that enter into the bands of matrimony are obliged, at least once in their lives, to go to church. It would appear from some of our readings that very many of those who attend church on these occasions are decidedly not a church-going people. An extract from a "Home Tour through the Manufacturing Districts, in the summer of 1835, by Sir George Head," will intimate something of this sort:—

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"I attended the Old Church at Manchester one Monday morning, in order to witness the solemnization of several marriages I had reason to suppose were then and there to take place. I had heard on the preceding Sunday the banns proclaimed as follows:—'For the first time of asking, sixty-five; for the second time, seventy-two; for the third time, sixty. Total, one hundred and ninety-seven.

"Having been informed that it would be expedient to be on the spot at eight in the morning, I repaired thither at that hour.—Operations, however, did not commence before ten. The latter is the usual time of proceeding to business, although, in cases of persons married by license, eight o'clock is the hour.

"When all was ready and the church doors opened, the clergyman and clerk betook themselves to the vestry; and the people who were about to be married, and their friends, seated themselves in the body of the church, opposite the communion table, on benches which were placed there for the purpose. Not less than fifty people were assembled, among whom I took my seat quietly, without being noticed. A party who had arrived in a narrow *vis-a-vis* fly, most exclusively paraded in the mean time up and down (as if unwilling to identify themselves with the humbler candidates of matrimony) in another part of the church. The people at first took their seats in solemn silence, each one inqnisitively surveying his neighbor; but as the clergyman and clerk were some time in preparation, the men first began to whisper one to another, and the women to titter, till by degrees they all threw off their reserve, and made audible remarks on the new comers. There was little *mauvais honte* among the women; but of the men, poor fellows! some were seriously abashed; while among the hymeneal throng there seemed to prevail a sentiment that obtains pretty generally among their betters—namely, the inclination to put shy people out of conceit with themselves. Thus, at the advance of a sheepish-looking bridegroom, he was immediately assailed on all sides with, '*Come in man;* what art afraid of! Nobody'l hurt thee.' And then a general laugh went round in a repressed tone, but quite sufficient to confound and subdue the new comer.

"Presently a sudden buzz broke out—'The clergyman's coming,' and all was perfectly silent. About twelve couples were to be married,—the rest were friends and attendants. The former were called upon to arrange themselves all together round the altar. The clerk was an adept in his business, and performed the duties of his office in a mode admirably calculated to set the people at their ease and direct the proceedings. In appointing them to their proper places, he addressed each in an intonation of voice particularly soft and soothing, and which carried with it more of encouragement, as he made use of no appellative but the Christian name of the person spoken to. Thus he proceeded:—'Daniel and Phœbe; this way, Daniel; take off your gloves, Daniel. William and Anne; no, Anne; here, Anne; t'other side, William. John and Mary; here, John; oh! John." And then addressing them altogether,—'Now, all of you, give your hats to some person to hold.' Although the

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marriage service appeared to me to be generally addressed to the whole party, the clergyman was scrupulously exact in obtaining the accurate responses from each individual."

Amongst the benevolent institutions of Manchester, we notice one of great importance—"The Society for promoting National Education." Much has been recently said on this subject in England, of which we may take some notice again. But in proof of the need of a very general investigation of this whole subject, I will give you an extract from a Report of the Rev. Baptist Noel, of whom you have heard much, and whom I heard for some minutes in his own church in London. These are spirited sketches:—

"The Rev. Baptist Noel, in his Report of the State of Education in Lancashire, leaves a very unfavorable impression on the mind, in thus describing a Dame School he visited, frequented by children of the poor:—'I found thirty-one children, from two to seven years of age. The room was a cellar about ten feet square, and about seven feet high. The only window was less than eighteen inches square, and not made to open. Although it was a warm day, towards the close of August, there was a fire burning: and the door through which alone any air could be admitted, was shut. Of course, therefore, the room was close and hot; but there was no remedy. The damp subterraneous walls required, as the old woman assured us, a fire throughout the year. If she opened the door, the children would rush out to light and liberty, while the cold blast rushing in would torment her aged bones with rheumatism. Still further to restrain their vagrant propensities, and to save them the danger of tumbling into the fire, she had crammed the children as closely as possible into a dark corner at the foot of her bed. Here they sat in pestiferous obscurity, totally destitute of books, and without light enough to enable them to read, had books been placed in their hands.'

"This same gentleman gives another graphic sketch:—'Not far from this infant asylum I entered a common school. It was a room on the ground floor, up a dark and narrow entry, and about twelve feet square. Here forty-three boys and girls were assembled, of all ages, from five to fourteen. Patches of paper were pasted over the broken panes of the one small window, before which also sat the master, intercepting the few rays of light which would otherwise have crept into the gloom. Although it was in August, the window was closed, and a fire added to the animal heat, which radiated from every part of the crowded chamber. In the front of the fire, as near to it as a joint on a spit, a row of children sat with their faces towards the master and their backs to the furnace. By this living screen the master, though still perspiring copiously, was somewhat sheltered from the intolerable heat. As another measure of relief, amidst the oppression of the steaming atmosphere, he had also laid aside his coat. In this undress he was the better able to wield the three canes, two of which, like the weapons of an old soldier, hung conspicuously on the wall, while the third was on the table ready for service. When questioned as to the necessity of

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this triple instrumentality, he replied that the children were 'abrupt and rash in their tempers,' that he generally reasoned with them respecting their indiscretion, but that when civility failed he had recourse to a little severity.

'There was no classification of the children; and the few books in the school were such as some of the parents chose to send.'

"No doubt school-rooms like these *might* be found in Manchester; but it cannot be supposed that such sketches will apply to the generality of even those frequented by the poorest part of the population."

I have been thus diffuse in my notes on the metropolis of manufactures because we Americans are likely to be the second, if not the first, manufacturing people on the globe. I am glad to say that all that I have visited any where in the United States, especially in New England, stand in the most favorable contrast with those of which we have been speaking, so far as the general appearance of all necessary comforts on the part of the operatives isconcerned. But when the American people learn that the cotton growers of the United States received from Great Britain for their cotton crop of 1846 only thirty-five millions of dollars—that is, for the growth, picking, bagging, conveying to market, and selling expenses of her crop, while Great Britain received an accumulated value on the same crop for labor performed upon it, amounting to the sum of sixty-nine millions of dollars, in the ratio of *two to one*—that is, Britain makes two dollars for manufacturing our cotton for every one we make by growing it:—I say, when we learn that fact as a nation, we will certainly become a still more manufacturing people. If so, then, from the data here presented, and it is but a drop of a bucket full at our command, it is expedient that we profit from her experience, and timously provide for the education, intellectual and moral, the general comfort and ample remuneration of our operatives, that we may not, in creating a thousand "cotton Lords," create also a million of paupers. I cannot think that these details can be so interesting to you as they may be important to many of my readers: but we must all occasionally, at some expense to ourselves, yield a little to the instruction and comfort of others.

Since our visit to Manchester, concerning which I gave you some information before, I was glad to learn, at the general meeting at Chester, before leaving England, that a union was formed between our brethren there and a Baptist church on the other side of the river. I know of no field of labor in Great Britain more promising of an abundant harvest, under a judicious evangelical culture, than the town of Manchester and its immense environs.

Your affectionate father,

A. CAMPBELL.

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DISCIPLINE.—*No. IV.*

The question to which we have now come, is one not only of the greatest importance, but one about which there long have been, and still are, many different opinions. Its solution involves, necessarily, the discussion of another question, to wit—the proper scriptural organization of a church. The manner in which any body will administer the various laws of its code, will depend, of course, upon the form of its constitution or organization. We cannot go to Russia to learn the civil jurisprudence of England, nor to England to discover the forms by which justice shall be administered in these United States. We must look to the organization of each of these governments to ascertain both the authorized functionaries and their appropriate functions, before we can determine the formality or informality of any act, legislative, judicial, or executive, they may decree. So in the Christian church. To decide upon the propriety or impropriety of the manner in which it may discharge any duty imposed upon it, or exercise any authority legitimately committed to it, we must look to its constitution—determine the various faculties which it possesses, and the true and proper functions assigned to each.

This would appear to be no very easy task—for though many strong minds have been employed upon the question, and for centuries controversy has been rife, the result has been, that in the midst of much learning and much ingenious argument, counsel has been darkened, and the religious world are farther from unanimity than ever; and that, too, upon this very question. Investigation seems to have deepened obscurity, and each new effort to determine truth but established some new modification of error. Papacy, Prelacy, Presbyterianism, and Independency, in its various forms, not only differ in their creeds but in their organization or church polity; and, consequently, in the manner in which they attend to the business of discipline. We will not now stop to detail these forms, nor to inquire into the history of their origin, or the reasons assigned for their adoption; but proceed to the business more immediately before us, to wit—the determination of the proper scriptural organization of a church.

To him who is conversant with "Acts of Apostles," a book given us by Luke, and of incalculable value upon all questions connected with the inquiries before us, nothing can be more evident than that most of the first congregations of disciples were formed in Jewish synagogues, and continued to worship in them, in most cases, till

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some difficulty or disagreement led to a secession. The first gospel sermon was most probably preached in the open air, by the side of some of those thronged streets leading to the Temple, whither the people were repairing for their morning devotions; for it was about 9 o'clock, the Jewish hour of morning prayer. The spectacle was extraordinary and sublime. The few trembling adherents of Jesus crucified, though smitten and scattered, have rallied from their discomfiture. The illiterate Galileans, rude and uncouth of speech, are suddenly gifted with all the languages of the earth and inspired with an eloquence which shakes the locked fountains of the most wicked hearts. The astounding proclamation is boldly uttered—"This same Jesus whom you have crucified, God has made Lord and Messiah;" and, like a sharp two-edged sword, it goes to the conscience, bringing to immediate obedience three thousand souls. Of these, we are told, that they converted their property into money, appropriating of it to the relief of the needy; that they continued unanimously in the Temple every day, and breaking bread from house to house, they partook of their food with joy and simplicity of heart, praising God, and having favor with all the people; and the Lord daily added the saved to the congregation. Acts ii. 46–7.

Here we find the place of daily resort to be the Temple, and Peter's *second* address is delivered in the Temple, in Solomon's porch, as also the *third;* after which he and John retire "to their own company," and we find them with one accord lifting up their voice in prayer to God for power to speak the word with freedom, and for accompanying signs and wonders, through the name of his holy son Jesus. The death of Ananias and Sapphira occurred also in Solomon's porch; and the Apostles, after their release from prison by the messengers of the Lord sent by night, were commanded to present themselves in the Temple, and "there speak to the people all the words of this life." So, again, in the conclusion of the fifth chapter of Acts we are informed that "daily in the Temple, and from house to house, they ceased not to teach and declare the good news that Jesus is the Messiah." Up to this period, then, it seems that the common place for rendezvous for what is called the congregation, was the Temple; and that there was no organization of any kind. The zeal of the first converts, who were doubtless from the more pious part of the Jewish worshippers—their national custom of resorting daily to the Temple for devotional exercises—the presence and example of the Apostles—the eagerness of all to learn more of the new and strange doctrine, and the intimate sympathy arising both from the joy and the danger of the common

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faith, all conspired and were sufficient to bring and to keep together those who constituted the congregation of disciples. The Apostles not only directed, but did every thing of a public character themselves. To the promiscuous crowds of Jews who thronged the porch of the Temple, or waited in the court for the benediction of the Priest, *they* proclaimed "the good news that Jesus is the Messiah;" and from house to house, *they* taught the disciples the "all things", which the Lord had commanded them. The money, too, which was contributed for the common necessity, was laid at their feet; and, under their supervision, distributed to each according to his need.

But the number of disciples, in a short time, being greatly multiplied, this attention to the present wants of the needy became too burdensome a duty for the Apostles; and the Hellenists, who, from their inability to speak the Syriac dialect, the language of the Jews of Palestine, and the consciousness of some prejudice against them on the part of the Hebrews, were naturally sensitive to any seeming neglect, felt aggrieved at the share of attention which their widows received in the daily ministrations, and murmured. This induced the Apostles to relieve themselves of the invidious burden altogether; and, having called the multitude of disciples together, they ordered them to select seven men from among themselves whom the Apostles might set over this business. These, from their Greek names, were most probably of the Hellenist party; among them, was Stephen, the proto-martyr; and in a little while we find him disputing with some of a certain synagogue. There were many synagogues in Jerusalem—four or five hundred—and the Hellenists, it seems, and even particular schools, had their respective places of assembly specially appropriated. In these, it would be most likely, some of these seven new officers would be found; and accordingly in that of the African and Asiatic Jews, Stephen appears true to his vocation, speaking with a wisdom which they could not resist. Persecution was the result; and Stephen, invoking mercy upon their sin, falls before their fury, the first martyr of the Christian church.

Thus were the fires of persecution kindled, and the havoc that ensued drove into dispersion, through the regions of Judea and Samaria, the whole congregation, the Apostles only excepted. With the dispersion went the glad tidings of great joy, and from the hands of Philip, Samaria and Ethiopia receive it. But persecution follows, and the young man, Saul, who held the clothes of those who stoned Stephen, still breathing out threatenings and slaughter against the

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disciples, petitions letters from the High Priest to the synagogues at Damascus, empowering him to seize upon any of that way whom he might find. On his way, however, the Lord appears to him in a vision; his eyes are opened to his error, and he is converted: and straightway in the synagogues, where he was seeking the followers of Jesus to persecute them, he is heard proclaiming him—that he is the Son of God.

After the conversion of Saul, the congregations through all Judea, Galilee, and Samaria, being edified, had rest; and Peter, making a tour through them, confirms their faith and comforts them by various displays of the miraculous powers which he possessed. Still we have no intimation of any systematic organization having been introduced or commanded by the Apostles, in any or all of these congregations alluded to. They were composed so far, exclusively of Jews; and, from all we gather from the sacred narrative, held their public meetings in the Jewish synagogues, their accustomed place of worship. The term "elder," as a Christian officer, does not, up to this period, once occur; nor, with the exception of the appointment of the seven to attend to the distribution at Jerusalem, is there any mention made of a class like deacons. Christianity had evidently been, so far, in some sort consociated with Judaism, and made to partake of its restrictive and exclusive nature. But its author designed it for good news to *all nations*, and the time was now come for the barrier of Jewish prejudice to be broken down, and the gospel of God's free grace to overflow to the salvation of the Gentiles. Accordingly Peter's vision is sent; and, in the person and household of Cornelius, "the uncircumcision through the faith are justified." Soon we find some of the dispersion, who were men of Cyprus and Cyrene, announcing the glad tidings concerning the Lord Jesus, to the Greeks of Antioch; and multitudes are turned to the Lord. Their conversion is followed by the proper fruits of benevolence; and in the account given us of their liberality to the poor saints of Jerusalem, we have the first allusion, made in Acts of Apostles, to Christian elders. It is said they sent it to the *elders* by the hands of Saul and Barnabas. xi. c. 30 v. This incidental allusion not only shows that there were elders in Jerusalem, although we have no account of their appointment, but leads us also to the inference that the duties and relations of these officers were already familiar, and that they were well known and acknowledged at Antioch. How this could be we will hereafter inquire.

It is scarcely worth while to detail the narrative of Luke further to satisfy the mind that it was in Jewish synagogues that the Chris-

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tian dispensation struggled into life and full development. Even after the introduction of the Gentiles this was the case. At Salamis Paul proclaimed the word of God in the synagogue of the Jews; at Antioch, in Pisidia, it was in a Jewish synagogue that Paul, after the Jews rejected the gospel, proclaimed, "Lo, we turn to the Gentiles;" and it was in the same synagogue that "the Greeks, hearing this, rejoiced." And when Paul left this city and passed over into Iconium, we find him and Barnabas in the synagogue speaking to "a great multitude of Jews and Greeks, who believed." From Iconium Paul and Barnabas go to Lystra and Derbe, and thence return, revisiting the various cities in which they had gathered congregations, and constituting over them *Elders*. *Here, let it be well noted, is the first allusion we have to the appointment or constitution of Elders; and it was in those congregations which Paul and Barnabas had gathered through "the door of faith which God had opened to the* GENTILES." Acts xiv. 23–8.

These things being premised, it will be not only interesting to us, but necessary to a clear and full development of our subject, that we pause a little to consider the organization of a Jewish synagogue, and inquire what influence it may have exerted upon the organization of the Christian assemblies. To do this, however, would lengthen out this article too much for one number. We shall, therefore, postpone it for another month. Meanwhile we would acknowledge the receipt of various important practical queries in connexion with our subject, which we hope in due time to embrace in the general principles we shall develope. Whilst it would be both unwarranted and invidious for us to discuss particular cases of difficulty actually existing, it will nevertheless be our aim before we dismiss our inquiries, to develope, as far as we can, without any special allusion to them, the general rule of scripture in any that may be presented, leaving its application to those in each congregation whose business it is to watch after the souls of the flock, and preserve the unity of the spirit in the bond of peace.

W. K. P.

LETTERS FROM EUROPE—*No. XXII.*

My dear Clarinda—THE original plan of my letters from Europe has not been carried out. Every thing human is occasionally controlled by circumstances. I had hoped to give a regular consecutive narrative and notes in the order of my tour, and the dates of events.

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But the violence to which I was subjected in Scotland made it necessary that I should yield to the new circumstances and pay a passing attention to matters of such grave and pressing importance. I am again obliged to allude to those matters, as the public both in the United States and Great Britain have expressed much interest in them.

You, if not all my readers, have been informed that the Reverend James Robertson, Secretary of the Scotch Anti-Slavery Society, when judgment went against him on the part of Lord Murray at a called court, immediately appealed to all the Lords in the Court of Sessions (Queen's Bench) at the November term, from the decision of Lord Murray. The trial came on November 20. A printed copy of the proceedings of the Court has been kindly forwarded to me by my faithful and much esteemed brother Robert Macdougald of Edinburgh. The same mail also brought me a letter from brother Alexander Paton, of Morris Place, Glasgow, whose character is well known to you. From these documents we learn the following particulars. And first the decision of the Court of Sessions on the appeal:—

20th November, 1847.

FIRST DIVISION.—(W. G. T.)

No. 11.—The Rev. ALEXANDER CAMPBELL, *Suspender*, *v.* the Rev. JAMES ROBERTSON, *Respondent*.

Meditatio Fugæ----*Competency*----*Damages*---*Process*----Circumstances in which, while the Court would not decide as to the competency in the general case of a *meditatio fugæ* warrant proceeding on the statement of an illiquid claim of damages, it was found that the statement of the claim of damages, as given in the petition, was not sufficiently specific to authorize such warrant.

Where the application for a *meditatione fugæ* warrant was founded on several claims of damages stated cumulatively, one of which was thought to be sufficiently specific, while the others were not, the Court would not take any distinction, but refused the petition absolutely.

On the 31st August, 1847, the Rev. James Robertson presented a petition to the Sheriff of Lanarkshire, showing—

"That the Rev. Alexander Campbell, President of the Bethany College, Virginia, United States of America, on the 25th of August current, published in the newspaper published in Edinburgh of that date, called the 'Edinburgh Journal,' a letter addressed to the editor of the said journal, containing a number of false and slanderous statements highly prejudicial to the private character of the petitioner, and calculated to injure his usefulness as a minister of the gospel: that a copy of the said newspaper is herewith produced: that the said Alexander Campbell, at different places, both in public and in private, has made statements regarding the petitioner of a slanderous and calumnious nature, and calculated to injure him, both privately and as a minister: that the petitioner estimates the

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damage which he has sustained as aforesaid to the sum of £5000 sterling: .... that the said petitioner is in course of raising an action for damages and for *solatium* against the Rev. Alexander Campbell for the injury sustained from said slanderous and defamatory statements."

The petitioner then stated his belief of Mr. Campbell's intention to leave Scotland, and the prayer concluded for warrant for the apprehension of the Rev. Alexander Campbell as in *meditatione fugæ*, and his imprisonment until he should find caution, "to abide the issue of any action to be instituted at the petitioner's instance for damages and *solatium* for said false, slanderous, and defamatory statements."

The petitioner, in his oath, deponed—

"That the Rev. Alexander Campbell complained upon, is justly due and indebted to the deponent a sum of £5000 damages, for the injury the deponent has sustained at the hands of the said Rev. Alexander Campbell by the published letter referred to, and by statements made in lectures in Scotland."

Mr. Campbell, on being called up for examination, proposed several objections to the competency of the application, the nature of which will be seen from the interlocutor of the Sheriff-Substitute:—

"*Glasgow, 3d September*, 1847.—Having considered the foregoing objections and answers, and heard parties' procurators thereon, and resumed consideration of the petition, and whole procedure, in respect the petition and oath distinctly sets forth that a debt exists; that it has been contracted by the defender since he last came to Scotland; that it arises from slanderous and calumnious statements made in Scotland, both in writing and verbally; and that it amounts to the specific sum of £5000, in respect it is settled that a foreigner is subject to the operation of a *meditatio fugæ* warrant and liable to be attached for Scotch debts, if contracted since his last arrival, in respect the newspaper containing the alleged written calumny referred to, and founded on in the petition, has been produced therewith, and in respect it was decided in the case of Wright, 6th February, 1782, Mor. 5853, that it is sufficient for a party appearing for a *fugæ* warrant to make oath that a claim exists, and that he thinks it well founded, and that it is not necessary to produce with such petition evidence of the debt to justify the application; as respects the preliminary objections, and appoints the judicial examination of the defender to be proceeded with."

The petitioner having, by minute dated 4th September, restricted the caution to be found by Mr. Campbell to the sum of £200, the Sheriff adhered to the interlocutor of his Substitute, and warrant of apprehension and committal was granted accordingly. Mr. Campbell then presented a note of suspension and liberation to the Lord Ordinary on the Bills (Murray,) on which his Lordship pronounced the following interlocutor:—

"*13th September*, 1847.—The Lord Ordinary having heard counsel for the parties, and considered the note, passes the note, and grants warrant of liberation as craved.

"*Note.*—It appears to the Lord Ordinary that there is no such

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specification of debt as entitles the party to obtain a *meditatio fugæ* warrant. The oath says that Mr. Campbell, the person complained upon, is indebted to the deponent a sum of £5000 of damages for injury sustained *by the published letter referred to, and by statements made in lectures in Scotland.* This published letter referred to is said in the petition to contain '*a number of false and slanderous statements highly prejudicial to the private character of the petitioner.*' This leaves it perfectly vague and matter of inquiry, what were the particular false and slanderous statements, or what had been said in the lectures which constituted the injury and debt; whether, in any case, a *meditatio fugæ* warrant might issue on account of damages due for any slanders specified in the oath or petition, is a question which the Lord Ordinary does not feel himself called upon to decide; but he conceives that any statement so general as to make it matter of conjecture and examination, what are the particular slanders which form the ground of debt, cannot authorize such proceedings. In the case of Pratt *v.* Flett, (30th June, 1826,) there was something more nearly approaching to a specification of debt than in the present case."

The respondent reclaimed, and *pleaded*—That there is no incompetency in a *meditatio fugæ* warrant, founded on a claim for damages. There was here sufficient specification of the debt; the newspaper was produced, and it must have been evident to any Sheriff that the letter published in it contained actionable matter. The caution required had been limited to £200, so as to obviate any undue oppression; and an action of damages at the instance of the respondent had now been raised.

The suspender *answered*—That it is not necessary to discuss the general matter of competency; the only question being, whether there was a sufficient specification of the debt? The suspender's letter filled a whole column of the newspaper, and, except from the summons of damages since raised, it was impossible to distinguish the particular slanders referred to; while the statements as to the slanders contained in lectures in various parts of the country, were altogether too loose to found any thing upon.

Lord Justice-General.—This is undoubtedly a very delicate question. But I have always thought that, in proceedings or warrants of this kind, the utmost care must be taken that every thing be perfect and complete. Now, has every thing been done here according to the rules of law? The petition sets forth, that the suspender published in the Edinburgh Journal a letter, "containing a number of false and slanderous statements, highly prejudicial to the private character of the petitioner, and calculated to injure his usefulness as a minister of the gospel." But it does not stop here; it goes on to state, that the said Rev. Alexander Campbell, at different places, both in public and in private, has made statements regarding the petitioner of a slanderous and calumnious nature, and calculated to injure him, both privately and as a minister;" and the damage is estimated at £5000. In this estimate the respondent founds, not only on the statements contained in the letters, but on all the statements taken together. Then the oath is to the effect, that the suspender "is justly due and addebted to the deponent a

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sum of £5000 damages, for the injury the deponent has sustained at the hands of the said Rev. Alexander Campbell, by the published letter referred to, and by statements made in lectures in Scotland." The respondent, no doubt, does not require caution to that amount; but the whole effect of his minute restricting the caution is simply to limit that ludicrous and extravagant claim to £200. The action of damages, it must be remembered, was not yet brought. Well, then, Mr. Campbell presents his note of suspension, and the Lord Ordinary grants warrant of liberation, as craved. In these circumstances, I am decidedly of opinion, that, even if your Lordships were to hold that the specification of debt, as founded on the claim for damages, on account of the slanders contained in the letter, was sufficient; yet the statements as to the slanders uttered in various places in the course of lectures, did not furnish good ground for applying for a *meditatio fugæ* warrant. I conceive that much more specification—much more detail than is here presented—is necessary in such a proceeding as this. So, then, I cannot but hold, that, although in one corner of this petition there may be set forth sufficient ground, yet, since this warrant was granted on all these claims together—the greater part of which cannot support it—it was granted on wrong grounds.

Lord Mackenzie.—I agree altogether with your Lordship, that this warrant is quite indefensible, so far as it proceeds on the claim of damages for slanders uttered at the various times and places referred to in the petition; and if the circumstance, that these statements are there, has the effect of destroying altogether the competency of the petition, I agree also that it must be dismissed. But I doubt that. Are we, in such an application as this, unable to make any separation! If it is competent for the Sheriff to make a separation—to sustain one portion of the petition, and reject another—is it not so for us also! Suppose a man presents an application for a warrant as in *meditatione fugæ* founding on two bills, one of which is stamped and the other is not; cannot the Sheriff refuse his application on the bill which is invalid—the unstamped one—and grant it on the other! In the present case, then, this application, so far as it relates to those other charges, was undoubtedly altogether incompetent, and ought to have been dismissed by the Sheriff. But, then, the petitioner produces the newspaper containing the letter, for which he claims damages, and founds upon it. There is the question, indeed, whether it was enough to produce the letter, without specifying the particular sentences on which he founds! but, on the whole, I think that the production of the letter was sufficient. So, then, I am inclined to hold, that if the petition had stood on this point alone, the specification would have been sufficient, though I am not without doubt in some respects. Well, then, would not the Sheriff have been justified in sustaining the petition in so far as it relates to the letter, and dismissing it as to the rest! When we say that the warrant, as granted, is too broad, must we necessarily hold that it must be dismissed altogether! I should propose, then, that we remit to the Lord Ordinary to proceed as on these separate portions; and the caution may also be divided—say reduced to one-half.

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Lord Fullarton.—I agree with your Lordship in the chair. The case is peculiar in every view, because there is here no claim, properly speaking, for debt. There is a claim, no doubt, for damages; but, then, damages are of two kinds 1st. There are losses by slanderous statements, which may be reduced to a calculation of pounds, shillings, and pence. In such cases, we must have the exact sum set forth. The other kind are those in which nothing more can be done than to make a rude estimate of the injury to one's feelings. The present is a case of the latter sort. Now, in such a case, though I am not prepared to state that a *meditatio fugæ* warrant is entirely incompetent, yet the whole proceeding requires to be very narrowly watched, since the whole debt is left to be fixed by the statement of the party himself. Then as to Professor Bell's test, as to trial for perjury on the falsity of the oath, (Bell's Com. vol. 2, p. 559,) it is plain that the operation of that principle is excluded altogether, and it surely is not unreasonable, in such a case, to say, that the petitioner is bound to state the specific facts, from which the damages are to be estimated. In the present instance, I think the Lord Ordinary right in holding that the respondent must state the particular slander on which he founds. Now, has the vagueness of this petition been in any way remedied by the interlocutor of the Sheriff! This is not a case of two separate bills or debts, like that alluded to by my Lord Mackenzie, but the whole case of the respondent is slumped together. [Reads oath.] It is impossible to make any separation here—it is a *cumulo* statement of the whole damages, claimed upon all the various slanders. As to the minute restricting the caution to £200, that limits the amount of caution no doubt, but it does not pass from the claim of damages founded on the injurious statements in different lectures; in fact to have done so, would have required quite a different oath. So, then, I conceive that we cannot make any separation of the two parts of the case.

Lord Jeffrey.—There is certainly something novel, as well as something extremely painful in this case; but after due consideration I cannot say that I have any hesitation in concurring with your Lordship in the chair, and substantially with the Lord Ordinary. I shall not express any opinion as to the general competency of any thing so novel as this application for a *meditatio fugæ* warrant, found on a claim of damages for slander. But assuming that the statement might have been so specific as to render it competent, yet we are all agreed that this application for a warrant of so peculiar a nature, this *remedium extraordinarium* so directly affecting the liberty of the subject, was in part, at least, rash and erroneous, in so far as the grounds of debt were set forth generally, and without specification. Now, as to the proposal of Lord Mackenzie—to remit to the Lord Ordinary, to separate the two parts of the petition—I think that in a case of this description, it is no part of our business, or our duty, to come to the aid of a pursuer, and in order to the incarceration of a debtor, to help a party or an inferior judge out of the awkwardness into which they have fallen by their own error. In a common summons in a civil action, where there is a plain incompetency in some parts, which does not necessarily destroy the whole, this principle, no doubt, may often be given effect to; but

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even there, when the body and mass of the libel is so incorrectly framed and so ineptly deduced, as to put the defender to disadvantage, the ordinary course is, and it is fully warranted by the judicature act, entirely to dismiss the action and allow the party to bring another summons, containing those portions which are competent. Even in that case, however, all the arrestments and poindings, dependent on the rejected summons, would fall. But in such an application as the present, much more care is necessary; and though the letter be produced, yet I cannot help thinking, *tota re perspecta*, that that letter is the least important part of the respondent's case; and that he would, in the way of damages, have got more for the repeated slanders contained in the lectures, than for this polemic challenge, in which one or two such expressions as those read to us are to be found. For the former statement, of Mr. Campbell's travelling through the country, disseminuting slanders on every hand, implies a much greater amount of injury, and shows a far greater *animus injuriandi* than this one letter, published in a single journal. Indeed, I have some doubts as to the relevancy of that letter at all as a ground for damages. The expression as to Mr. Robertson's flying the contest "dishonorably," seems to me scarcely actionable. Then there is the statement that the suspender will meet any one, "even James Robertson, provided it be not *that* James Robertson who was dismissed from the Secession Church;" and it is said that this is an indirect averment that the respondent is that same James Robertson. Now, this may, or may not, be found to be such an *inuendo*. But if he be the man, I am inclined to think that such a proceeding of a public church might, in the heat of controversy, be warrantably enough referred to; and if he be not, where is the calumny against him? But if this be the head and gravamen of the written charge, the real point of the slander must lie in the other charges—of repeated calumnies uttered in various parts of the country, in the course of lectures and otherwise. Then, all that the applicant for this warrant does, is to take his oath generally, that on all these charges together, a sum of £5000 is due to him as damages. But here we cannot give the applicant the benefit of a common civil suit, where one portion of the summons is competent, and another not competent. This is one of those cases where the Court is not called on to help out the party or the inferior Judge. The incarceration proceeded on a warrant which vague as it was, was illegal, inasmuch as it proceeded on what was not a legal ground; and, therefore, I think the liberation was properly granted.

Lord Mackenzie—I have no doubt that the former incarceration was incompetent; my only doubt was, whether we could not now remedy the defect in the proceeding.

Their Lordships *adhered* to the Lord Ordinary's interlocutor, and found no expenses due.

Suspender's Authorities.—Bell's Com. 2559; Crowder *v.* Watson, 18th November, 1831. Pratt *v.* Flett, 30th June, 1826; 4 S. and D. p. 780.

Respondent's Authorities.—Wright *v.* Gammell, 6th February, 1782; M. 8553. Bellamy, 21st June, 1765; M. 2051. Crowder, *ut supra*.

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Lord Ordinary, Jeffrey.—*For Suspender*, Moncrieff; W. Lorimer S. S. C., *Agent*.—*For Respondent*, Penney, Inglis; Horne and Rose W. S., *Agents*.—T., *Clerk*.—[W. G. T.]

Among the Lords who sat on this case, was the distingulshed Lord Jeffrey, the principal founder of the Edinburgh Review, and, as I believe, one of the most acute and literary men in the kingdom. They are, of course, all amongst Scotland's most distinguished jurists. Mr. Robertson, twice defeated, was somewhat, of course, humbled, but not enough to make amends for his furious persecutions and illegal prosecution. Having served a summons on me while in prison, he has a legal right to institute a suit against me on the merits of the case. This is with him the delicate point, and with me the most important; in fact, it is now the only thing of interest to me in the affair. I do not desire to escape from trial, because of the illegality of my seizure and imprisonment: If I have slandered Mr. Robertson, I shrink not from the penalty; and, therefore, I expressed a desire to the brethren, before leaving England, to have a trial on the merits of the question in the Court of Queen's Bench. But Mr. Robertson, now mulct in all the expenses of two trials on the legality of my commitment to prison on his oath of £5000 damages—(for in Scotland he is obliged to pay counsel on both sides and all expenses of trial)—began to get tired of his own fury, and made overtures to our brethren to withdraw his claim of £5000 damages altogether, provided we should pay only the one half the expenses thus far. But, with great propriety, in my judgment, and certainly in full harmony with my expressed wishes, they refused the offer, and are now preparing to stand trial on the merits of the allegata. From the opinions of the Lords, hinted in the preceding documents, no one can doubt their estimate of the question of the *merits* of the question. They look upon it with an air of ridicule and mirthfulness indicative of their estimate of its legal virtues.

But it is now competent for me to sue for damages for false imprisonment, and the committee of brethren to whom this matter was referred, have already entered suit for false imprisonment.—This has now become a matter of very considerable importance, and we anticipate much good from the investigation. So far all things are working together for good, as the following extracts from brethren Paton's and Macdougald's letters intimate:—

GLASGOW, 16th Dec. 1847.

"I forwarded a newspaper for you on the 3d inst, containing a brief report of the third trial of the *fugæ* warrant case, by which you

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would perceive that Robertson, as was anticipated, was once more defeated, the decision being given in the highest court and by the principal Judges in the kingdom. He cannot appeal further. This is, therefore, concluded, proving that not only by the principles of justice and humanity, but according to the laws of our country (which are not always in harmony with the former) you were falsely imprisoned. This subjects him to pay all the Edinburgh expenses, ours as well as his own, and fully exposes him to damages for having thus unjustly put you in jail. The decision was no sooner given, than he appeared to dread the consequences of being thus so firmly caught in his own snare, and proposed, through his agent, that he would abandon the libel case if each party would clear their own expenses. Mr. Clark replied that this could not be acceded to; but if he would agree to pay every penny that had been incurred, he would submit the same to the committee. The answer to this was, that such a proposition could not be acquiesced in. We, therefore, go on to defend in the one case and prosecute in the other—that is, agreeably to the decision come to at the Chester meeting, to meet the case of supposed libel, and accordingly defences are this day lodged in court, explaining why you guarded yourself against a Rev. J. Robertson,—denying that there was any thing approaching to libellous expressions written or spoken by you, also denying that you had any thing to do with the bill circulated in Dundee, with the five or six queries on Robertson's former character, which is referred to in the summons, as defamatory,—further explaining the reasons which led you to visit this country; not to speak of slavery, but to "enforce certain theological opinions you held." This is neither happily nor correctly expressed, but it is the best that lawyers might be expected to do. I told Mr. Clark to alter it, but I dont think it will be done, as he stated it was a matter of no importance. I shall send you a copy of these defences afterward, as they could not be wanted yesterday nor to-day, or I would have written them off for you at present. The case wont likely go before a jury sooner than March. I am glad to say the committee are all of one mind as to the course to pursue in these matters, and we all concur in the propriety of raising an action of damages for false imprisonment.

The good arising from your labors here is daily being made known to us. The people are surprised to find how ignorant and prejudiced they had been, and how gratified they were with your addresses,—placing the word of God in such a clear and powerful manner before them. That was totally different from what they were accustomed to. There have been nine individuals united to us since you were here, and we have a greater number of hearers who pay us a visit than formerly. I have sold, during the last month, between 20 and 30 volumes Owen's Debate, M'Calla's, and Christian Baptist. The congregation, I should also state, were greatly benefitted by your teaching, much more so than appearances when you were here might have indicated. This is manifested by greater attention and zeal for the truth and behaviour in accordance with it. Your alms-offering, also left with me, came very opportunely. Poverty, distress, and death, have been the visitants of several of the breth-

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ren's families, and it has been administered to alleviate their wants and sorrows. I may, perhaps, after this, particularize the expenditure of it, when it is all exhausted, that it may afford consolation to the givers, that it had not been sent in vain.

I am solicited by my mother and sisters to present their Christian regards and warmest affection, along with my own to yourself and family, remaining with much respect and esteem, yours in love for the truth's sake. ALEX. PATON.

No. 21, NELSON STREET, EDINBURGH, 16th Dec., 1847.

My dear brother Campbell—I have just received the inclosed report a few minutes ago; and as the Post-Office box for America closes at half an hour hence, I hope you will excuse me for being brief.

The congregation here is moving on: I trust every one perfecting his character and becoming more and more meet to join with those in the New Jerusalem. Several additions to our number have been lately made, and several have fallen asleep in Jesus. The typhus fever has removed many who promised long life by an apparent good constitution.

I have not heard of my books. When you send them, please write me and let me know what you think about this law process. In the meantime allow me to subscribe myself your faithful brother in the kingdom and patience of Jesus,

ROBT. MACDOUGALD.

So matters stand in Scotland. May the Lord make all these trials redound to his own glory, to the consolation of his own children, and to the enlightenment and salvation of many! The great cause of original Christianity and of a general reformation in the land of our fathers, is, we confidently expect, to be furthered and advanced by the singular providences through which we have been made to pass. May the Lord, in his infinite mercy, multiply grace, mercy, and peace, to all the holy brethren in the united kingdom of Great Britain and Ireland! I have some other English matters to lay before you in my next.———Your affectionate Father,

A. CAMPBELL.

P. S. Desirous to preserve the more meritorious and elegant specimens of the good taste, good manners, and moral excellencies of all my troubles in Scotland, I will give you another splendid demonstration of the caution, truthfulness, and good will of the Scotch Emancipation Society, near the great literary and religious centres of the kingdom. The following emanated from the master spirits of the Glasgow Anti-Slavery Society. It was glaring or staring in my face as I walked the streets of Glasgow, on every public corner, in a city containing 340,000 inhabitants. But it speaks for itself:—

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COPY OF THE GLASGOW PLACARD.

"The Glasgow Emancipation Society deem it their duty to warn their fellow-citizens regarding the Rev. A. Campbell, of Virginia, who has announced a course of lectures on various religious subjects.

"This individual has long been, and is now, an unscrupulous advocate and apologist for American man-stealers, slave-holders, separators of husbands and wives, and cradle plunderers."

"*Citizens of Glasgow*—You have long since decided for 'no union with slave-holders, either civil or ecclesiastical.' Indignantly tell this man, and every apologist for man-stealers, that you scorn, contemn, and loath all who, like him, meanly and impiously attempt to prove that the New Testament sanctions turning their fellow-man, made in the image of God, and of the same blood with themselves, into a slave, a chattel, a thing, a piece of property like a beast. No confidence is, or ever will be, placed by Britons in the Christianity, or the exposition of Christianity, by man-stealers, their apologists, or their abettors, who have not even learned that the chief and fundamental principles of Christianity, are to love mercy and do justly—in short, to do to all men as we would they should do to us.

T. MURRAY,
WM. SMEAL, } *Secs.*"

You will, no doubt, admire the conscientiousness and love of truth, to say nothing of the consistency which prompted this community, through one of its Secretaries, to institute a suit against me for *slander*, because I excepted from the list of accredited opponents in debate one of three James Robertsons, because excommunicated for violating the fifth commandment. This is even a greater miracle than straining out a gnat and swallowing a camel. It is straining out a mote and swallowing a mountain.

A. C.

ELDER J. HARVEY TO THE EDITOR.

The following letter was recently received from Elder James J. Harvey, now of Kentucky, in which he complains of some injustice having been done to his views of Christian union in some of my strictures upon a new basis of union presented by the Christian Conference, and by him commended to my consideration. I have not time to read again all that has been printed in the M. H. on this subject. But, to remove from his mind every suspicion that I either desire to suppress or misconstrue any thing which he writes, I will give him all the benefit he can claim from an insertion of his entire defence on our pages, without either note or comment. Some items have been already twice published at his importunity or suggestion. Not desiring any controversy or misunderstanding with him, I re-

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quest the attention of my readers to what he here says for himself. Those who are not then satisfied, I refer to all that has appeared in 1845 and 1846 on these subjects on our pages. Wishing him grace, mercy, and peace,—benevolently, A. C.

ELKTON, KY., December, 1847.

BROTHER CAMPBELL:

My dear Sir—HAVING learned by my November Harbinger that you have returned home, I embrace the first leisure to write you in reply to the article you published touching myself and the subject of Christian union, in your paper of May last. I really regret the necessity, but the course you have seen proper to adopt on the subject compels me to send you this communication. And I hope it will not be asking too much to request you to publish it entire, and its *proper* connexions. Had my good brother done this with my letter of Jan'ry. last, I should have been much better satisfied, and in it is more than probable you would not have been troubled with this.

When between you and others there is an honest difference in faith or opinion, if heard at all in your own defence, you wish to be fully heard. This is JUST, *and every man's right.* And surely it will not offend, when I remind you, *that on this point,* others are very much like yourself.

In many things you and I have the good fortune to agree, in a few the misfortune to differ. And I dare presume my right to differ from you, is just as good as yours to differ from me. But now let us in the spirit of kindness, and by fair dealing, see how near we can come together, and in all things be with Christ and his Apostles.

But to the review of your article—You begin by speaking of "Elder James Harvey," and then state that you "have been publicly censured by Elder J. Harvey for not republishing certain Resolutions," and next promise that you will, "for his sake, and at his request, lay them again before your readers."

But instead of publishing again the "Resolution," (for there is but one,) to which I alluded in my former letter, you publish under three separate divisions, several *conclusions* to which I had arrived in my reasonings, as laid before you in my letter of April 29th, 1845. These, from certain premises, were my own deductions, and not the "Resolutions of the Pennsylvania Conference" as you represent. I am sorry that you have not better understood this matter; and that you may, I would again respectfully ask the reading of my communication found in the September Harbinger for 1845.

As to the "censure" you charge upon "Elder J. Harvey," I must, in justice to myself, plead "not guilty." It was of some importance to me, to be understood in this whole affair, and therefore I alluded (not by way of censuring you) to the Resolntion under which I first wrote you on the subject of Christian union, expressing my regret that you did not publish the resolution with your strictures on my communication.

The Pennsylvania Christian Conference, in August, 1844, passed a Preamble and the Resolution in question in the following words, viz.—"WHEREAS, the Pennsylvania Christian Conference presents

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to the world, as a fundamental principle, that the BIBLE ALONE is a sufficient rule of faith and manners, and that all true Christians can be united upon it: and whereas the people known as "the Disciples of Christ," or "Reformers," "the Church of God," improperly called "Winebrennarians," and others profess the same; and whereas it is of the highest importance that all persons making such profession, live in union; and whereas such union does not now exist in consequence of misunderstanding or other causes: Therefore,

"*Voted*, (or resolved,) That Elder J. J. Harvey (with such counsel as he may obtain) be appointed to correspond with some prominent person in each of the above named bodies, and such others as shall be thought proper, with a view of ascertaining the cause of such disunion; and, if possible, remove it; setting forth that CHRISTIAN CHARACTER, and not technicalities of *opinion*, being the true test (or ground) of Christian fellowship."

The publishing of this Preamble and Resolution is now necessary in order to disabuse the public mind from the 'censure' you pass upon the Conference in the words following;—"Had not the basis proposed in the resolve of the Christian Conference proposed an opinion or an article of belief concerning the Messiah that does him great injustice by reducing him to the rank of a mere Prophet, I should likely have suffered the whole matter to pass without an allusion to Unitarianism or Trinitarianism." See M. H. for May, 1846, page 257.

This, sir, is a grave charge; and by an examination of the above "Resolve," the impartial reader will see that you have made it altogether gratuitous! Does not my brother remember that it is wrong, even in him, to "bear false witness against his neighbors"!

I have no objection to your examining what I have submitted, or may hereafter present on this, or any other subject; but, my dear sir, may I not ask that your examination be candid and kind!

From the above proceedings, I am at a loss for the evidence on which you intimate that the Conference have "added three articles of union to the Bible." See M. H. for May last, p. 256.

To your language that "the foundation of the Christian church was laid by God the Father, and is a FOUNDATION, TRIED, PRECIOUS, and SURE, other than which there neither now is, nor can hereafter be, laid any one as the basis of enduring union or everlasting peace to the family of God," I do subscribe with all my heart, and to which I cannot see that the above proceedings of the Pennsylvania Conference prefer the slightest objection. Nevertheless of those proceedings you say, "That of the Christian Conference is a sectarian basis; or, as some now call it, a *Unitarian basis*, or an *Antitrinitarian basis*."

This, brother Campbell, is the first time I have seen or heard these epithets used in this manner; and I must in all candor say, that such nicknaming comes with a very ill grace from Bethany. The Pennsylvania Christian Conference adhered as firmly to the basis which God the Father has laid down as you do, and I reckon you will not call that "sectarian." They have no other, as you see by their Preamble and Resolve. I stated "that God had raised up Christ

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and authorized him to speak to the people." But you say, "This is just as true of Moses, or John the Baptist, as of Jesus of Nazareth."

That God raised up Christ, and authorized him to speak to the people, I have proved from a quotation from Deut. xviii. 18, 19; by one from Acts iii. 22, 23; by one from Heb. i. 1, 2; by one from Matth. xvii. 5; and by yet another from John xii. 49, 50.

Now, according to your statement above, all these passages should apply with equal force to Moses and John as they do to Christ; for it is upon the authority of these texts that I say God raised up Christ and authorized him to speak to the people. Moses was raised up to lead the Jews, John the Baptist to be the forerunner of Christ; but Jesus of Nazareth was raised up, not as a type or forerunner of another, but as the SON OF THE LIVING GOD, as the LIGHT OF THE WORLD, as the TEACHER, and SAVIOUR, and JUDGE OF ALL NATIONS.

I doubt whether the prolific genius of my brother will enable him to make the above texts apply with equal force to Moses and John, and thus prove his assertion in which I understand him to embrace and rely upon the same evidence, that I do in my assertion.

What Thomas Jefferson and his religious views and character have to do with this correspondence I cannot conjecture. I know nothing of his religious faith. But if he did not believe with Peter, that Jesus is the Christ, the Son of the living God, of course I do not agree with him. For, I repeat, that what Peter believed and confessed, Matth. xvi. 16., I do, in the fair, full, and literal import thereof, embrace with all my heart and soul.

I regard Thomas Jefferson as the greatest statesman that ever lived; but I know comparatively nothing of his religious views or character; and it is astonishing that you should introduce such foreign matters here! They are entirely irrelevant, and altogether impertinent to the subject.

I am not the apologist of Thomas Jefferson's Christianity—indeed I know not that he ever professed religion at all. Your assertion, therefore, "that I with others, am a Christian of the Jeffersonian school," is as bad logic, I think, as that of the Scotch Secretary when he "placarded you as the defender and ally of man-stealers."

But again, you say that my letter of January last, "is not satisfactory to saint or sinner." Well, my dear brother, I am sorry for this; I did most sincerely intend it should be "satisfactory" to all concerned. But I should not wonder if the *false issues*, and the remarks you make, before and after, and the garbled manner in which you present it, should, to some extent at least, neutralize and render it unsatisfactory.

But one thing is certain, that the letter which you say "has nothing in it satisfactory to saint or sinner, or that can do its author any honor before an intelligent community," has so far satisfied you, as to induce you, for the *first* time in this discussion, to "honor its author" with the courtesy and title of "brother."

Of my letter you also say, "But in the whole piece there appears to be rather a writing for effect, than for conviction. I will, then, allow it all that it can effect in his favor." It is very remarkable that, with this positive statement touching my "*whole piece*," you

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should publish but little over the half of the "whole," and suppress the rest. This is a strange way of "allowing IT all that IT (the whole piece) can effect in my favor."

I confidently believe you have, for the last score of years, suffered more from the garbled manner in which the numerous sectaries of this age have presented your writings and doings, than any other man in America. And hence I think you have had just grounds for the many loud and bitter complaints you have in that time uttered against those cruel proscriptions. And notwithstanding I agree with you in nearly every thing in religious faith and practice, you so far forget yourself as to treat me just as those zealous partisans have treated you; and thus bring, with a double force, upon your own devoted, and may I not say venerable head, all your eloquent sayings against the spirit and practice of religious intolerance and proscription. With a full, a tender heart before the Lord, I do say, "Oh! that my head were waters, and mine eyes a fountain of tears, that I might weep day and night" for the weakness and inconsistency of man!

But to return—that part of my letter which you withheld, was written for the express purpose of answering the very important question you put to me on the character of Christ. I answered you candidly, and that almost entirely in the language of the Holy Spirit. And it seems to me, that ought to have been satisfactory to you as it has since proved to others. See M. H. for July, 1847, page 409. This shows that the fear you express of injuring "the reputation of your worthy correspondent (as you are pleased to call me) in publishing my communication," was groundless. I am satisfied that if you had published my "whole piece" it would not have injured me; but, under the circumstances, your withholding the part you did, and by your remarks forestalling public opinion against me, you have (I trust not intentionally) but you have very much injured me. Of this, others who are capable and impartial judges have informed me.

But if the good cause of our Divine Lord and Redeemer is but promoted thereby, I shall cheerfully bear it, and still do what little I can for the conversion of sinners and the union of saints; pleading only in this communication, for what I understand to be the principles of the reformation of the nineteenth century—the Bible alone as authoritative in all matters of religion—the right of private judgment—Christian character, the true ground of Christian fellowship—and the glorious privilege of being heard in self-defence.

Now in conclusion let me say, if to enjoy your fellowship and that of the "Disciples of Christ" generally, I must be a Trinitarian of any class, or a sectarian to any extent; or if you and they require that I must, in any way, entertain *peculiar party views* on the subject of religion, I must beg leave to decline the honor. But if to embrace Christ as the Son of the living God, and obey him in all things; if, in short, to be simply a CHRISTIAN in name and practice, will secure your and their Christian regard, I shall be most happy to enjoy it; but on any other ground I cannot ask, nor would I accept of it.

These, sir, are the high and holy principles and doctrine in which

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I have, as I conceive in truth and love entrenched myself; and here, by the support of the whole armor of God, I shall be invincible.

To the several important questions in my last, which remain unnoticed, I would again earnestly and respectfully invite your early and favorable attention. And at the same time to the following, on which I also ask for information, which I suppose you can give me, namely:—In the union which took place between you and our lamented and venerable brother Stone, and the respective friends of each, was the trinity or unity in any way brought into consideration as necessary to the consummation of the said Christian union! If so, what view of the trinity or unity, and to what extent! And if not made necessary in that union among Christians, why, my dear brother, why have you brought both the unity and the trinity into this discussion—the latter of which you are understood, by some, to make an *essential* part of every man's faith, with whom you now cooperate for the union of Christians!

All of which is candidly, faithfully, and, I trust, kindly submitted by your humble servant, J. J. HARVEY.

ADDRESS OF J. T. JOHNSON,

DEDICATED TO THE CHURCH OF CHRIST IN KENTUCKY.

Beloved Brethren—If the undersigned has any claims on your confidence and gratitude, you are entreated to read and consider what is herein presented with the design of advancing the cause in which we are engaged, and for the success of which we have pledged our lives, our fortunes, and our sacred honor. Be persuaded to read; and to read deliberately. Read, in order to a decision that shall stand the test of Him who is to judge the quick and dead. The subject now matured and presented for your adoption and active cooperation, has cost the writer much reflection and deliberation, and labor and painful anxiety; and it has been, and is yet, a burden upon his soul. You have it in your power to remove this burden by a practical exemplification of the system to which your attention is herein invited.

So far as known to me, there is no system of Finance, worthy the name, in any church in Christendom. This effort is designed to supply the deficiency. The Christian religion is the essence of benevolence, and the church, to say the least of it, is the most benevolent institution on earth. It is *emphatically the Lord's* dispensation of benevolence; and it embraces all of God's creation with all its wants.

If we would have an individual, a family, or nation, to exhibit gigantic power, they must have an efficient, energetic, ever-active system of finance. They are weak, inefficient, and powerless without it.

The deplorable condition of the church and of religion in general, and especially the awful condition of the heathen and infidel world, demand this effort. Under the present zig zag, oscillating, confused, uncertain, and unscriptural state of things, nothing can be

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accomplished answerable to the demands of the Lord, or worthy of his honor. We cannot have prompt decision and action. The crisis calls for it in a voice of thunder. Instead of finding a shelter from the storm, a retreat from persecution, a home for the waderer, and relief from poverty and wretchedness in the church of Christ, all these seek refuge in the *so called* benevolent societies of the day. The following plan is judged scriptural, and it would neutralize all such temptations.

It is believed that the church is composed of a community unsurpassed by any on earth; and that it is prepared to meet any exigency or call that may be made upon it, provided it is scriptural. If we desire that our children shall become valuable members of society, they must be kept actively engaged in business, and made to feel that society is partly dependent upon them for all that is good and great. If we desire, then, to be benevolent, without extravagance, a continual draft must be made upon their benevolence according to system.

If we would prevent apostacy, they must be made happy and delightfully engaged at home in all kind and good offices; and they must be made to feel their importance. So of the church of Christ. The Christian philosophy demands the discipline and active cooperation of every soldier of the Cross, old and young, male and female, as the Lord has prospered and blessed each one with the means.

The following system or plan is presented for adoption by all the churches; and it is deemed to be scriptural—Because, 1st. It is weekly, 1 Cor. xvi, 1, 2. 2d. Because it is voluntary. 3d. Because it is as the Lord bas enabled each one. And 4th. Because it includes all the Disciples.

It will be perceived that the contribution ceases in cases of death, removal, or inability; and that it may be increased or diminished, as the circumstances of the party may justify.

Here we have system—flowing on in an unruffled, overpowering, and constant current of benevolence, commanding the admiration and commendation of the world.

To consummate the work, the action of the church is indispensable. It seems to be expedient to adopt the following plan:—

A scriptural system of Finance for the Churc'es of Christ in Kentucky.

The Church of Christ at ———, impressed with the importance of adopting and practising a scriptural system of finance, with the design of sustaining—1st. The Pastorship of the church, with the expenses incident to the worship. 2d. The relief of the poor and needy, the sick and afflicted, the widow and orphan. And 3d. The proclamation of the gospel in destitute parts at home and abroad, and the dissemination of the scriptures all over the world; has resolved to attend to the weekly contribution as the Lord has prospered and enabled the individual members, male and female, old and young. And in order to the accomplishing an object so ardently desired and so infinitely important, it has been considered expedient to adopt a classification system, rating from 5 cents per week to 50

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cents or 100 cents, as the case may be. Thus, 1st Class, 5 cents; 2d Class, 10 cents; 3d Class, 15 cents.

For convenience sake the names may be obtained in an alphabetical form, and the amount they can afford to contribute may be placed in a column opposite their names. These names and amounts may be transferred to a book comprising the classes. For example—

1st class, 5 c. per week.		2d class, 10 c. pr week.		3d class, 25 c. per week.	
A. B., daughter,	5	C. B., mother,	10	D. B., husband,	25
B. C., do.	5	A. C., do.	10	D. C., do.	25
C. D., do.	5	A. D., do.	10	B. D., do.	25
A. E., son,	5	C. E., daughter,	10	D. E., bachelor,	25
B. F., widower,	5	C. F., widow,	10	D. F.,	25
" " "	5	" " "	10	" " "	25
" " "	5	" " "	12	" " "	25

The above is a specimen of the Record Book of the Church, to be preserved sacred by the Clerk. To perfect and carry into execution the above, the church can appoint—

1. A committee of three or seven members, of experience, to superintend and put in execution the system adopted, and to disburse the funds.

2. A committee of three or seven female members, of experience, to superintend and relieve the necessities of the female department.

3. The Clerk to act as Treasurer; whose duty it shall be to furnish each class with a list of their names, and receive and receipt for the contributions when paid.

4. Each class shall select its own receiver or receivers, collector or collectors, who shall receive the contributions and pay the same weekly as they are paid to the Treasurer.

5. The Committees, Clerk, and Receivers shall make a quarterly written Report to the church.

6. One tenth (or more, as the case may be,) of the contributions shall be reserved for the poor, the widow and orphan, or disabled preacher.

7. One tenth (or more, as the case may be,) shall be expended in the proclamation of the gospel in destitute parts, at home and abroad; and in the dissemination of the scriptures.

All cases of expenditure are to be examined narrowly to prevent imposition.

Now, brethren, in conclusion let me recommend to you to expend your funds for the dissemination of the Bible through the American and Foreign Bible Society. This Society is in operation. It solicits our co-operation. We have been honored by it, and it would rejoice me to witness a cordial co-operation. It may result in a glorious union. I pray the Lord's blessing upon you and upon his cause in our hands; and the blessing of Heaven is entreated upon your active co-operation in this labor of love. I pray the Lord that the churches may act promptly and make report through the Harbinger and other papers.———Most affectionately,

J. T. JOHNSON, Elder and Evangelist,
in the Church of Christ at Georgetown, Ky.

The above is adopted by the church at Georgetown, Ky.

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REMARKS.

Our readers have thus presented to their consideration, the "financial scheme" of our beloved brother Johnson, for which we pray their unprejudiced examination. We wished to insert it in our last number; but other matters, claiming precedence, crowded it out; and even now, to make room for it, we are compelled to intermit some of our serial articles, as well as postpone other valuable contributions from abroad. Accompanying the scheme of brother Johnson, brother C. Kendrick has furnished us with a very elaborate and earnest commendation of it—with a serious and impressive appeal to the brethren, at once to adopt it. This, we regret, we cannot *now* present to our readers. As the subject, however, is one which we hope to see kept before the minds of our brethren for many days, even until the great end we so much covet may be attained, it may not be unfortunate, that brother Kendrick cannot now be heard.

The scheme itself is evidently a work of much earnest reflection, and its easy practicability and great efficiency, if carried out, ought to commend it to every congregation alive to the high responsibilities under which they are placed by the distinguishing favors of the great Head of the Church. There are some persons we know, and we fear too many, who are ready to resist, "even unto death," every plan for advancing the standard of the Cross, no matter how wise or unexceptionable it may be, which is not an exact "duplicate" of something in the book,—men who talk as though they thought the Bible were a sort of hand-book by which they could find out the exact *locale* of their meeting-house, determine by what door they should enter, fix the precise time o'clock for assembling, and even ascertain the very pew in which they should sit during their devotions. But this is no reason why good men, who feel that God has not only called them to a good work, but enlarged and enlightened their minds for its accomplishment, should fold their arms in indifference and look upon the wastings of Zion in silence. No. There are men, a plenty, whose jealousy is not so one-eyed as to see only the danger which threatens their purses, snug albeit they be in their pockets,—men and women who look alike to the danger which hangs over their unfaithful stewardships, and who will rejoice to take hold of any thing which is adapted to the contingencies of the cause for whose honor and success they have pledged themselves to forsake all. Christians should be no temporizers. Their reward is of God—not of men; and they should not fear to proclaim what they believe for his glory. Many ma

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oppose it, and cry, "*A ghost! A ghost!*" but no matter, the upright and good will cleave to the good, the beautiful, the true, and that which honors God and promotes the happiness of man by the spread of the gospel, will be respected and must finally prevail. But more on these topics again. Meantime we trust this good work of our devoted brother will not be suffered to lie on the table till it be forgotten. W. K. P.

THE CHRISTIAN'S HOPE.

Among many beautiful and graphic sketches in the editorials of the "Protestant Unionist," from the pen of brother W. Scott, is the following passage in a late paper. We are glad to learn that the patronage of this very valuable print is constantly increasing.

A. C.

If the gift of Christ is a miracle of benevolence, and prophecy a miracle of wisdom, surely the resurrection of Christ is a miracle of power, and may well be regarded as a pledge on the part of Heaven that the *reason of our hope* is not an empty promise, but a promise pregnant with the omnipotence of the godhead. In this way the possibilities of nature are rendered joyful certainties by the promises of revelation, and the probabilities of philosophical conjecture confirmed by the well attested truths of religion. The necessities of our common nature invoke the fact, and the promise of God and the resurrection of the Messiah form a great and proper answer to those who ask of us a reason of this extraordinary expectancy. As the saints of the Most High, we hasten to the day of God and the resurrection. "For now is Christ arisen from the dead and become the first fruits of them that slept."

The doctrine of the resurrection is an exceedingly defensible one, and therefore the Apostle justifies it by the most powerful and original argument. He puts it in the balances of the sanctuary with other things which might seem to be opposed to it, and proves it is equal—yea, and weightier than they all. If on the one hand, the sins of one man have been attributed to all; on the other hand, the sins of all have been attributed to one. So, he proceeds. "Since by a man came death, by a man came the resurrection of the dead; for as by Adam all men die, so by Christ shall all be made alive." This is weighing the world in scales, and the affairs of mankind in a balance. There is no sublimer reasoning than this in the Bible, or out of it. It is the justification of all God's ways with men, from the first to the last. It is as if gold scales were let down out of heaven from God, and the affairs of men in Adam and in Christ opposed to each other. The resurrection is shown to be the weightier doctrine. Life is superior to death—Christ to Adam.

The resurrection, or the immortality of the body, is defended on another principle—on *fact* rather than on *justice;* namely, that

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there are in the universe *things spiritual* as well as *things material*. There are in the works of God an order of things that is corruptible, and another order of things that is incorruptible—there are the dishonored and the glorious—the weak and the powerful—the animal and the spiritual—two Adams—two bodies—two spirits—the earthly and the heavenly. And as in the order of creation the one is before the other, matter before mind, the animal before the spiritual, and the earthly before the heavenly; it is in harmony with the law of progress which characterizes the universe, that man who has shared through Adam of the sufferings of the one should ultimately, under Christ, ascend into the enjoyments of the other; that the corruptible should put on incorruption, and the mortal put on immortality; and that death, who has destroyed all, should himself be destroyed; and mortality, that has assaulted even the godhead in Christ, should be swallowed up of life by Christ.

The second argument for the immortality of the bodies of the righteous is, if it were possible, still more subtile than the former. It ascends to the heaven of heavens. It rises from the visible to the invisible—from the natural to the spiritual—from flesh and blood to spirit and the kingdom of God; for corruptible bodies may not inherit an incorruptible kingdom.

Has Christ, then, come once for sinners; and will he not come again for his saints! Has he come once for Israel according to the flesh, and will he not come again for Israel according to the spirit! Has he come to sow, and will he not return to reap! Does he plant an orchard, and not eat the fruit thereof! Has the seed-time alone pleasure for him! Has he no joy in harvest! Does he not delight in the ingathering! Has the shouting of the harvest-home no joys for him! Has he saved his people from sin, and will he not save them from death! Has he not shed his blood for us, and will he not share his inheritance! Is this inheritance greater than the heir! Has he given us the latter, and will he withhold the former! Is there any thing equal to himself! "If God has not withheld his own Son, but freely given him up to death for us all, how will he not with him also freely give us all things!" Oh! let us tread lightly the bosom of mother Earth! The jewels of the Almighty lie there—the wealth of Christ is treasur d up there—riches deposited by the Spirit of God lie there—the greatest and the best of Heaven's sons are there—there are Abel, and Noah, the holy patriarchs—Abraham, Isaac, and Jacob with his sons—the great legislator, Moses, is there—the brave patriots who, through faith in God, won kingdoms, lie there. Here in the dust, waiting the breath of heaven, slumber the mighty dead—Gideon, and Barach, and David, and Sampson, and Jepthah—the godly of three ages, and of two grand churches—yea, of two worlds!

The resurrection, then, is before us, the promise and the power. The fact itself is like a grand gold chain let down from heaven to link man's soul to God's throne. The promise is sure, and the power is seen in the resurrection of Christ; let us, therefore, make ourselves familiar with the weighty power of God as developed in Christ's resurrection; let us make ourselves familiar with what Paul

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styles the power of his "resurrection;" and we shall at last feel that as the power is equal to the promise, the promise will prove equal to the fact.

A USEFUL EXAMPLE.

We give the subjoined extract not only because it presents us with the true means by which, according to their own avowals, Presbyterianism is mainly sustained and perpetuated, but because it appears as a lesson of much value in reference to our own duties. Our Saviour introduced the Parable of the Unjust Steward, not to induce his disciples to become worldly-minded or unjust, but for the sake of teaching them a lesson of wisdom, by which, if applied to heavenly things, they might profit; and so we would call the attention of our brethren to the policy of Presbyterianism, not for the purpose of making them resort to human inventions or any innovation upon the prescribed limits of the Word, but with the higher aim of exhorting them to a like diligence in the use of the means, the all sufficient and only legal means for converting the world, which the Lord of life has put into our hands.

It has been generally contended by our brethren, that infant baptism was the foundation and support of the Presbyterian church. Take away this source of increase, and it must, under its present system, dwindle with the present generations of the earth, and if it do not pass away with them, linger only as an heir-loom, in the bosoms of a few of the first borns. The following extract, which we take from the New York Evangelist, shows that they entertain a very similar opinion, and are by no means insensible of the absolute importance of the fact to the perpetuation of their system:—

"Infant Baptism.—The solemn consecration which Christian parents make to their covenant God of their infant children, is one of vital importance. There is too much reason to fear that many parents forget to perform the solemn vows which they thus make to God, and as a consequence their children grow up in impenitence, and often die in their sins! It is at least a subject worthy of the serious reflection of parents, whether they have trained up their children as they promised to God that they would do when they gave them up in baptism.

It is stated in the Minutes of the last General Association of Massachusetts, that there were added to the churches, on profesison, during the past year, 761 persons. The whole number of adult baptisms reported, is 259, showing that 502 of the 761 who made a public profession of their faith in Christ, or more than two thirds, were baptized in infancy. The whole number of infant baptisms reported, and from whom we may hereafter, judging from past observations, anticipate a large proportion of the converts in our societies of their age, was 1275.

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Let parents ponder these facts, and be stimulated to greater fidelity in future towards their unconverted children."

This is the way Presbyterianism takes care of itself. More than *two thirds of the adult professors* are persons who were *committed* by baptism, whilst yet they knew not good or evil; and trained up, if not "in the nurture and admonition of the Lord," at least in the ways of Presbyterianism, by the diligent catechisms of pious god-fathers. We commend their wisdom, and regret that the god-fathers and god-mothers of this generation *are wiser than the children of light.* There is in this matter real responsibily, and we are persuaded also great dereliction. How, then, shall each answer for his sin? We, in round numbers, say that the present reformation enrols in its ranks two hundred thousand soldiers of the Cross; and as these are all old enough to be responsible, they must of necessity have within their control an amount of influence equal to great effects. How is it manifesting itself? How many general evangelists are in the field, proclaiming the great principles of primitive Christianity? How are those, who are laboring, sustained? And what the number, by their labors, *daily added to the saved?*

It is but a reasonable calculation, that two hundred thousand intelligent Christians, armed with the truth, may exert a directing influence over one million of people—that is, one-twentieth of our entire population. This, upon every fair principle of judging, may be expected of our brethren. But does the success of our principles warrant us in saying, that the expectation is realized? Great and unprecedented as this success has been, we regret to say that it is not, from all we can learn, equal to the means and opportunities which God has given to us as a people calling the world to his truth. We feel ourselves and we would exhort our brethren to the importance of greater efforts to extend the principles of primitive Christianity, in doctrine and practice. Every soldier of the Cross should feel that he is called to a glorious warfare, and that in subordination to the laws of his Captain he must contend for the faith, earnestly and unceasingly. We are commencing a new year, and with renewed resolutions should we labor *"so to let our light shine before men, that others seeing our good works may glorify God."* By his example, his daily intercourse with his friends and neighbors, every Christian has it in his power to effect much. Without, indeed, the support of an exemplary church, it is next to impracticable for a ministry, no matter how gifted or devoted, to exert a very great or lasting influence on the community. The *church* is the light of the world, and let us take heed lest our light be darkness. W. K. P.

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OBITUARY.

CHANCERY, Howard Co., Ind., Dec, 1, 1847.

Dear brother Campbell—For the satisfaction of numerous relations and friends, allow me, through your valuable pamphlet, to give a short account of the life and death of my most dear mother. She was born in South Carolina, some time before the Revolution; and losing both her parents soon, was raised by a pious aunt. She was early married to my father, William Smith, both of whom while in the prime of life attached themselves to the Baptist church, with which they continued in communion till your "Christian Baptist" reached them, about the time you were publishing your new version, a copy of which you sent them to Smith's P. O., Randolph co., Ia., where, with my brother Carey, at that time a Baptist preacher, they were then settled. This created a great excitement in the Baptist church, and in a little while they began to deal with (persecute) them. The church was broken up—father died soon, and my brother Carey moved to Indianapolis, leaving my mother alone in a wicked settlement. But she was still faithful to the Lord. Often have I found her on her knees imploring God for his blessings on her and her children. The Lord heard her; and in the same place, in 1836 and 7, she saw near fifty persons obey the ancient gospel, and a church organized in God's own order—free from both Baptist tradition and persecution. She was thus of the first fruits of the Reformation in Indiana. The Lord permitted her to see her seven children and their companions all, except one son and son-in-law, in his kingdom on earth, and of hearing four of her five sons proclaim the truth in its ancient simplicity. She lived to near the age of 80 years, and spent much of her time after she united with the reformation, in reading the Bible, mostly in your Family Testament. She would often say, "It seems like a new book. Things that used to appear dark are all now as clear as day."

For near twelve months before her death she was the subject of a very remarkable spectral illusion. She would often see sights, as of angels in the air, coming with smiles, bearing in their hands all kinds of beautiful flowers, and approaching very near to her. Frequently in open daylight, and when perfectly calm and composed, would she see them and call upon others to look at them; but we could not see them. One day this fall, in time of worship, she saw one of these heavenly beings come into the house and seat itself under the stand, on which was the consecrated loaf, then about to be broken. They were always smiling and always had flowers in their hands. Were they ministering spirits, waiting to waft her home to the spirit-land?

On the 27th November she breathed her last, after a short illness of six days. She declined all medical aid, as she said "she was going to her long home, and she did not care how soon." She was always mild and affable; and though severe in reproof, she scarcely ever gave offence. Let mothers in Israel take courage by her example, and seek the salvation of their children!

GEORGE W. SMITH.

PULASKI, December 14, 1847.

Dear brother Pendleton—The Red Island Church, with a numerous circle of relations and neighbors, were, on the 4th day of this month, called to mourn the death of sister SOPHIA CALFEE, wife of our excellent Elder John Calfee.

For about 20 years she has not only lived above reproach, but has adorned the profession of Christianity with a benevolence and piety as active as they were meek, quiet, and unostentatious. There was no poetry in the life of sister Calfee. She never thought it would be known, far less written down an example for the sisterhood,—that she daily taught her domestics the law of the Lord—that the slightest distrustfulness as to their comfort, was wont to call her up in the cold winter night to dispense the clean warm blanket and the cold-defying coverlet. The poor loved her;

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and of all the crowd that flocked to pay their last tribute of respect, none asked whither she had taken her journey. Her life made them forget, who had prejudices against her faith. When in 1839 she felt herself called upon (for she did her own thinking) to leave the Baptists for that ground on which alone she believed the people of God could, and ultimately would unite, no one could mistake her affectionate and God-honoring countenance for that expression of quibbling inquietude so characteristic of the restless religionist.

But she fell most suddenly and unexpectedly, without premonitory sickness, in her 50th year, in the meridian of her usefulness, leaving no natural child to mourn her death; but more than one, to whom she has been more than mother, will long look sorrowing towards the mound of our dear departed sister. May the Lord sustain her deeply afflicted husband!

C. BULLARD.

PROSPECTUS OF THE "JOURNAL AND UNION," FOR 1848.

THIS widely circulating, and, as hundreds testify, highly interesting paper, has been enlarged to the double medium size, and is published at one dollar per year, in advance. It contains such matter as a family paper ought to contain, which may be classified under the following heads:—1 Foreign News. 2. Domestic Items. 3. Original Correspondence. 4. News from the Churches. 5. War Intelligence. 6. Queries and Answers. 7. Religious Discussions. 8. Copious Editorial Essays, &c. &c.

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ARTHUR CRIHFIELD, *Covington, Ky.*

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☞ The person into whose hands this Prospectus falls, is most earnestly requested to make up a company of subscribers. If all *try*, the requisite number will be had.

A. C.

The "Universaliad," by Elder Crihfield, in five cantos, at which I have but glanced, is said to be a very powerful poem, alike fatal to the Universalians and the Muses. The method of killing two birds with one stone is admirable economy. And as Sampson set the example, saying, "Let me die with the Philistines," why may not the genius of poetry, impersonated in the Universaliad, say, 'Let me die with the Universalists'?—A noble martyrdom in a glorious cause! The Universalians will not, however, long *stay killed;* for it is only a few months since they were duly killed by brother Hall, and yet it seems they have some way or other called for a second death!

A. CAMPBELL.

ZIMMERMAN INSTITUTE.

A notice of this "Institute," conducted by our energetic brother W. SPEER, recently a student of Bethany College, is unavoidably crowded out of this number. We will try and present his circular in our next.

W. K. P.

Erratum.—In some copies of this number, pp. 62-3, for 'Fenwick' read KENRICK.

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THE

MILLENNIAL HARBINGER.

SERIES III.

VOL. V. BETHANY, *MARCH*, 1848. No. III.

TRACTS FOR THE PEOPLE—*No. XXII.*

BAPTISM—No. XIII.

REVIEW OF DR. MILLER OF PRINCETON.

Two of Dr. Miller's reasons in favor of a mixed church—a church composed of professors and non-professors—of regenerate and unregenerate persons—of voluntary and involuntary members, have been considered and shown to be naked assumptions, without any show of scriptural evidence or authority. We shall now examine his other reasons for infant church membership.

His third reason is—"*The actual and acknowledged church membership of infants under the Old Testament economy, is a decisive index of the divine will in regard to this matter.*" Now, on his own showing, the *non* actual and *unacknowledged* church membership of infants under the Old Testament economy, would be a decisive index of the divine will in regard to this matter. Dividing, then, the Old Testament economy into four thousand years from Adam to Christ, we have two periods of a very different character. There is a period of 2100 years from Adam to the covenant of circumcision, during which time there was not an indication of infant church membership by any kind of right, title, or visible recognition whatever. There was, indeed, a period of about 1490 years, in which there was a national institution—in which was recognized a male infant membership, and other hereditary honors. The mitre, sceptre, and the tribeship honors were alike hereditary in this "Jewish national church state." By what new species of logic and theology he makes an Old Testament church of four thousand years standing a model of a Christian church we know not, especially as more than half that time there was no infant membership whatever; and during the remainder of it only a male infant right in a national institution. But why argue for one portion of its male hereditary rights and op-

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pose another part of it! Why contend for male infant membership, and not for male infant rights to the priesthood and the throne! Why make the Old Testament national institution a reason for infant church membership, and not also for church rulers, priests, and kings! Did not this Old Testament church birthrights make of certain males, according to tribes and families, priests and kings, as well as citizens! And did it not equally exclude females from them all! If there be reason, or truth, or propriety in his assumptions, Professor Miller ought to have his sons fill his chair theological and his pulpit ministerial in virtue of his own flesh; and also exclude his infant daughters from membership in the church, because girls under Moses, had no national birthrights to sealing ordinances! What an unenviable intellectual discrimination do these veteran defenders of Papal traditions evince in the defence of infant church membership!

But our learned Professor affords many other such instances of his own peculiar logic. In the very same chapter, in proof that circumcision sealed to infants *spirituat* blessings, he alleges that "circumcision is expressly declared, by the inspired Apostle, to have been a *seal* of the righteousness of faith." Rom. iv. 11.

Our logical text-books do not afford a more complete illustration of the "*fallacia accidentis*," or of the error of affirming a general or a universal truth from an accidental or particular case, than does our zealous Pedobaptist present to the literary world in his quotation of Rom. iv. 11. Paul, in this place, says of Abraham that "he received the sign of circumcision, a seal of the righteousness of the faith which he had before he was circumcised." From which singular and remarkable case Dr. Miller infers that circumcision was *the* seal of the righteousness of faith to infants that have no faith! If he does not argue this, I ask what does he argue!—! Can an infant, male or female, have a *righteousness of faith*, without having faith!—! Must not a human being have faith before he can have its righteousness! I would ask, Was circumcision to Ishmaël, or to the babe Isaac, what it was to Abraham, who had believed God many years before either of them was born? But Paul calls circumcision *the* sign and *a* seal—not *the* seal. It was to all the circumcised infants a *sign* in their flesh that they were of the blood of Abraham; but not to any one of them a sign of any faith, or righteousness of faith—for they had neither on the *eighth* day. Were we allowed to suspicion a design to mislead, Dr. Miller affords ample means of making out a very strong case from the liberty which he here takes with the sacred text. He entirely changes the

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meaning of the passage as read in the common New Testament and in the original, by leaving out the definite article before faith, and again by lopping off an entire member of the sentence defining the word faith in Paul's use of it here. This will appear to all by quoting Paul's own words, and placing them in contrast with the words that Dr. Miller puts into Paul's mouth. Paul's words are:—"He received the sign of circumcision, a seal of the righteousness of the faith which he had being yet uncircumcised." But Dr. Miller makes Paul say, 'He received the sign of circumcision, a seal of the righteousness of faith.' The Doctor makes circumcision in all cases a seal of the righteousness of faith; while Paul makes it only a seal of the righteousness of that faith possessed long before the date of the covenant of circumcision. Now I will not,in charity, call this a wilful handling of the word of God deceitfully; but will rather say it is a proof of the perversity of prejudice, or of the blindness sometimes accompanying long cherished errors.

But what makes this sophism still more unpardonable is the fact, that Paul, in commenting on the case, alleges that it was designed for a very special purpose—viz. to indicate that, in the gospel age Gentiles without circumcision should equally enjoy with the circumcised all the blessings of the Christian institution; and, therefore, his having the righteousness of faith before circumcision constitutes him "the father of all them that believe, though they be not circumcised; and also "the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham which he had while uncircumcised." This explanation of a seal of the righteousness of the faith of Abraham, possessed twenty-four years before he was circumcised, leaves not the shadow of an excuse for any man of letters, making that use of it probably adopted, rather than fabricated, by Professor Miller.

His fourth reason for infant membership is no better than his third. It is, indeed, less excusable, because it adds to its logical infirmities a gratuitous assertion concerning a concession which he cannot prove. It reads thus:—"As the infant seed of the people of God are acknowledged on all hands to have been members of the church equally with their parents under the Old Testament dispensation, so it is equally certain that the church of God is the same in substance now that it was then." They are not "acknowledged on all hands to have been members of any church" for two thousand one hundred years; and not members of a church of God, *unless a nation be a church*; and not then, unless *male* infants mean "the

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infant seed of the people of God." Now as these are not certain—nay, not true, from his own words, this argument is a logical fallacy. His words are:—"*It is equally certain that the church of God is the same in substance now as then.*" That is—It is equally certain as that which is wholly uncertain—nay, contrary to the most express testimony.

The evidence that the Jewish nation and the Christian church are not identically one and the same in substance, spirit, or form, is, to an unprejudiced mind, most copious, clear, and irrefragable. I will give a few proofs of it by stating a few *facts:*—

1. *The house that Moses built and the house that Christ built are spoken of as two, and not as one and the same.* Paul to the Hebrews, chap. iii. "Moses was faithful as a *testimony* of things to be spoken" in the gospel age—faithful in God's house; but "Christ as a son over his own house, whose house we (Christians) are." Now as Moses was born before he built God's house, so the Messiah was born before he built his own house. They are, then, two houses, and not one and the same.

2. God promised by Isaiah, chap. xxviii. 16, that he would build a new house, or church, and himself lay the foundation of it. "Behold I lay in Zion for a foundation stone, a tried stone, a precious corner stone, *a sure foundation.*" Of course Moses had not laid even the foundation of the New Institution, or Christian Temple.

3. Daniel, chap. vii., also declares that in the days of the Roman Cesars "the God of heaven would *set up a kingdom*" which would survive "all the kingdoms of the world and stand for ever." Surely that was not the Jewish church. It had been set up long before.

4. Dr. Miller will have the Jewish covenant and the Christian covenant the same; whereas God promised a new covenant, and also told the Jews by Ezekiel, chap. xvi. 61, that he would make a new covenant, and add to a portion of the Jews, the Gentiles, and form a new community; but says he, "*Not by thy covenant;*" yet Dr. Miller affirms by one "and the same precious covenant." He makes Jesus Christ the head of the Jewish church; for, with him, the Jewish nation and the Christian church are *identical* throughout." The same head, the same precious covenant, the same great spiritual design, the same atoning blood, the same sanctifying Spirit." Such are his dogmata; and his illustration is—"It is not more certain that a man arrived at mature age is the same individual that he was when an infant in his mother's lap, than it is that the church in the plenitude of her light and privileges, after the coming of Christ, is the same church which many centuries before, though with a

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much smaller amount of light and privilege; yet, as we are expressly told in the New Testament (Acts vii. 28.) enjoyed the presence and guidance of his Divine Head in the wilderness." p. 19. The illustration is much better than the proof. It is certain that the infant and the full grown man are identically the same person; for of this consciousness is the highest proof. But has the Christian church this consciousness? Nay, Dr. Miller gives that up, and proves his allegata by simply affirming here that the Christian church is identically the Jewish church, full grown, because the Jewish church enjoyed, according to Stephen, "the presence and guidance of her Divine Head." Suppose it should be said, for illustration of this splendid logic, that General Washington was both the head of the American army and afterwards the head of the American nation—that, therefore, the American army and the American nation were identically one and the same institution or body corporate, what would our political Doctors say? Yet just such a logician is this venerable theological Professor of Princeton.

To illustrate or argue the identity, the Doctor proceeds into the Galatians, and brings up the fourth chapter to sustain his notion of identity. Because an heir, when a minor, is under a master as much as a servant, therefore the Jewish community and the Christian community are identically one church. Now the Apostle's own argument in that chapter most expressly compares the Jewish covenant and people to Hagar and Ishmael, and the Christian covenant and people to Sarah and Isaac—saying that the two women represent *two covenants*, or constitutions, and that the two sons represent *two distiact communities*—the Jews and the Christians. The difference between the Jewish community and the Christian institution was never more circumstantially drawn by the Apostle Paul, or any one else, than in this graphic allegory. Here is the slave Hagar and her bond son, and here is the free Sarah and her free born son. Here are the Jews born after the flesh, and the Christians after the Spirit. The Jewish institution in the birth of its members differed nothing from England or the United States—the door into both was flesh, blood, or natural birth; but into Christ's church none can enter, unless, like Isaac, they are supernaturally born, or born after the Spirit. So the Apostle argues: "*Cast out the bond-woman Hagar and her son Ishmael*—both the old covenant and those born under it; for the son of the bond-woman shall not inherit with the son of the free woman." Dr. Miller says they are identically the same, and do inherit the same relation. But Paul differs from

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the Doctor, averring: "So we, brethren, are not children of the bond-woman"—of the Jewish covenant; for these two women represent the *two covenants;* but we Christians are "children of the free woman," or new covenant.

It will not help the Doctor to assume that the *dispensations* are two and the covenants one, since Paul makes *two* covenants.—Indeed, this whole hypothesis of two dispensations of one covenant, is but dust and ashes thrown by the theological Doctors into the eyes of their too credulous devotees. Two dispensations of religion change membership and privileges just as much as two covenants. *A covenant is a dispensation.* There is, therefore, just as much sound sense as sound theology in speaking of two dispensations of one dispensation, as in speaking of two dispensations of one covenant. It is learned nonsense. A modest theologian would, methinks, be satisfied with the fact that the Saviour preached a new birth as essential to admission into the Christian church or reign of Heaven. The Jews were born of flesh, of blood, and of the will of man, but not of God. But the Messiah, who came to set up a new kingdom, preached a new doctrine, and gave only to those who received him the power or privilege to become the children of God. And this we are expressly told cut off all the sons of the flesh: for only "to those who received him, who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God, gave he privilege to become the children of God," or members of his church. Hence to Nicodemus he affirmed, "Except a man be born again he cannot enter into the kingdom of God."

But our learned Dr. Miller is full of proof-texts. That the Jewish church and the Christian are identically one and the same institution, he alleges from the dislocated joint of an apostolic argument, Heb. iv. 2.—"For unto us was the gospel preached as well as unto them:" that is, in the Doctor's vision, equivalent to saying the same gospel was preached unto the Jews that has been preached to us. Suppose that were the fact, would that make us Jews, or them Christians!! It certainly, on the Doctor's showing, has as much power to make Gentiles Jews as Jews Christians! But few men, in this our day of learned criticism, would have the courage to make such a quotation: for all the learning of the age is on the side of reading the passage, "For glad tidings of a rest to come are preached to us Christians as were glad tidings of a rest (in Canaan) preached to them;" but the good tidings of a rest in Canaan preached to them did not profit them, (since but two men of the whole nation entered into that rest) because of not believing the glad tidings con-

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cerning it announced to them. So evident is this the contextual import of the passage, that children in our Sunday Schools, equally with the most learned of our critics, so understand it. Surely Dr. Miller has survived his generation!

This can only be excelled by Dr. Miller himself. The Jewish church ate the manna and drank the mystic rock, and are a gospel church because, says the Doctor, they are builded on the same foundation—the Apostles and Prophets. Moses alone founded the Jewish church. It is only at this Princeton Observatory, through some new ecclesiastic telescope, that the Prophets and Apostles were seen along with Moses when he founded the church of Christ in the wilderness of Sin!!

But finally the Doctor completes his climax by the Parable of the Good Olive Tree, Rom. xi. The case is this: Jeremiah (chap. xvi.) in allusion to the past history of the nation, says, "The Lord called thy name a green olive tree, fair and of goodly fruit." Paul to the Romans applies this figure, and reminds some Gentile brethren, compared to the branches of a wild olive, that they had been grafted into the good olive tree and made to partake of its root and fatness. Some of the natural branches of this olive tree had been broken off and they were grafted in their place.

That we may not pervert or misapply this allegory, it is important to keep the facts on which it is founded clearly before our minds. Of these the following are chief:—

1. To the Jews pertained the *adoption*, and the *glory*, and the *covenants*, and the *giving of the law*, and the *service of God*, and the *promises*, whose are the *Fathers, and of whom, as to the flesh, Christ came.*" But Christ's church is not found in the inventory of their peculiar rights, honors, and privileges. They had the adoption and the Shekinah. They were the only people that God acknowledged nationally, and amongst whom he pitched his tent and held his abode. The covenants guarantying blessings to the human race, and of making them *nationally* according to the flesh a peculiar people, were in their hands. To them the law of circumcision was given. The typical worship of the only living and true God was theirs. The promises spiritual and eternal were given to them for the benefit of the human race. This, indeed, was a chief blessing; for Paul admits their chief advantage to have been, that "*to them were committed the oracles of God.*" The three great fathers, Abraham, Isaac, and Jacob, in whom God promised to bless all the families of the earth, were their natural progenitors.—Hence the Messiah himself was the natural son of Abraham, Isaac,

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and Jacob, with some fifty-two other progenitors: for, according to Luke, Jesus was the *fifty-sixth* person in descent from Abraham. But it is no where said that to them pertained the church or believing family of the only living and true God. This is assumed by all them who make the Jewish nation and the Christian church identical. There was a people of God before Abraham and after Abraham that did not derive their blood from him. Abraham, that he might be a great father, was made the father of two races of men—a natural and a spiritual progeny. The history of Sarah and Hagar and their two sons stereotypes this for ever. Now for almost two thousand years these two races were chiefly found in one nation. *This was the good Olive Tree.* Especially was it *good* while the whole nation, as such, kept pure the only true worship of one only living and true God. But, be it emphatically said, that this was predicted to continue so only till the Messiah should come. For the patriarch Jacob, when dying, said of *Shiloh* the son of Judah, "To him shall the gathering of the people be." Many a type and prophecy indicate this. Hence, according to prophecy, "he came in the fulness of time" to his *own nation;* but "his *own people* received him not." "To as many, however, as received him" in his proper character, and to none else, "he gave the privilege of becoming the children of God, even to them that believe on his name; who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." Hence "if we be Christ's," and in no other way, "we are Abraham's seed and heirs according to the promise."

The worldly sanctuary and service are abolished, and the worldly race of Abraham are broken off from now being the peculiar people of God. A portion, however, of the natural seed of Abraham became his spiritual seed, and formed the neucleus of a new institution. To them, as Christ's church, the believing Gentiles are added. Thus the natural branches of God's ancient olive tree are *every one* broken off; and none but spiritual branches, or believing men and women, are regarded as his peculiar people. Into this good olive tree believing Gentiles are as admissible as believing Jews; for now "we are all the children of God by faith in Jesus Christ;" and "if any man be in Christ he is a new creature, old things are passed away, behold all things have become new."

How Dr. Miller could mystify or overlook the three following declarations,—"Because of unbelief they were broken off"—"Thou standest by faith"—and, "If they abide not in unbelief, God will graft them in again,"—can only be explained on the alleged all-

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predominating power of prejudice. Are not these declarations fatal to his assumption that all that are born of a certain kind of human flesh are, without faith, to be grafted into Christ's good olive tree? To any such engrafted individual who could say with Paul, "*Thou standest by faith?*" "Be not high-minded, but fear!"

Dr. Miller's 5th argument is—"*If infants were once members, and if the church remains the same, they undoubtedly are still members, unless some positive divine enactment excluding them can be found.*" p. 21.—But we have shown that infants never were members of any church less than a whole nation, or a church founded on blood. Therefore, his fifth argument is, in one of its branches, altogether baseless as a dream. In the other branch—"if the church remains the same,"—it is equally without foundation. *There never was a community on the earth founded upon faith till Jesus Christ came.* This is the divine and glorious character of Christ's church. All other communities, ancient or modern, are founded in blood or selfishness of some kind. But this alone is founded on faith—"*If thou believest with all thy heart, thou mayest.*" This is its essential and indispensable prerequisite. "That which is born of the flesh is flesh." Hence we must be born again in order to enter into Christ's kingdom.

His *sixth* argument is to show that *baptism came in the room of circumcision.* He, however, strange to tell, proves that it has not come in the room of it. He says that "circumcision publicly ratified admission or entrance into the visible family of God." p. 23. But circumcision was not the door into Abraham's family, or the family composed of the children of Abraham. Natural birth was the door, and not circumcision. Moreover, circumcision was confined to male children. It was also restricted to the eighth day after natural birth. In these particulars, as in many others, baptism is proved not designed to fill or occupy the room of circumcision. He seems to have forgotten that Jesus Christ was himself both circumcised and baptized—that the twelve Apostles were circumcised and baptized—that the whole Christian church, for seven years after its birth on Pentecost, in its myriads of converts, all Jews, was entirely composed of persons both circumcised and baptized—myriads of the Jews believed and were baptized. Two seals, *blood* and *water*, attached to one subject and to one covenant as doors into the church!

Nay, farther, he asserts that circumcision was *done away*, and that baptism came in the room of it. But where is his proof! Circumcision was not, in any recorded case, dispensed with. The believing Jews, down to the end of New Testament history, circumcised their children. Paul publicly declared, by an overt act, that

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he had not commanded them to desist from circumcising their children. It is, then, perfectly gratuitous to affirm that circumcision has been done away by any divine statute; and, consequently, that baptism has come in the room of it. See this more fully developed Tract No. 6.

Dr. Miller's *seventh* argument for infant baptism is household baptism, already noted. Bishop Kenrick gives that up as wholly inconclusive, and so must every enlightened man of candor. There is no case of family baptism indicating infant baptism. On the contrary, we have shown that there is internal evidence that there was no case of infant baptism in any one of them. But suppose there was no ambiguity on the subject of infant baptism, that it was a matter clearly established; even then it could not be proved that in the three or four families reported to have been all baptized, there was an infant in them. In the first place, it is not named. Hence it is inferential. There is no circumstance at all indicating or even implying it. Then it rests upon mere possibility, not upon the least probability; for there are amongst us many families or households and not an infant in them. Therefore, nothing remains but bare possibility; and he that builds a Christian institution upon a mere possibility, is not to be reasoned against; for there is no sound reason in him.

His *eighth* reason is, that "had the sign of infant membership been suddenly withdrawn, there would have been wounds and murmurings, and feelings of deep revolt and complaint against the new economy." Had they, indeed, had as carnal and secular views as Dr. Miller seems to have of Christianity and Christian baptism, there would have been a fearful tumult and uproar among the people. But when we remember that faith and repentance from the days of the Harbinger were preached as essentially prerequisite to baptism, and that John refused to baptize some who demanded it on the ground of having Abraham, or some saint, for their father, we only wonder that any one well read in the New Testament could have ever found such an objection. And still more especially, after reading the Acts of Apostles, in which faith is so often connected indissolubly with baptism. When Jesus said, "He that believeth and is baptized shall be saved," who can rationally expect to find his followers and his Apostles teaching by their practice he that is baptized without faith shall be saved!

His *ninth* argument is, "The New Testament abounds with passages which cannot reasonably be explained but in harmony with this doctrine."

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Amongst his specifications the following are deserving of notice: The first is a prediction of Isaiah, intimating that a time would come in which the wolf and the lamb would feed together—in which God would create new heavens and a new earth—increase the age and comforts of his people and *bless their offspring*. He next relies upon the words of the Saviour to those who were inhibiting parents from bringing their children to the Lord for the imposition of his hands and a benediction. The next is Peter's assurance to the Jews that the promise of the Holy Spirit was tendered to the believing Jews and their descendants or children. And then the argument of Paul to those who would have some believing wives or husbands to separate from their unbelieving partners. To the last of these only need we now advert, as the others have been already examined in our last Tract. Indeed, the promise quoted from Isaiah for the sake of the phrase, "*and their offspring with them*," and that from Acts ii, "The promise is to you and *your children*," are but a puerile play upon the words *children* and *offspring*, as if offspring and children were identical with speechless babes. These terms generally mean our descendants. We are at eighty years the children of our fathers—just as much their offspring at eighty years as eight days. These are so palpably a begging of the question, that it would be only an idle parade of words to expose them.

But the sentence, 1 Cor. vii. 14., calls for a special notice, as we have formerly adduced it as a conclusive argument against the slightest probability of infant baptism as either taught or thought of in the apostolic age. It stands before the public unresponded to in my discussion with Mr. Rice. The words are—"The unbelieving husband is *sanctified* by" (or to) "the wife; and the unbelieving wife is *sanctified* by" (or to) "the husband; else were your children *unclean;* but now are the *holy*." Booth, in his "Pedobaptism Examined," adduces more than twenty of our most distinguished critics, reformers, and commentators; amongst whom are Melancthon, Whitby, Camerarius, Wolfius, Vitringa, &c., in proof that the holiness or sanctification of the unbelieving party and their children here is not that of the new covenant nor of church relation; but as bread is "sanctified by the word of God and prayer," so is this relations anctified as respects matrimonial intimacies. The marriage relation and those growing out of it are not to be dissolved, but are lawful and proper, though one of the parties should not be converted to God with the other. For, were it otherwise, your offspring would be *unclean* and not to be endured; but now are they holy or sanctified to you. Two things must appear obvious,

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as we conceive, from this passage:—First, That the unbelieving parent and the child were in the same sense sanctified or holy to the other party; and in the second place, that, as the Apostle changes the address from the third person to the second, he includes all the infants born to the church in Corinth. "*Your*," not *their* "children," said the Apostle, are not to be judged unclean and to be repudiated: but to be regarded as worthy of your care, protection, and support.

Now had infant baptism been ordained in the primitive church, all infants would have been alike consecrated by it, and the Apostle could not have said, "*Else* were *your* children unclean;" for that could not have been supposed had they been baptized. Thus it is manifest from this passage alone, that infant church membership and infant baptism were alike unknown and unthought of in the age of the Apostles.

But to make infant holiness a passport to baptism, is not only unsupported but unsupportable by any plausible proof deduced from the New Testament. Infant holiness, in a covenant sense a prerequisite to baptism, is certainly, so far as the oracles of Christ and his Apostles are regarded, a new idea. What a strange argument Dr. Miller puts into the mouth of Peter! Dr. Luke makes him say, "Be baptized every one of you for the remission of sins;"—Doctor Ananias says to Paul, "Arise and be baptized, and wash away your sins." But Dr. Miller says, 'Arise and be baptized, you innocent babes, and wash yourselves, because you are relatively holy, and are actually born members of the church.'*

Dr. Miller's *tenth* and last argument for infant baptism is, "Finally, *the history of the Christian church from the apostolic age* furnishes an argument of irresistible force in favor of the divine authority of infant baptism."

Of this argument we cannot say much. We have already noticed it in our last Tract, and shown that *there is no historic evidence of infant baptism till the third century.* When first named, too, it was opposed as an innovation. And what is no little remarkable, *infant communion* at the Lord's table is as well authenticated from the annals of the church of the same century as it is. Nay, more, the monastic life, or perpetual celibacy, constitutes another of its coevals, and virginity becomes as efficacious to gain heaven and glory as faith in Christ or his resurrection from the dead. Infant baptism, infant communion, perpetual virginity, are of the same origin and of the same century, as we may hereafter show, and I hope to the conviction of some who have long been imposed on by the alleged high antiquity of infant church membership and infant baptism. We have not yet bid adieu to Dr. Miller of Princeton. We only bid him good-bye in hope of listenihg to him on some other branch of the subject. But our present sheet is full. A. C.

* Dr. Miller quotes with approbation the late Dr. Mason of New York, who took the bold and presumptive ground that "the infants of believing persons are born members of his church." p. 32. Query—*If they are born members of the church, how can baptism be the door of admission?*

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INTERPRETTION OF THE SCRIPTURES—*No. V.*

The true interpretation of the scriptures is a matter of which it is difficult to overrate the importance. In a certain point of view it may be said, indeed, that all the great controverted points which have, for so many ages, agitated Christendom, are mere questions of scripture interpretation. The Romanist appeals to the word of God: so does the Protestant. Nay, each party of Protestants contends that it alone has discovered the true meaning of the divine communications to men. A difference of sentiment as to the import of the single word "baptism," has had the effect of separating the whole Christian community into great divisions. There is, indeed, scarcely a party, great or small, that we shall not find, upon examination, to be based ultimately upon a few biblical criticisms. The very distinctions or characteristics which belong to the present effort at reformation, may thus be resolved finally into proper definitions of a few scriptural terms,—such as Law, Gospel, Testimony, Faith, Regeneration, Salvation.

It being admitted, that, in the scriptures, God has addressed himself to men in human language, to ascertain what he has said becomes at once the great object of biblical study. Words are, therefore, of the utmost consequence, not intrinsically, but as the only means through which we can attain a knowledge of the divine will. They are important as the depositions of the things of life and salvation which are treasured in them. And as, in former days, an angel directed the first Gentile convert to send for Peter, "who," said he, "shall tell thee *words* whereby thou shalt be saved," so even yet, it is from words we must obtain the knowledge of truth, and the hope of heaven.

It was by the words of Satan that the human mind was first deceived; and it is by the words of God, that it is disabused of error. As language was the medium through which the ruin of man was effected, it is also made, with great propriety, the medium of his restoration. Not that we suppose this correspondence instituted merely for its own sake, but as highly proper in itself, and as arising from the very constitution of man himself, as a being possessed of language, and dependent almost wholly upon words in the reception and communication of thoughts. So that, as it was perfectly in harmony with human nature, that Satan addressed himself to Eve in human language, so it is equally consonant with this nature, that

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God should employ human language in accomplishing human salvation.

The reflection that God has thus made his word the means through which alone we can attain that knowledge which leads to the enjoyment of eternal life, ought certainly to secure for that divine word, the most reverential and earnest regard. It should, in our hands, be free as well from the corrupting interpolations of interested criticism, as from the perverting glosses of sectarian bigotry; from the hasty misconceptions of dogmatic ignorance, as from the wilful misrepresentations of blind disbelief. It should be approached with all the humility of conscious imperfection, and with the devotion of hearts, filled with adoration to its Author. It should be heard and pondered as the inspired oracle that imparts celestial wisdom, and admits the human soul to sweet and high communion with the Infinite.

In the interpretation of the scriptures, these conditions are indispensable on the part of him who would truly comprehend the sacred volume. On the part of the scriptures themselves nothing is needed but an approved version. As we stated in a former number, we have to dread no fallacies in the word of God. It is against ourselves we must be upon our guard. We have to watch against our own imperfections in knowledge and capacity; our own prejudices and pre-conceptions; our own proneness to hasty and erroneous conclusions; our own unfitness for a proper reception of truth. The word of God, being inspired, is, of course, infallible as its Author. He who "cannot lie" dictated it, and it cannot deceive us. He who knows all things imparts therein a wisdom which can never mislead us.—We may rely upon it, therefore, with the most implicit confidence. And it is a cheering thought that amidst the darkness of this world, we have this light of heaven to illuminate our pathway—that amidst the wide waste of human destitution, we may have the heavenly manna of divine revelation and drink of that rock which has followed in all our wanderings since the time of Eden! How venerable those oracles, which were delivered in the very infancy of time! How perfect that finished record to which nothing can be added! How wonderful that volume, which is at once the oldest and the newest in the world—reaching to the remotest antiquity, yet forever widening in its revelations and influences, in the circle of human civilization and intelligence! "Simple as the language of a child," says an esteemed writer,* "it charms the most fastidious

* Sarah Stickney.

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taste; mournful as the voice of grief, it reaches the highest pitch of exultation. Intelligible to the unlearned peasant, it supplies the critic and the sage with food for earnest thought. Silent and secret as the reproofs of conscience, it echoes beneath the vaulted dome of the cathedral and shakes the trembling multitudes. The last companion of the dying and destitute, it seals the bridal vow, and crowns the majesty of kings. Closed in the heedless grasp of the luxurious and the slothful, it unfolds its awful record over the yawning grave. Sweet and gentle and consoling to the pure in heart, it thunders and threatens against the unawakened mind. Bright and joyous as the morning star to the benighted traveller, it rolls like the waters of the deluge over the path of him who wilfully mistakes his way. And, finally, adapting itself to every shade of human character, and to every grade of moral feeling, it instructs the ignorant, wooes the gentle, consoles the afflicted, encourages the desponding, rouses the negligent, threatens the rebellious, strikes home the reprobate, and condemns the guilty."

Amidst the controversies respecting the perspicuity of this sacred volume, to which I have adverted, men seem to have lost sight of the obvious truth, that this quality is always *relative*. A treatise upon any subject, which, to an intelligent mind, or one familiar with the subject, would be perfectly clear, would be incomprehensible to another not possessed of the same capacity or knowledge. A matter, which seems obscure upon slight and partial consideration, becomes perfectly evident when maturely examined. The degree of attention has, indeed, in all cases, much to do with the proper understanding of the objects both of sense and thought; and, in deciding upon the perspicuity of any work, we must duly consider the nature of the subject which it presents, and whether it demands a greater degree of attention than the subject itself requires and deserves. And as there are some subjects which address themselves to the reason or the fancy, while others have a special relation to the affections, we must also consider whether the proper *kind* of attention has been bestowed. He who considers, with cold philosophical abstraction, a subject which demands the warmest emotions of the heart, will be as far from comprehending it truly, as he who wildly speculates upon a matter requiring the most vigorous intellectual analysis, will be from the discovery of the truth he seeks.

The perspicuity of the scriptures, then, may scarcely be made with propriety a matter of discussion. Being the dictates of inspiration, they are necessarily perfect in this as in every other respect. Paying due regard to the nature of the subjects which they treat,

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and bestowing the kind and degree of attention which these subjects justly demand, he who seeks the pearls of divine truth will not fail to find them. It is true that the scriptures are not every where clear to every mind, but they are just as perspicuous as they ought to be. Like the gold, the diamonds, and precious things of earth, the priceless gems of divine truth demand an earnest and diligent search, and can never be the reward of the careless and indifferent They are placed within the reach of all who so earnestly desire them, as to employ the means necessary to secure them. They are, indeed, themselves of such a nature, that they alone who truly love them can possess them. They elude the grasp of the thoughtless; they vanish from the casket of the unholy, or, like the enchanted coins of eastern story, are, while in their possession, transformed into useless leaves.

There is here, we may observe, in passing, another well founded objection to the use of doctrinal commentaries and paraphrases of the scriptures, and to those soulless bodies of divinity which profess to bring the teachings of the scriptures down to the capacity and circumstances of every one. The same may be said of all those formularies of belief which propose to furnish in guarded phraseology, and with legal accuracy of definition and prescription, a succinct exposition of the sublime mysteries of revelation. These are but expedients to gratify Indolence, and to furnish Ignorance with a semblance of knowledge. If they prevent the trouble of searching, they equally prevent the happiness of finding. If they bring the scriptures down to the apparent comprehension of every mind, it is because their tendency is to lower and not to elevate, and they have consequently no power to raise a single mind to the proper contemplation of heavenly truths, but rather to bring it down from its proper position as they do the scriptures, by the burdens of humanisms and errors they impose. They serve but to debase and dim the fine gold of the sanctuary, and to dilute with water the new wine of the kingdom of heaven.

Such contrivances are forever substituted for the divine word, or at least permitted to occupy the largest share of the attention. But there is no substitute for the word of God, and nothing should be allowed to interpose itself between that word and the human mind. It is, as said before, sufficiently perspicuous. If it be not understood, the fault is not with the word of God, but with the individual who fails to comprehend it,or with the circumstances which surround him. Elaborate commentaries and systems of divinity are mere apologies for such faults, and they are false and flimsy apologies

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because based, if they have any basis at all, upon the unfounded assumption that the scriptures are not sufficiently clear without them, and that the defect, consequently, is in the latter.

Perspicuity, then. as said before, is a relative quality, and is to be regarded in a two-fold point of view: 1st. *as respects the power to impart knowledge;* and 2dly. *as it regards the ability to receive it.* These are correlative and dependent upon each other. It matters not that a treatise have the utmost possible clearness which the subject admits, if there be not sufficient capacity, or knowledge, or attention on the part of its student. However brilliant the light of heaven, it may not penetrate eyes that are closed; however distinct and clear the truths the Bible utters, they will fail to enter into ears that are dull of hearing; however interesting and attractive the objects it presents for acceptance, they can find no admission into hearts already full of grossness and corruption. Hence it is that our Lord so often closes an important lesson of instruction with the singular but expressive injunction, "He that has *ears to ear*, let him hear." The good word of the kingdom, too, is represented as seed sown upon various kinds of ground—on the beaten pathway where it did not enter; upon stony places where it had not sufficient depth of earth; among thorns by which its growth was hindered, or upon the good soil in which it flourished and brought forth abundant fruit. These different kinds of ground represent different classes of hearers, and as it is manifestlly no defect in the vegetative power of the seed sown that occasions such various results, but differences in the soil on which it falls, so it is owing to no deficiency in the word of God, that all do not understand and receive it, but to the obtuseness and obduracy, the corruption and pride of the human heart itself.

Instead, then, of vainly endeavoring to make the scriptures plainer, our efforts should be directed rather to the removal of the obstacles which prevent them from speaking to the consciences of men. Christians may be co-workers with the Lord and agents of the divine providence in breaking up the stony ground or the trodden paths of obduracy, and in extirpating the rank weeds of depravity and vice. It is thus the skilful husbandman addresses his labors to the amelioration of the soil he cultivates, nor does he ever dream of adding any vegetative power to the seed he sows, but seeks to secure an abundant harvest by preparing and opening the soil for its reception. R. R.

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ACTS OF APOSTLES.

SECTION XII., *continued.*—CHAPTER XVII.

Further particulars of the introduction of the Gospel into the province of Macedonia.

AND taking their journey through Amphipolis and Apollonia,
they came to Thessalonica, where there was a synagogue of the
2 Jews. And according to Paul's custom, he entered in among
them, and discoursed to them for three Sabbaths from the scrip-
3 tures; opening them, and evidently showing that the Messiah
ought to suffer, and to rise from the dead; and that this is the
4 Messiah, even Jesus, whom I declare to you. And some of them
believed, and adhered to Paul and Silas; besides, a considerable
number of the devout Greeks, and not a few of the principal
5 women. But the unbelieving Jews, filled with zeal, gathered
together some mean and profligate fellows, and making a mob,
threw the city into a tumult; and assaulting the house of Jason,

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1. *Amphipolis*—Now called Emboli, a city of Macedonia, near the mouth of the river Strymon, on which the city of Philippi stood, about 48 miles East by North of Thessalonica.

Apollonia—Another town of Macedonia, of some importance; 30 miles East by South of Thessalonica. In neither of these cities did Paul or his companions make any stay; but hasting on westwardly towards the Ægean Sea, they came to Thessalonica.

Thessalonica—Now called Salonica, was located on a gulf some 200 miles north of Athens. Here resided the Roman governor, and here also stood a Jewish synagogue.

2. "*According to custom.*"—Paul immediately visited the Jews' synagogue; and here, as on all other occasions, he tenders the gospel first to his countrymen. During three successive Sabbaths he has the ears of the members of the synagogue. We are not, however, to suppose that these three Sabbaths were the limits of his labors here. Facts and documents on record authorize the conclusion that after these three Sabbaths spent in the synagogue, he occupied some other place in the city. That he spent a considerable time here is evident from the letters afterwards addressed to the church he founded there. He tells the brethren at Philippi of their assisting him in ministering to his wants at least twice during his labors in Thessalonica. And to his own labors to support himself, he also in both epistles alludes, when reminding them of their conversion and attainments in the Christian faith and knowledge. 1st Epist. ii. 9.; 2d Epist. iii. 8.

2. "*Reasoned with them out of the scriptures.*"—We have before observed that the apostolic manner of preaching the gospel differed much from the modern. Their custom was to "*testify and exhort.*" To reason from the scriptures was, of course, first to quote them, and then to apply them rationally to the assumption that Jesus was the Christ. In this case he opened the passages in their Law and Prophets concerning the Messiah, in proof that he was to be first a suffering and then a triumphant personage; and having carried that point, he proceeded to prove that Jesus whom he preached was that identical person.

4. "*Believed and consorted.*"—The Apostle's labors were not in vain. Many believed, and, as a fruit of faith, publicly took sides with the Apostle and Silas.

5. "*The house of Jason.*"—From Rom. xvi. 22, we learn that Jason, as well as Lucius and Sosipater, were of the kindred of Paul. This may have

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6 endeavored to bring them out to the people. But not finding
them, they dragged Jason, and some of the brethren, to the ma-
gistrates of the city, crying out, These men, that have turned
7 the world upside down, are come hither also: and Jason has pri-
vately received them. And all these men act contrary to the
decrees of Cesar, saying that there is another king, one Jesus.
8 And they alarmed the multitude and the magistrates of the city,
9 when they heard these things. And having taken security of
10 Jason, and the rest, they dismissed them. But the brethren
immediately sent away Paul and Silas, by night, to Berea: and
when they came thither, they went into the synagogue of the
11 Jews. Now these were of a more noble disposition than those
of Thessalonica: for they received the word with all readiness
of mind, daily examining the scriptures, whether those things
12 were so. Many of them, therefore, believed; both of the Gre-
cian women of considerable rank, and of the men not a few.
13 But as soon as some of the Jews of Thessalonica understood
that the word of God was announced by Paul at Berea, they
14 came thither, also, exciting the populace. And then, immedi-
ately, the brethren sent away Paul, as if he were to go by sea.
15 And they that conducted Paul, brought him as far as Athens:

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been one reason why Paul and his fellow-laborers made this their principal residence or home while in the city.

6. Paul and his companions were seized and brought before the magistrates of the city, and accused there as disturbers of the peace of society—"turning the world upside down."

7. "*Contrary to the decrees of Cesar, saying that there is another king, one Jesus.*" This is the usual style of mobs. They can generally show some popular reason for their outrages. We learn that in calling Jesus *Lord*, they were liable to be charged with treason, as setting up a rival of the Emperor.

10 "*Sent away Paul and Silas by night.*"—In Philippi he was so polite as to leave the city because he was *besought* by the magistrates to do so; and here, to save himself from violence and from hindrance in his labors of love, he condescends to take his departure in the night.

Berea—Now *Veria*, a town of Macedonia, 48 miles south of Thessalonica, and on the same gulf, rather on the way towards Athens, within a few miles of Pella, where Alexander the Great was born.

11. "*More noble.*"—Literally of a better race, as *eugenic* indicates; but it here refers to disposition rather than to blood. Luke the historian, educated by Paul his companion and fellow-traveller, gives a very imposing title to a candid and inquiring mind. It is true nobili y, according to him, to examine first with all impartiality, before we decide on any important question affecting our own well being or that of others. The happy fruit of candor and full examination is conviction and assurance of the truth of the matter at issue—"*Therefore, many of them believed.*"

The Thessalonians came to Berea, stirred up the people and compelled the brethren to send Paul to some other place.

14. "*To go as it were to the sea.*"—This might indicate that the disciples conducted Paul to the sea, *as if he had intended to embark for Troas*, but really designing to visit Athens. It might, indeed, be so understood; but it may also mean that his friends preferred some unfrequented way, and therefore took him around the coast to that city. The case does not appear to be one that would call for, or justify a *feint*, or artful pretence.

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and having received an order for Silas and Timothy, that they should come to him as soon as possible, they set out.

PRACTICAL THOUGHTS AND REFLECTIONS.

The book of ACTS OF APOSTLES is, to saint and sinner, a book of infinite value. It developes the *Apostles' doctrine* and the Apostles' manner of propounding it to the acceptance of mankind. In it we find the gospel facts, precepts, and promises, unfolded and applied to all classes of men—Jew and Greek, Samaritan and Barbarian—to all ranks and orders of society—magistrates and subjects—philosophers, Scribes, Pharisees, Sadducees, &c.

The manner of the apostolic addresses is as worthy of our consideration and regard as the matter of them, and still more especially of those who aspire after the honor of preaching the apostolic gospel.

There is nothing in the book of Acts that countenances the textuary plan of modern sermonizing. When addressing those who had the oracles of God, the Apostles did not select a verse or a paragraph as the occasion of an oration, or the subject of a doctrinal exposition. They contemplated men as believers or as unbelievers—as practising or not practising the precepts of the Saviour, and immediately proposed some point in reference to which they opened the scriptures and applied them.

Paul's manner of preaching is simply and beautifully unfolded by Luke on various occasions; but no where with more clearness and force than in his relation of what occurred in Thessalonica. His discourse was first directed against a very popular and fundamental error—viz. that the Messiah was to appear as a conquering and triumphant hero. To remove this very dangerous opinion, he opened the oracles of God, evidently showing that the Messiah ought, according to the Prophets, first to suffer and then to enter upon his glory. After disabusing their minds of this error, his next step was to show that this Jesus whom he announced was that Messiah.

His success under the divine blessing is the best commendation of his plan, which to say the least of it, was perfectly rational. Indeed, he seldom labored without some fruit; and on this occasion he planted a very famous church, to which no less than two of his fourteen epistles, still extant, were addressed. Still there were those, then, who were so stupefied with sin and so malignant in their hearts as to call him, "*a pestilent fellow, a sower of sedition throughout the world, and a ring-leader of the sect of Nazarenes.*"—Wisdom, however, is justified by her children; and many, nay, all the candid and noble-minded of the people believe and obey his doctrine.

No more impressive commendation of the necessity and utility of a candid and inquisitive temper is extant, than is afforded in the history of the citizens of Berea. They not only heard with candor and openness of mind, but they also searched the scriptures daily—intent to know whether these things were as alleged by Paul and his companions. Never was a THEREFORE more worthily introduced, nor more worthy of universal regard, than this—Therefore,

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many of them believed. Reader, if thou believest not, become, at least, a Berean in temper and in impartial and earnest investigation.

SECTION XIII.

The Introduction of the Gospel into Athens, Corinth, and Ephesus.

16 Now, while Paul was waiting for them at Athens, his spirit within him was strongly moved when he beheld the city enslaved
17 to idolatry. He therefore reasoned with the Jews and proselytes in the synagogue; and in the forum, daily, with those that met

16. "*While Paul waited at Athens.*"—We now find Paul in the literary and philosophical capital of the world. It was not merely the capital of Attica, but the seat of the Grecian Empire, founded by Cecrops 1500 years before Christ, not long after the Jews entered Canaan. Being dedicated to Minerva, who was called *Athena*, the goddess of wisdom and skill, or of the arts and sciences, it was called Athens. When in its glory it was, according to some, 22 Roman miles; but according to more accurate accounts, about 19 English miles in circumference. But so far apart were its dwellings, and so numerous its temples, altars, and public edifices, that it contained but about 10,000 private dwellings, with a population of some 120,000 inhabitants. The city still exists, and its Acropolis; but the Turks have converted its celebrated Parthenon into a Mosque. Still two-thirds of its inhabitants are professed Christians; and ever since Paul visited it till the present hour, it has not wanted a people to attest and commemorate his visit.

17. At Berea he found a synagogue, and at Athens too; and notwithstanding his ill usage at the synagogue of Thessalonica, we find him as resolute as ever in presenting the gospel to his own nation. Proselytes and religionists of all creeds enter the lists with him. Philosophers, too, Epicurean and Stoics, encounter him. But the great Apostle to the Gentiles, Christ's Ambassador, is perfectly at home with them all.

Epicureans.—The disciples of Epicurus acknowledged no god but in name. Their god being their appetites, exercised no government over the world or its affairs. Their *summum bonum* or chief good—their god was *Sense*, and neither reason, faith, nor virtue Epicurus was born in that city, before Christ 341 years.

Stoics.—Zeno, the founder of the Stoics, was born in the Isle of Cyprus, about 30 years before Christ. The STOA, a famous portico in Athens, where they studied, gave them their name. There, too, at this time flourished the Peripatetics and Academics. Plato was the founder of the latter, and Aristotle of the former. The disciples of these two philosophers—the most famous of the Athenian schools, were much more harmless than those of the Epicurean and Stoical sects; and therefore seem to have thrown no obstacles in the way of Paul.

"*What will this babbler say?*"—The name of a bird that picked up seeds by the way—a collector of seeds—a scrap doctor. "*What does this prating setter forth of foreign gods mean?*" Athens and Rome, at this time tired of new gods, inhibited the introduction of any new Demon or Divinity.

Theoi were *gods* by nature; the Daimones, or Neons, were deified men. They supposed Paul to be a setter forth of the latter class of gods, because he preached to them Jesus and the *anatsasis*, or resurrection.

19. "*They brought him to the Areopagus.*—A hall not far from the *Acropolis*, where the supreme court of justice was held. It was called *Areo Pagus*, the Hill of Mars; because, as tradition went, Mars had been tried there by a court of twelve gods for murdering the son of Neptune.

22. Paul, therefore, standing up in the Areopagus where he might be

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18 with him. Then some of the Epicurean and Stoic philosophers opposed him. Others said, What would this babbler say! And others, He seems to be a proclaimer of foreign deities; because he declared to them the good news concerning Jesus and the re-
19 surrection. And they took him and conducted him to the Areopagus, saying, May we know what this new doctrine is, which
20 is spoken by you; for you bring some strange things to our ears!
31 We would, therefore, know what these things mean. For all the Athenians, and the strangers that sojourned among them, spent their leisure in nothing else but in telling or hearing news.

22 Paul, therefore, standing up in the middle of the Areopagus, said, Athenians, I perceive that you are exceedingly addicted to
23 the worship of demons. For, as I passed along, and beheld the objects of your worship, I found an altar with this inscription, To the Unknown God: Him, therefore, whom you ignorantly
24 worship, I announce to you. The God who made the world, and all things that are in it, being the Lord of heaven and earth,
25 dwells not in temples made with hands; neither is he served by human hands, as if he stood in need of any thing; he himself
26 giving to all life, and breath, and all things. And he has made of

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most conveniently heard and seen, addressed them with great spirit—"Athenians, I perceive that you are exceedingly addicted to the worship of invisible powers," &c.

22. "*Too superstitious.*"—More literally, "addicted to the worship of demons."* In such usage the term 'demon' indicates not merely the spirit of a dead man, but that spirit deified.

32. "*Beheld your devotions.*"—Rather, "the objects of your devotion." "*To the Unknown God.*"† There is said to have been an altar at Athens with this inscription: "To the Gods of Asia, Europe, and Africa—to the Unknown and Strange God." Some have assumed that this unknown and strange god was the UNKNOWN GOD to which Paul alludes. But from other sources it is inferred by many learned men, amongst whom are Beza, Hammond, Hallet, &c., that there yet remains one of the altars dedicated "*to the Unknown God,*" which, several centuries before, had saved Athens from a fearful and desolating plague, and that this altar still retained the inscription "TO THE UNKNOWN GOD."

It is said that all foreign orators appearing in Athens were accustomed in their exordiums to be lavish in their compliments to the learning, taste, fame, and grandeur of the city. Paul very ingeniously, and also ingenuously, gave them all due praise for their devotional temper and character; but very plainly intimated that they had sadly mistaken the proper object of human confidence and adoration.

26. "*Determined the times afore appointed.*"‡—The times at which the several families of mankind should possess the countries which his wisdom had chosen for them.

"*And the bounds of their habitation.*"—The land of Israel was divided by lot; and before Babel was builded it is most probable that a division of the

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* Δαιδαιμονεστερους.

† Αγνωστω Θεω.

‡ Griesbach and many others, after a strict and extended examination of the ancient copies, read this προτεταγμενους, instead of προτεταγμενους καιρους—instead of "times afore appointed," "the appointed times."

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one blood the whole race of men, to inhabit all the face of the earth; having marked out the times previously arranged in order,
27 and the boundaries of their habitations: that they might seek after the Lord, if possibly they might feel after him, and find him;
28 though he be not far from every one of us: for in him we live, and are moved, and do exist; as some of your own poets have
29 said, "For we his offspring are." We, therefore, being the offspring of God, ought not to imagine the Deity to be like gold, or silver, or stone, wrought by the art and contrivance of man.
30 For though God overlooked the times of ignorance, he now
31 makes proclamation to all men, every where, to reform; because he has appointed a day, in which he will judge the world righteously, by that Man whom he has ordained: of which he has

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earth had been announced to the sons of Noah. But on refusing to go to their respective countries, they conspired to build a city and a tower, a common centre of attraction, in rebellion against the divine allotment. This became the cause of the confusion of tongues, by which God compelled them to associate only with those whose dialect they understood. Hence Paul could say at Athens that God had fixed upon the times of their dispersion and the bounds of their habitation.

27. "*Feel after him.*"—The blind walk by feeling—the seeing by light. Pagans may, and do, *feel* after God. Christians walk by faith—the blind by feeling. Still Pagans are condemnable because they do not feel after God—because they do not grope their way by the means in their power. Still they are culpable for not desiring to find him, rather than for not being able to find him.

28. "*For we his offspring are.*"—This saying of one of the Grecian poets, or of two of them, was oracular amongst the best sect of Athenian philosophers. It is quoted as an oracle by Cleanthes in his hymn to Jupiter. But the Cilician bard Aratus, Paul's own countryman, was more likely the author of it. It is found in his *Phænomena*, and the whole passage is thus translated by Green:—

"With Jove we must begin, nor from him rove,
Him always praise; for all is full of Jove:
He fills all places where mankind resort,
The wide-spread sea, with ev'ry sheltering port:
Jove's presence fil's all space, upholds this ball;
All need his aid; his power sustains us all:
For we his offspring are; and he, in love,
Points out to man his labor from above,
Where signs unerring show where best the soil,
By well-tim'd culture, shall repay our toil."

From this version, as from the original itself, given by Adam Clark, we can see that Paul had more of it in his mind than the mere sentence which he quotes. Of all the names of Athenian divinities, Jove or Jupiter was more acceptable to a Jew, as derived from their own Jah or Jehovah; and as he is *Being* itself, Paul in this passage, when thinking of Aratus who lived 300 years before him, says, "He is not far from any of us; for in him we live, and move, and have our being."

30. "*God winked at.*"—God overlooked, or passed by, without taking any special notice of it

31. "*He hath appointed a day.*"—The day of judgment is therefore fixed, and the assurance given of it is found in the judgment expressed on Jesus of Nazareth after he died, in God's raising him from the dead.

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32 given assurance to all men, by raising him from the dead. And when they heard of the resurrection of the dead, some made a jest of it, and others said, We will hear you again upon this
33 subject. And thus Paul went out of the midst of them. Never-
34 theless, some men adhered to him, and believed: among whom was Dionysius, the Areopagite: also a woman, whose name was Damaris; and others with them.

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32. "*Some mocked.*"—The Epicureans *laughed*,* and the Stoics more courteously said, "We will hear you again on this matter."

34. Dionysius the Areopagite, a Judge or the principal Judge of the Athenian Court. Damaris was not his wife, as some imagine. Being named with others of less fame, we must regard her as a lady of distinction in Athens. Thus Paul founded a church in Athens, the city of philosophers, orators, and superstitions.

* Ἐχλεύαζον—Began to laugh.

PRACTICAL THOUGHTS AND REFLECTIONS.

Having seen our great Apostle in the Jewish synagogues, and now in the city of Athens, amongst Epicureans, Stoics, Materialists, and Sceptics of every school, we learn more of the man and more of the Apostle and minister of Christ. As a man among men of education, literature, science—as a man among men of genius and talent, he is, like Saul, his royal namesake, head and shoulders above them all. How well sustained in his history with the judgment expressed of him to Ananias by his Master—"He is to me a chosen vessel, to bear my name before nations, and kings, and the children of Israel." For self-possession, endurance of evil, courage, argument, eloquence, zeal, good taste, to say nothing of his inspired learning, we do not ask, Who ever excelled him? but, *Who ever equalled him?* And yet, for simplicity of manners, candor, condescension, sympathy and tenderness of feeling, he is no less admirable for his other great and shining qualities and virtues.

But we must take some lessons from him as "a preacher and teacher of the Gentiles." To the Jew he became a Jew, and to the Greek a Greek. He is equally at home in the synagogue and in the Forum—before a Jewish council and an Athenian court—before the High Priest of his own nation and the President of the Court of Areopagus. He seems as familiar with the Greek poets and their mythology as with Moses and the Prophets, when the occasion calls for such demonstrations. He is, as a man, a Christian, and an Apostle, always equal to the occasion—always prepared for every assailant and for every emergency.

But we desire rather to learn of him than to eulogize him—to copy his moral and Christian excellence, than to emulate his intellectual greatness or his official dignity. As ministers of Christ—as evangelists, pastors, or teachers, we may, indeed, be taught by him not only what to say and what to do; but how to say it, and how to do it in the best Christian style, and with the greatest influence and effect. While pondering upon the acts of this great Apostle, we are not merely learning what these acts were, but to act like

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him in all the affairs of the Christian ministry and the Christian church. He furnishes us with more than arguments, than simple facts and documents—with more than precepts and promises—with even more than a bright, and beautiful, and authoritative example, he even breathes upon us the good spirit of his own good Lord and Master. In holding communion with his spirit, we cultivate the same spirit, and are always as much comforted as edified and strengthened in our faith and hope in God.

In this visit with Paul to Athens, we also see the spirit of the world in its most cultivated form, under the reign of Pagan science, learning, and art. We have the result of an experiment of fifteen hundred years continuance. If we learn in these Acts of Apostles the result of Judaism after a reign of fifteen centuries, we may also learn from an experiment of equal length, the tendencies and achievements of Pagan philosophy and "science falsely so called." We see all that Athenian Academicians could offer against the Christian evidence was the scowl of their indignation; and all that the disciples of Zeno could display was the stoical indifference of a more courteous *sine die* postponement of the whole affair. Paul, however, maintains his ground, and occupies the field when they all have fled: nay, more—carries off a trophy that well might have made the wise men of Athens ashamed—Dionysius the Areopagite, and Damaris, and certain other persons unknown to fame.

What was the plan of this admirable discussion? He developes the GREAT UNKNOWN of Athens. His manner is as prepossessing as his argument is judicious and convincing. He opens to their vision the character of the Creator and Governor of the world. He claims for him the honors of Creator, Proprietor, and Judge of mankind. He makes the universe *his* temple, and all the bounties of Nature the benefactions of his almighty hand. He places the nations and their lines and territories at his disposal, and assigns to him the issues of life and death as respects them all. He enforces the duties of all to seek for God that possibly they might find him. Then, from the lips of one or more of their own poets, proves to them their relation to 'the Unknown God' as his offspring. Next he intimates the arrival of the gospel age, the doctrine of repentance unto life, and its connexion with the final judgment; and just at this point introduces to their consideration the Saviour, Lawgiver and Judge of the world. This calls for the annunciation of his resurrection from the dead. On the truth and grandeur of this fact Paul would have risked the whole matter of debate; but the wary and wily Athenians were out of their depth, and affected a disdain which ill became them as philosophers or inquirers after truth.

How happy we who enjoy in our hands from birth a volume which contains more true and real learning, more to edify, comfort, and adorn human nature, than did all the libraries and schools of Athens, whose orators, though fishermen and tent-makers, could more than put to silence the wisdom of the Jew and the philosophy and learning of the Greek. The trophies of the gospel, as administered by its first heralds, do not only put to shame the learning, eloquence, and skill of Jews, and Greeks, and Romans, but even

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most of our modern moral philosophers and Christian Doctors, who, in many instances, are little more than "retailers of scraps" or setters forth of obsolete and baseless traditions, that rather enervate than invigorate the human understanding, and bewilder than enlighten the ignorant and erring. Oh! when shall men and Christians and Doctors of Theology learn that "the foolishness of apostolic preaching" is wiser than all learning and science; and that "the weakness of God" is stronger than all the wisdom, and power and eloquence of all the schools, from that of Gamaliel to those of Westminster, Edinburgh, or Princeton! May we all honor the Apostles and their Master by placing them before our minds and those of our cotemporaries as the only precedents worthy of our constant and earnest study and imitation! A. C.

AMERICAN AND FOREIGN BIBLE SOCIETY.

ERWINTON, S. C., January, 1848.

EDITORS OF THE MILLENNIAL HARBINGER:

Dear Brethren—I SEE in the Harbinger of December last, a letter from brother E. Parmly of New York, informing the brethren that I had accepted the appointment of agent for the above institution.

With your permission I should be pleased to present to the readers of the Harbinger, a few extracts, from different writers, urging the claims of the Society.

The first is an editorial from the pen of our good brother R. L. Coleman, of Eastern Virginia, and published in the Christian Intelligencer of November last.

It refers to an APPEAL of the Managers of the Society, recently presented by the Board in New York; which [appeal] you will please permit to follow.

The next is an extract of a letter to myself, from the Corresponding Secretary.

Lastly, a notice to the brethren of Eastern Virginia, which was prepared for the Christian Intelligencer at the close of the general meeting of brethren in Richmond last December.

It is to be hoped that the brethren throughout the land, will imitate the noble example of the brethren of Eastern Virginia.

I rejoice that the brethren in North Carolina—with whom I spent a few weeks on my way South—are determined to put forth a helping hand. May the good Lord aid them, and abundantly bless their labors of love! We are able, if willing, to do much good in this way. I trust the brethren Parmly of New York will aid the cause much. Brother Eleazar has been for years a life-Director and one of the Managers of the Society—and brother Jahial Parmly handed me a draft for $150 to constitute himself a life-director.

I rejoice in testifying to their numerous personal kindnesses to me during my sojourn of several months in their city. The Lord bless them, and make them a like blessing to many others!!!

I pray that the Lord may bless my feeble efforts in this good work; and finally bring us all to his eternal rest!

In the good hope, your brother, E. A. SMITH!

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AMERICAN AND FOREIGN BIBLE SOCIETY.

Our readers will see the appeal of the American and Foreign Bible Society upon our third page, and we trust that it will meet with a warm response from all those that love the Bible and desire to extend its hallowed influence.

It has been some time since any of the agents of the American and Foreign Bible Society were in our part of the country, and we fear that our friends need to be reminded that there is an institution established upon truly catholic principles, devoted to the circulation of the Bible, and that it needs large contributions to meet the demands that are made upon it both at home and abroad.

We have been surprised to find from reading the reports of colporteurs and other agents, that there are so many thousand families in the United States without the word of God. This should cause the blush of shame to mantle the cheek of every professor of Christianity that has been indifferent to the claims of the destitute. What! shall we whose souls are illumed by the light of God's truth, suffer our fellow-citizens to live and die in ignorance of the glorious revelation made to man—a revelation from which he can not only learn his origin and his destiny, but from which he may learn the way of salvation from sin, death, and the grave! We should exert ourselves and never relax our efforts until the Bible shall have been presented to every individual in our country who can peruse its sacred contents.

But the destitution in this country is a very small matter in comparison with the destitution in other parts of the world. How many millions of our race are living in entire ignorance of its precious truths! Over what a large portion of the world does the prince of darkness reign without a rival!

And shall we not do all we can to send them that volume which alone can impart them the true knowledge of salvation! Many and promising fields are accessible to the American and Foreign Bible Society. In Europe, Asia, and Africa, there is a demand for the word of life, and through the agency of this Society we may send to distant lands the inestimable gift.

The American and Foreign Bible Society has peculiar claims upon us. For while the American Bible Society conforms its translations to the commonly received English version, in which baptism and some other words are not translated, but transferred, the American and Foreign Bible Society aim faithfully and fully to translate the word of God from the original language. Indeed, it was because of the conscientious regard of Judson for the pure word of God that the Baptists separated from the American Bible Society, and we should certainly sympathize with them and direct our contributions through this channel.

From the Periodical Paper of the A. and F. Bible Society.

APPEAL.

We are again compelled to make a direct appeal for aid. Applications have been made to us for large appropriations for Burmah, India, China, and Germany, and for smaller ones for various other

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countries. More than twice the amount that has ever in a single year been appropriated by this Society, could now be employed with advantage.

Some of the applications are urged with great earnestness, and all of them demand the serious and prayerful consideration and the energetic exertions of the Board to meet them. A spirit of liberality, commensurate with the occasion, ought to be manifested by all the members of the Society, and by all who are desirous of promoting its high and noble objects.

In order to facilitate business operations, and to conform to the practice of other benevolent organizations, it has been determined by the Board to close all annual accounts and audit the books on the first day of April. The current year is therefore reduced to eleven months; and in order to meet engagements, and fulfil the just expectations of missionaries and mission bodies, it is requisite proportionately to enlarge the receipts of each month.

But, while the demand for aid is thus largely increased, and the season for collection is considerably diminished, the Board have to announce the distressing intelligence, that, on comparison of the time thus far elapsed with the same period in former years, no material augmentation of receipts is observable.

In view of such facts, the Board cannot but look forward with the most serious apprehensions to the possibility that the Society may this year fall far short of the discharge of manifest duty. Many thousands who have the right to look for it at our hands, may be left without the possession of that scripture which is able to make them wise unto salvation through faith in Jesus Christ.

Every one who sees these lines, is probably accustomed to read the Bible. Perhaps he has learned to love and value its precious teachings. He has there learned what Jesus has done for sinners. He delights to dwell upon the riches of mercy in the Crucified One. His heart burns within him as Jesus talks with him in his word. His soul swells with gratitude to Him who loved and gave himself for him. In the depth and intensity of his emotions, his aspiration ascends on high—"Lord, what wilt thou have me to do to evince my gratitude and my love!"

To such a one we say, "Here is an opportunity to show your affection for your Master. That very word of his which so melts your spirit, is needed by many of your fellow-beings. You esteem it now more than your necessary food. If others were starving and asked alms, while you were full and had to spare, would you deny them? But what is the hunger of the body to that of the soul! Will you refuse the bread of life to the destitute! Can you be indifferent while multitudes, through this Society, are asking the privilege of possessing and reading that book which you love so well! You cannot certainly withhold from them participation in a privilege, the monopoly of which would only diminish, and its diffusion increase, its value and usefulness to yourself. Beware lest you impoverish your own soul by neglecting this highly favorable opportunity "to do good and to communicate."

We do not believe that this brief appeal will be in vain. Those who love the Bible must love to distribute it and to extend its use-

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fulness. They may need occasionally to be reminded of their duty; but having thus recalled it to their remembrance, we have confidence in the grace of God, that those who partake that grace, will be disposed liberally to aid in the distribution of the sacred scriptures.

NEW YORK, November 6, 1847.

We have received a communication from the General Baptist Missionary Society, requesting aid in biblical operations for its missionaries in China and India. Letters also have reached us from the missionaries themselves at Mingho and Orissa, earnestly requesting assistance.

Brother Buel, who is translating and printing the modern Greek Testament at our expense, will soon need more aid. I am in daily expectation of a call from that quarter.

On Wednesday last the Board appropriated $1000 to the Missionary Union for the Siamese Scriptures, and $1500 to the same body in German Scriptures, deliverable at Hamburg, from our new plates in the possession of brother Oncken.

At the meeting of last month we appropriated $1000 to the Missionary Union for the Peguan Scriptures, and $1000 to brother Oncken for expenses in publishing the Bible and paying colporteurs in our employ.

At the meeting on Wednesday last, brother Oncken was fully authorized to cast, at our expense, two sets of stereotype plates for a portable German Testament, and to send one to us. We also determined to issue 1000 German Bibles, and as many Testaments separately, from the plates lately sent us by brother Oncken.

Our receipts this year do not materially differ from those of last. To meet the applications, they ought to be doubled. To enable us to do what appears imperatively necessary, they should be greatly enlarged.

I was glad to see both the brethren Parmly at the last meeting and I hope that they will regularly attend. The occasion was one of uncommon interest, as matters of considerable importance were transacted. If some of them should appear in print, as I think probable, I will send a copy of the paper containing them to you.

And now, my brother, may the blessing of Christ's presence attend you. You have entered upon your present work from no interested motives. We believe that you desire to do good, and we trust that you have good opportunity. The Lord prosper you and make you abundantly useful!

With kindest Christian regards,

WM. H. WYCKOFF, *Cor. Sec.*

From the Christian Intelligencer.

AMERICAN AND FOREIGN BIBLE SOCIETY.

At the general meeting in Richmond brother ***E. A. Smith***, of Kentucky, traveling agent for the above Society, briefly presented its claims upon us, for aid in widely extending the Word of Life. As far as we could learn, the brethren present seemed willing to cooperate. Individuals handed over to the agent what they chose. Several life members (at $30 each) were pledged; and the brethren

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generally resolved to present the subject to their respective congregations and friends, that every one as he is prospered may unite in sending up aid.

It was proposed for the convenience of all, that brother Henshall, of Richmond, should receive whatever money could be sent to him, and forward it to the Society.

This he has kindly agreed to do, and to report the several amounts so tendered, in the Christian Intelligencer.

As the Society fully commends itself to our confidence, we do hope the good brethren will speedily come up to help in this truly good work. May the Lord open the hearts and hands of his people, and greatly bless this labor of love!

I am much pleased to learn that our beloved brother Smith has so cordially gone into the agency of the American and Foreign Bible Society. In his characteristic disinterestedness, he undertakes this work from motives as pure, and aims as single, as actuate any other man advocating the Bible cause in the Old World or in the New. I have known him long and most intimately, and therefore speak with the fullest confidence. He is always ready for every good work, and I am happy to say that wherever he goes, or whenever it falls in his path, he is agent for the Harbinger and my publications generally. We commend him to the Father of mercies and to the confidence of the whole family of the faithful wherever the Lord may direct his way. A. C.

LETTERS FROM EUROPE—*No. XXIII.*

My dear Clarinda—I CANNOT pass into Scotland till I give you from my memoranda a few notes on Huddersfield and York. I have already said some things of my visit to this great seat of woollen manufactories; but it was with reference to my labors there and at Halifax. In my notes on the Universities of Cambridge and Oxford I promised to notice the College of Huddersfield. This infant institution, compared with the centuries of the two great Universities, is but of yesterday. It was established in 1838, and was incorporated with the London University in 1844. The College edifice is, indeed, very handsomely located in almost the environs of this very flourishing town—a town wholly chiseled out of the rock; being constructed of a very beautiful sandstone, without so much as a single brick building, so far as I remember, within its precincts.—The College, as a matter of course, is a substantial building—neat and chaste, without any effort at magnificence.

Our excellent brother Shaw, one of the Council of the College,

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was kind enough to accompany me through it and to introduce me to its President and Faculty. These I found to be exceedingly courteous and well accomplished gentlemen, and very prompt to answer all my questions and to give me any information solicited upon their *modus operandi*, and the present condition and prospects of the institution.

As this is one of the most recent colleges in the empire, and as it may be presumed to be an improvement more in unison with the spirit and genius of this age of improvement and of almost universal reformation, it may be both pleasing and profitable, if not to yourself, at least to many of my readers, to have a synopsis of its Constitution, of its general course of study, terms, &c. Its Patrons, Council, and Faculty, are as follows:—

Patrons.—The most noble the Marquis of Normanby. The right honorable the Earl of Carlisle. The right honorable Lord Viscount Morpeth. Sir George Strickland, Bart. M. P. Sir Francis Lindley Wood, Bart. W. R. C. Stansfield, Esq., M. P. E. Ellice, Jun. Esq. M. President, John Sutcliffe, Esq. Vice-President, William Willans, Esq. Treasurer, Frederic Schwann, Esq. Hon. Secretary, Thomas Pitt, Esq.

Council.—G. Crosland, Esq.; H. Edwards, Esq.; W. Greenwood, Esq.; E. L. Hesp, Esq; Rev. G. Highfield. R. G. Jackson, Esq.; S. Makin, Esq.; T. Mallinson, Esq.; B. Robinson, Esq.; B. Shaw, Esq.; F. Shaw, Esq.; H. Shaw, Esq.; J. Shaw, Esq.; J. Sykes, Esq.; J. Webb, Esq.; J. Wrigley, Esq.

Faculty.—Principal, Rev. John Milne, M. A. Masters. Upper School. Classical and Mathematical Masters, Mr. T. K. Faulls; Rev. J. Morgan, M. A. Commercial Master, Mr. R. D. Gooch. French Master, Mons. Roy, B. L. Lower School—Mr. Meaby. Assistant, Mr. J. Bates. Extra Masters—Mr. L. Sulau, German; Mr. G. D. Tomlinson, Drawing; Mr. J. Harry, Gymnastics; Mr. E. Marriott, Chemistry. Assistant Secretary, Mr. E. Battye.

Its general course of Study, Terms, Rewards, &c.

Its general course of study, in the Upper School, comprises that of the Holy Scriptures; the Greek, Latin, English, and French languages; arithmetic, pure and commercial; writing; the principles of book-keeping; algebra; geometry; trigonometry; the elements of natural and experimental philosophy; ancient and modern history; geography, physical, descriptive, and political; composition, and elocution.

The Lower School course of instruction comprises the scriptures; reading; spelling; the elements of arithmetic; writing; the properties of natural and artificial objects; and the outlines of history and geography.

A monthly report of the conduct and progress of each pupil is sent to his parent or guardian. The daily course of study is preceded and closed by prayer.

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The discipline of the school is maintained without corporal punishment.

The terms for the general course, in the Upper School, are ten pounds per annum; for the Lower School, five pounds, ten shillings per annum; to nominees of proprietors nine pounds, and five pounds per annum respectively; to be paid half-yearly in advance. An entrance fee of half a guinea is also charged for the purpose of raising a fund for procuring philosophical apparatus, and a library for the use of the pupils.

Extras—German, two guineas; drawing, two guineas; chemistry, two guineas per annum.

The following Masters receive pupils of the college as boarders, on moderate terms:—Rev. J. Milne, Belgrave Terrace; Mr. Faulls, College; Reverend J. Morgan, Brunswick Place; Mr. Meaby, York Place.

A quarter's notice, in writing, is required to be sent to the Secretary, previously to the removal of a pupil from the college; a similar notice must also be sent to a Master, prior to the removal of a boarder from his house. In default of either notice, a quarter's terms will be charged.

In addition to the distribution of prize books and certificates, the following medals are offered for annual competition:—

A gold medal, of the value of five pounds, by the Rt. Hon. Viscount Morpeth, for the best English essay;

Silver medals, to the amount of four pounds, for the promotion of classical literature, by W. R. C. Stansfield, Esq., M. P.;

Silver medals, to the amount of five pounds, for proficiency in mathematical and commercial knowledge, by John Sutcliffe, Esq., President;

A silver pen, for the best specimen of writing, by W. Willans, Esq., Vice-President.

Certificates are granted to those pupils who, up to the period of their leaving college, have distinguished themselves by exemplary conduct and general proficiency.

Certificates of honor are presented to those pupils of the senior class, whose conduct has been uniformly good, and who have attained the highest proficiency in classical or mathematical learning.

The college, which is intended to give, without distinction of religious party, a sound classical, mathematical, and commercial education, is most eligibly and healthily situated; and is furnished, according to the most improved principles, with every convenience for the purposes of instruction."

As respects the style of the boarding-houses, if I may judge of them all by that of Mr. Faulls, which occupies a portion of the college buildings, I must say, having passed through its chambers, parlors, dining hall, &c., that, for good taste, neatness, and convenience, without extravagance, I have never seen so large a number of chambers in any one scholastic edifice, called by any name, Academy, College, or University, that would compare with them.

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It was kept with all the neatness and taste of a lady's toilet—a place for every thing, and every thing in its place; and although, as I was assured, in its general or common style, had a visit from Prince Albert been expected, we could not imagine how it could have been improved or exhibited to greater advantage. It needed no living witness to depose that no Yankee had ever been a boarder within its walls, as there was no index that any penknife or wad of Indian tobacco had ever been within its clean,neat and beautiful apartments.

I have not seen any college in which more pains appeared to be taken philologically to induct the youth into the ancient languages, or to give them a more thorough knowledge of the construction of the Greek and Latin tongues.

It does not appear, from any thing I learned when at this institution, that it has the power of conferring literary degrees. This authority seems to be peculiar to the English Universities. But as it did not occur to me to make this inquiry, I cannot speak with historical certainty. At all events, I have no hesitation in affirming the conviction that in few, very few of our American institutions, is a more radical acquaintance with the languages and some of the sciences communicated that was indicated to me in the pro gramme of its course of teaching and examinations, presented to me by its Principal.

This town and its vicinity abounds with very extensive woollen manufactures—one of the best of which, owned by the Messrs. Shaws, I particularly visited and very minutely surveyed. Much German wool, of the finest qualities, is manufactured here; and also much of other fine wool, if I might judge by passing through a circular arcade of shops,—in the whole extent, I presume, some three quarters of a mile,—in which were displayed, from the country mills around, an immense quantity of finished and unfinished cloths—sold on stated days every week, to retailers or to manufacturers who finish cloths already in a certain state of forwardness.

I was pleased to see a much better state of things amongst the woollen manufactories of Huddersfield, as respects the remuneration and condition of the operatives, than I have noted in the cotton mills of Manchester. One thing is very evident—the manufacture of wool is much more favorable to health than that of cotton. This, together with the better wages given, imparts to this class of operatives a more cheerful appearance than the general contour of things in Manchester. Still it is to be regretted that in those manufactories, as in the cotton, there are too many employed at a period of life when they ought to be at school.

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During my visit to Huddersfield, it happened, as before intimated, that the election of members of Parliament was in progress. Having a leisure hour one evening during my stay, I was induced to attend the speech of one of the candidates for that office. I listened with attention to a calm, intelligent, and discreet expose of the policy espoused by the orator as an advocate of reform, in which there were many pointed and lucid intimations of an intention liberally to entrench upon the vested rights of a portion of the English aristocracy. Ever since the passage of the Reform Bill in Parliament, there has been a gradual advance of the claims of the English people. They are seeking, and will seek, and will ultimately obtain, a redress of many of the grievances and oppressions under which, with the exception of the privileged orders political and hierarchal, the whole nation more or less groans and agonizes. There is a spirit abroad in Britain which cannot be extinguished, and which the progress of free institutions in America, despite of all the disrespect which is occasionally shown by some of their popular writers for our Yankeeisms, continually grows and struggles for reformation. The freedom of opinion and of debate in many popular English journals, and as appears at the hustings, seems to be but little behind that which animates our own people, and which has given to us a vigor and an elevation of mind—a grandeur of enterprize and a national character, which, to say the least, stand in no disadvantageous comparison with those of any other nation or people extant on the rolls of time. But of the political condition and prospects of Britain we may speak more opportunely hereafter.—Meantime, we shall proceed to the ancient and venerable capital of Yorkshire, so celebrated both as the seat of one of the two Archbishops of the Realm, and as having been the theatre of many a political struggle and many a bloody deed recorded in the annals of England. But this I shall make the subject of another letter.

Affectionately, your father, A. CAMPBELL.

LETTERS FROM EUROPE—*No. XXIV.*

My dear Clarinda—YORKSHIRE is much the largest county in England. It commands an extensive seacoast, embraces many important towns besides its capital, is well supplied with rivers, and much of it in the highest state of cultivation. Halifax, Huddersfield, Leeds, Richmond, Kingston-on-Hull, &c. &c., are within its precincts. York, its capital, is situated on the river Ouse, a branch

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of the Humber discharging its waters into the North Sea. Indeed, the two counties of York and Lancaster occupy the entire space between the Irish Sea and the North Sea, so far as the western coast of Lancaster extends. But the empire of the Red Rose and that of the White Rose are so disproportionate, that, were we to measure the two families of York and Lancaster by the territories which bear their name, we should wonder why the latter ever contended with the former, unless upon the principle that a lion will make war with an ox.

The city of York is centuries older than its present name. The common faith is that it was first named *Eure-wic*, because the Ouse, on which it stands, was formerly called *Eure*. From Eure-wic it has been corrupted or contracted into *York*. By the Romans it was called *Eboracum;* and, for a time *Civitis Brigantium.*

We have collected from its own records the following facts, which associate themselves with much of the history of England, and develope the mutability of all earthly fortunes. The history of York is, more or less, the history of every ancient city in the British empire. If they have not, in their annals, the same scenes, and changes, and events, they have the same ebbings and flowings of good and bad fortune; or, to speak in a more Christian style, they have their days of grace, and their days of vengeance—their eras of mercy, and their eras of wrath. But I shall collate a few of the facts and events of its history, and leave you to philosophize upon them for yourself:—

"The earliest notice recorded in history of the Britons was on the invasion of the country by the Romans: and though Geoffry of Monmouth, bishop of Asaph, a monkish chronicler of the 12th century, has left behind a foolish story that York was founded by Ebraucus, the grandson of Æneas, 983 years before the Christian era, there can be little doubt that the description of Britain, given by Cæsar in his Commentaries, is correct. He states that the people he found in Britain 'knew nothing of building with stone, but called that a town which had a thick entangled wood defended with a ditch and bank about it, the natives clothing themselves in the skins of beasts, and puncturing and painting their bodies.' There is, however, reason to believe that the site on which now stands the city of York, was, when the Romans invaded this country, occupied as a fortress, or accustomed station, known to the hardy hunters who then possessed the district, and was called by them *Kaer*, the Celtic word for *seat* or *city*. Drake, the celebrated historian, thinks it probable that the city was first planted and fortified by Agricola, a Roman commander, whose conquests extended beyond York, about A. D. 80, and that he there built a fortress to guard the frontiers after his return. There is no dispute that when the emperor Hadrian came into Britain, A. D. 124, for the purpose of subduing the Caledonians, he

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brought with him the sixth legion, styled *Legio Sexta Victrix*, which, on his departure, he left stationed at York, which remained here for three hundred years. York increased in splendor and importance, and A. D. 150, was one of the greatest Roman stations in this country.

The next principal occurrence in the history of the city, was the arrival of the Emperor Severus, who, though above three score years of age, left Rome with his two sons, and marched against the Caledonians, whose irruptions it was his determination to suppress. He immediately passed the walls of Hadrian and Antoninus, and drove them into their own territory. He afterwards returned to York, and there died in the sixty-fifth year of his age, and in the eighteenth of his reign. All the writers who have described York, have dwelt with much exultation on the magnificence of the funeral obsequies of Severus. There seems to be little doubt that the funeral pile was erected near Holgate, (about one mile distant from York,) but whether the hills there, called *Severus Hills*, were raised by the admiring soldiers to the memory of their departed leader, as Drake supposes, may reasonably be doubted.

The next great event in the Roman annals of York, was the death of the Emperor Constantius. He died in the Imperial Palace of York, 25th July, 306.

Many interesting Roman relics have been discovered in York at various times. The following inscription was engraved on a tablet found several years ago on the site now occupied by the York and North Midland Railway Station. It denotes that a temple was dedicated to the Holy God Serapis, by Claudius Hieronymianus, Legate of the sixth legion, victorious:—

DEO SANCTO
SERAPI
TEMPLVM ASO
LO FECIT
CL. HIERONY
MIANVS, LEG
LEG VI. VIC.

No sooner had the Romans withdrawn from the country, than the northern tribes poured forth in eager and savage multitudes. 'The Britons contemplated their new freedom with surprise and terror. They were left destitute of any civil or military constitution, and their uncertain rulers wanted either skill, or courage, or authority, to direct the public force against the common enemy.' The whole country was helpless before the fierce invaders, and fire and sword began to annihilate the memorials of Italian civilization. The Saxons were invited to resist the enemy; they came, and fulfilled their mission; and then seized upon the whole country for their pains. The war now raged between the Britons and their German allies, and after a century and a half of bloodshed and horror, the Heptarchy was established.

About the time of Edward the Confessor, the kingdom was divided into shires, and York was appointed to be the capital of the shire which bears its name.

On the 23d of September, 1066, was fought the bloody battle of Stamford Bridge, between Harold, the successor of Edward the

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Confessor, and Harfager, king of Norway, who, in league with Tosto, the brother of Harold, had entered the estuary of the Humber, with a fleet of ships. The battle was obstinate and bloody, and when at length victory rested with Harold, two-thirds of the enemy were slain: the bodies of Tosto and Harfager were found upon the field, and buried at York.

While Harold was celebrating this great deliverance at York, news arrived that another army of invaders under William, Duke of Normandy, had landed at Pevensey in Sussex. Harold hastened to oppose this new rival; and lost both his kingdom and his life at the battle of Hastings.

When William was firmly seated in his conquered kingdom, he ordered the *Domesday Survey*, that celebrated record of the state of property in England in the eleventh century. It was begun about the year 1080 and finished in 1086. In the time of Edward the Confessor, Drake supposes that there were two thousand inhabited houses in York, containing a population of 10,000; and allowing the suburbs to have been as populous as Leland represents, it may reasonably be supposed that as many more inhabitants resided in them.

No further notice is recorded of the city until the reign of Stephen, when (1137) a great fire consumed thirty-nine parish churches, the cathedral, the abbey of St. Mary, and St. Leonard's Hospital.

One of the first Parliaments mentioned in history was held at York about the year 1160. Another Parliament was held in 1171.

The mob at London, in the year 1189, had vented their fury on the Jews then resident in the metropolis, and on the news reaching York, a general crusade against the detested Israelites was commenced. The persecuted took refuge in the castle, and for some time held that position against their enemies; at length seeing no prospect of deliverance from either famine or massacre, at the instigation of their Rabbis about 2000 of them committed suicide, first setting fire to the buildings. The roar and scorching heat of the flames, the yells and fiendish passions of the mob, with the bleeding corpses of the slain, must have constituted a spectacle too horrible to dwell upon.

In 1298, Edward I. called a Parliament at York, to which he summoned the king of Scotland. This was the beginning of the wars between the two kingdoms, which raged during that and the following reign.

In 1346, the Scots, under their king, David Bruce, entered England, and ravaged the country as far as Durham. Philippa, the wife of Edward III., then in France, collected an army, and gave battle to the Scots, at Neville's Cross, near Durham, totally defeated them, and left 15,000 of their number dead upon the field.

During the wars of the Roses, York experienced many calamities, and was a near witness of, perhaps, the bloodiest battle ever caused by the demon of civil war. On Palm Sunday (28th March,) 1461, the Yorkists and Lancasterians met at Towton, a village about ten miles from York. No quarter was granted by either side, and 36,000 Englishmen perished on that fatal day. The battle of Wakefield had been fought the previous year, and gained by the Lancas-

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terians. The heads of the young Duke of York and the young Duke of Rutland were set upon Micklegate Bar.

In the 31st year of Henry VIII., the Great Council of the North was established at York, and appointed to hold its sittings at the Manor House.

In 1569 occurred the Rebellion, headed by the Earls of Westmoreland and Northumberland, and aided by many of the Nobility of Yorkshire and Durham. The Earl of Sussex was then at York, as Lord President of the North, and Sir George Bowes, acting chiefly through his instructions, was actively engaged in opposing the rebels. The city was in daily expectation of a siege: the rebellion was at length, however, suppressed; and then began a severe and vindictive retribution on the part of the Queen's government. A commission sat at York for the trial of the attainted persons. The Earl of Westmoreland escaped, but the Earl of Northumberland was sold into the hands of his enemies by a border chief. After many delays he was brought to York, and beheaded in Pavement, opposite St. Crux Church, August 22d, 1572.

It is well known that Charles I. retired to York at the commencement of the Great Civil War with the Parliament. In April, 1644, the city was besieged by an army of 40,000 men of the Parliament's forces, under Sir Thomas Fairfax, the Earl of Manchester, and General Lesley. Force failing, it was resolved to starve the city into surrender; and this, doubtless, in time would have been accomplished; but on the 30th of June Prince Rupert advanced at the head of a Royalist army, to raise the siege. The battle of Marston Moor was the consequence; the fatal issue of which, to the King's cause, is well known.

The battle was fought on the 2d of July, and on the 11th the city was surrendered on honorable terms by Sir Thomas Glenham, the governor, and his garrison. This is the last scene of bloodshed the city has witnessed."

But its grand Cathedral absorbed most of my attention during my short stay on my way from Huddersfield to Sunderland. Its exterior appearance, antiqnity, and grandeur, are next to Westminster Abbey, though not upon quite so magnificent a scale. A synopsis of its history, as we gather it from its best authorities, is as follows:

"To Edwin, a Saxon king of Northumbria, belongs the honor of founding the Cathedral Church of St. Peter at York, and in some measure of introducing the Christian religion into the northern parts of Britain. On the 12th of April, 627, the king, his whole court, and a multitude of the common people, were baptized by Paulinus, in a small wooden oratory erected for the occasion, and preparatory to the foundation of a more enduring edifice. King Edwin was slain in battle in 633, and the church he had commenced was not completed until 642, when Oswald, a zealous Christian, was king. It was severely injured by the invasions of neighboring savage tribes, and in 669 was in ruins. It was restored by Archbishop Wilfred soon after this date, but in 741 was totally destroyed by fire. A new fabric was immediately begun by Archbishop Eg-

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bert, who was assisted by the advice of the celebrated Alcuin. In the fire which attended the siege of the city, by William the Conqueror, in 1069, the Cathedral Church and its valuable library, supposed to have been one of the most extensive in Europe, were completely lost. Archbishop Thomas, the Norman metropolitan of York, lost no time in raising a new church, but this was again fated to perish. The great conflagration of 1137 destroyed not only the Cathedral, but many other ecclesiastical edifices. Upon the ruins of this last building, began to be erected the *present* noble pile."

"The Choir (subsequently removed) was restored by Archbishop Roger in 1171. The *present* South Transept was built by Archbishop Walter de Grey in 1227; that is, the foundation was laid in that year. The *present* North Transept was built by John de Romayne, the Treasurer of the Church, in 1260. He also erected a central tower (afterwards removed) in the place where the present one stands. The foundation of the *present* Nave was laid by Archbishop Romayne (son of the Treasurer) on the 7th April, 1291. The Nave with two West Towers was finished in about forty years, during the Archiepiscopate of William de Melton. The greater part of the expense of all these works was defrayed by the usual expedient in those days—*Indulgences.*

At the time of the Reformation, the Cathedral suffered severely from the dilapidations inflicted by the zealous expurgators of the ancient faith; and the fanatics, under Cromwell, took great pains to purify the building from whatever remained of old times, as much, be it observed, for the value of the brass as the holiness of the sanctuary. The pavement was so much injured by these proceedings, that in 1736 it was necessary to relay it: the design was furnished by the Earl of Burlington, and the cost (£2,500) was raised by a county subscription."

I will attempt no description of its grand *Transepts,* north and south, nor of its *Nave,* its *Chapter-House,* and *Choir;* nor can I describe its *Towers,* central, eastern, or western; nor its *painted* windows—its angelic bands—its saints and martyrs. Hearing the melodies of a magnificent, thrilling, soul-subduing organ, and now and then the soft and gentle harmonies of human voices, I found my way into the place of prayer and praise; on which were looking down angelic figures, "in full assembly met;" while two Priests or surpliced Parsons, with a choir of twelve male voices, as diverse as the years of *twelve, eighteen,* and *thirty* could make them, sustained by the skilful touches of a most accomplished performer, hidden from our view, were obliging the organ to sanctify the devotion and grace the performance to suit the listening ears of angels leaning on their harps as if to catch the pealing anthem as they swelled the note of praise rolling through the vaulted roof. Enamored with the sensitive rather than the spiritual of the performance, brother Henshall and myself spent our hour in listening to this display of daily piety, rather than to wandering through "the long-drawn

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aisles" in quest of new developments of ancient art. But the recollection that this stupendous pile had been reared, adorned, and sanctified *by the sale of indulgences* choked every feeling of admiration and strangled every sympany with the piety that reared and dedicated this house to the honor and glory of the Founder of the Christian faith. The thought of the myriads of sins that were sanctified or atoned for by this nefarious traffic—how many horrible deeds were licensed—how many hearts were made desolate with anguish to beautify this sanctuary, finally so disgusted and nauseated my soul with the whole affair, that I have not now a pleasing reminiscence or association in recurring to this so much admired and so far-famed Cathedral.

When any one of ordinary benevolence reverts to Leo X. and his market of sins, tariffed according to guilt, beginning with "*seven shillings and six pence* for murdering a layman'" and advancing only to "*twelve shillings* for robbing or burning a house," and associates with it the fact that this "Tax of the Sacred Roman Chancery" was ordained for the sake of erecting and adorning St. Peter's Church, methinks he need not wonder that Martin Luther and his associates had, so far as argument is concerned, so easy a task in raising all sorts of men to indignation against an institution that had so far lost all moral feeling and conscience as in open day to send out an embassy of monks and religious pedlars to sell sins of every die, wholesale and retail, and to grant a formal licence in such words as the following:—"May our Lord Jesus Christ have mercy upon thee and absolve thee by the merits of his holy passion! And I, by his authority, that of his blessed Apostles Peter and Paul, and of the most holy Pope, granted and committed to me in these parts, do absolve thee, first, from all ecclesiastic censures, in whatever manner they have been incurred; then from all thy sins, transgressions, and excesses, how enormous soever they may be, even from such as are reserved for the cognizance of the Holy See, and as far as the keys of the holy church extend. I remit to you all punishment which you deserve in purgatory on their account, and I restore you to the holy sacrament of the church, to the unity of the faithful, and to that innocence and purity which you possessed at baptism; so that when you die the gates of punishment shall be shut, and the gates of the paradise of delights shall be opened; and if you shall not die at present, this grace shall remain in full force when you are at the point of death. In the name of the Father, the Son, and the Holy Ghost."

I shall henceforth never admire any work of genius or of art that

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has been begun, prosecuted, or consummated by either the principal or the interest accruing from any sale of indulgences, however consecrated in the memory of past ages, or admired by my contemporaries. *They are the consummation of impiety and inhumanity.*

We shall now leave the city of York without noticing its other grand episcopal edifices—its ALL SAINTS, its HOLY TRINITY, its ST. LAWRENCE, ST. MARGARET'S, ST. MARY'S, or even its *Centenary Wesleyan Methodist Chapel* in St. Saviour Gate, the largest in the city, made for 2000 people—with a most *pious* organ, that only cost £500, or some $2,500. Here, too, as almost every where else in England, the old Presbyterian church is converted into a Unitarian chapel; and, strange to tell, the Primitive Methodists in Grape Lane occupy the Baptist church erected in 1780.

The Archbishop's Palace being some three miles from the city jail, we did not see, and had but a moment to view the ramparts of the Ouse Bridge and sundry other antique things. But in all England we saw no such arch; nor is there, I am told, in England or the world, any one stone arch, equal to that in Chester stone bridge, being over 200 feet in one span. But my sheet is full and you are tired.——Farewell!

A. CAMPBELL.

DISCIPLINE.—*No. V.*

THE religious exercises of the primitive churches having been evidently so intimately connected with the order and forms of the Jewish synagogue, it becomes a matter of much importance in the inquiries we are making into the proper organization of a Christian congregation and the true formal administration of its affairs, to consider with some minuteness the details of the synagogue worship. The rise and occasion of this institution are variously conjectured by historians; but the most probable conclusion seems to be that, which dates their origin about four hundred and forty-four years before the birth of the Saviour, and makes the example of Ezra, in publicly reading the law, when it was restored after the Babylonish Captivity, the occasion of its introduction. When Ezra had completed his edition of the law, the people called on him to read it publicly to them; and a platform having been erected in one of the broadest streets in the city, when the people were assembled together to welcome in the new civil year by the celebration of the *feast of trumpets*, he ascended into it with thirteen principal elders as

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interpreters, and proceeded to read in the original Hebrew, the thirteen elders rendering period by period into the Chaldee, then the vulgar language of the people. The reading of the law in this impressive manner convinced the people of their many transgressions, and as they had been led into these, mainly through ignorance of its precepts, they resolved at once to provide for the regular public reading of it in every city, so that the people might hear.—This was at first done after the example of Ezra—out of doors, in the open air; but the inconvenience often experienced from inclement weather, soon led to the erection of houses or tabernacles for this purpose; and these, in process of time, became places of resort, not only for hearing the law, but for various acts of devotion—in short, the synagogues of the nation.

These places of worship, by the days of the Apostles, were not only exceedingly numerous, many of them being found in every principal city, but were well established by an organization at once uniform and efficient. Every thing was done in them with the greatest regard to order, and by a fixed and well arranged system. We have examined with care the historical lights we have upon this order and arrangement, drawn from various sources, Rabbinical and Talmudical, and with as much brevity as is consistent with perspicuity, shall proceed to give what we have learned concerning them.

1. Wherever *ten free* men, of full age, and leisure regularly to attend on the synagogue, could be found, there a synagogue should be built; but it was a fixed rule that unless this number of persons were present, no part of the synagogue worship could be acceptably performed. These ten persons were called *Batelnim*.

2. Three days in every week, Monday, Thursday, and Saturday, were set apart as synagogue days, besides their national holidays, which were also to be observed, whether fasts or festivals, with appropriate synagogue services. Saturday being their Sabbath, was of course dedicated to worship; but Monday and Thursday were observed by the appointment of the elders, since, by a mystical interpretation of *water* to mean *law*, they supposed Exod. xv. 22, where it is said the Israelites were in great distress in their journey through the wilderness, being *three days* without *water*, to signify that the people ought not to go *three days* without the hearing of the *law*. On each of these three days they had *three meetings*—one at the hour of morning sacrifice, (9 o'clock, forenoon;) one at the hour of evening sacrifice, (3 o'clock, afternoon;) and one at noon.

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According to some, they had also a fourth hour, at the first close of night, because the evening sacrifice was still burning.

3. The synagogue service consisted of prayers, reading the scriptures, and expounding them or preaching from them.

4. To effect these objects, there were appointed in every synagogue *six ranks of office-bearers:*—

First—The rulers or elders of the synagogue, (*Aphchisunagogos.*) Of these there was a plurality, as appears both from Mark v. 22, and Acts xiii. 15; and, according to Lightfoot, there were always *three.* These were selected without regard to the sacerdotal order, and were solemnly set apart by the laying on of hands. Their business was to see that all things were done decently and in order, to prescribe to the reader the lessons for the day, and to indicate to the congregation their appropriate part in the service;—in short, to order and direct the exercises of the house. It is also said that they had a certain civil power over minor matters between members of the synagogue, and the power of ordaining ministers.

Second—The minister or angel of the congregation, (*shelih hetsebur.*) This officer, Prideaux thinks, was one of the rulers, to whom was assigned a special part of their joint duty. He labored among the congregation in word and doctrine, prayed, preached, sometimes kept the book of the law, appointed the readers, designated the sections of the Prophets to be read, and stood beside the readers and overlooked them, to see that they read aright. Hence he was also called (*hegen,*) *episkopos,* or overseer.

Third—the Deacon or Almoner. There were usually three of this rank, and their business was to collect alms for the poor and appropriate them to the needy. These alms were gathered from three sources:—1st. Two or three of the deacons went round the town with an almond-dish (*lethmehui*) every day, and collected what they could for "the world"—that is, the *poor Gentiles.* 2d. In the synagogue there was placed a poor's chest, (*lekupe,*) in which, on Sabbath days, the charitable put what they could spare, for the relief of the poor Jews. And 3d. The alms from the field, or the gleanings of the corn-fields,—of the vintage, &c.

Fourth—The *Thurgemin,* or interpreter, who stood behind the reader, and translated the portion read from the original Hebrew into the vulgar tongue.

Fifth and *Sixth*—These are supposed to have been the Doctor of the divinity school and his interpreter. This school was commonly attached to the synagogue, and in it the traditions were taught by the Doctors, who, for the purpose of inspiring the people with a

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deeper sense of their dignity, always spoke in an under tone to an interpreter.

Thus organized, the Jewish synagogue was evidently well adapted to the great purpose for which it was instituted—the instruction of the congregation in the law and the development and enjoyment of a spirit of devotion among the Jewish nation:—in the fulness of time, may we not also conclude, a providential arrangement preparatory to the more easy and untrammelled introduction of the great and more glorious organization of the Christian church!

Having thus briefly presented its office-bearers, let us now consider for a moment the details of its service. This, as before stated, was prayer, the reading of the Prophets, and such expositions and remarks as the passages read might seem to call for or suggest.—The congregation being assembled and seated, the males and females apart, with their backs to the east and all facing the officers, who sat with their backs to the west, the minister of the congregation rose, and with him the other officers and all the congregation. Having ascended into the pulpit, the congregation standing in an attitude of solemn devotion, he proceeded to offer up public prayers. These were very numerous. Those most generally used in the synagogues were, in the days of the Saviour and his Apostles, the *Shemone Oshre*, or the *eighteen prayers* supposed to have been composed by Ezra; and, after the commencement of the Christian dispensation, a nineteenth, added by Rabbi Gamaliel, against the apostates or Christians. At the end of each of these prayers all the congregation, male and female of age, said, *Amen!*

After these nineteen prayers, considered the most solemn part of their exercises, followed the repetition of their *phylacteries*, three portions of scripture—found in the iv. Deut. 4 to 9 verse—xi. 13 to 21 v., and xv. Numbers, from the 37 verse to the end. These were repeated, however, only twice-a-day—morning and evening—and only by the males of *free* condition—women and servants being exempt. They were also interspersed with short prayers; and next came

The reading of the law. For this purpose the law was divided off into *fifty-four* sections, to suit the number of weeks in their intercalated years—being reduced by adding two or more short ones together, to suit the number of weeks in the common year. Thus every year, commencing at the feast of tabernacles or the first Sabbath after, they commenced anew the reading of the law, and proceeded regularly through according to the arrangement of the sections. But as only one section was read per week, and the law

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must be read each synagogue day, they adopted this order. On Monday *morning* they read one half the section for that week—on Thursday *morning* they read the other half, and on Sabbath day they read the whole section over again, both in the morning and evening; so that those who had leisure to attend the synagogue during the week, might hear the whole section read three times; and those who could only attend on Sabbath days, could hear it twice. There were various readers appointed in every synagogue; —on some occasions as many as seven participated in reading one section—and on no occasion could a section be read by a fewer number than three. These were called upon in succession, by the angel or minister of the congregation, according to his pleasure; and when he had summoned one to the desk he always accompanied him with the roll of the law, showing him the portion for the day, and overlooking him as he read. He never desired the reader to proceed, however. till himself bidden by a ruler.

Thus was the law read regularly in the synagogue till the time of the persecution by Antiochus Epiphanes. Among other restrictions laid upon the Jews by this bitter persecutor, was an inhibition, under heavy penalties, of the reading of the law. This led to the introduction of the prophecies, which, not being included in the decree, were divided off, in like manner as the law had been, and according to the same order, regularly read in its stead. After the reading of the law was restored by the Maccabees, the reading of the Prophets was still continued, and the two were read conjointly in their corresponding sections, down at least to the time of the Apostles; for it is said that Paul entered the synagogue at Antioch, and after the reading of the *law* and the *Prophets*, stood up to speak, and more generally in Acts xiii. 27, with xv. 21, that this was done *every* Sabbath day.

As the law was read in the original Hebrew, and the common language of the people after the Captivity was Syriac, it became necessary to call in the aid of an *interpreter*. This officer stood beside the angel and reader, and translated the section read. If it was the law, the reader paused at the end of every verse, till it was translated; but if the Prophets, then he read three verses together before pausing for the translation.

After the reading, next in order came the expounding of, and preaching or exhorting from the sections read. While the reading of the law required always the officers to stand, it appears from the example of our Saviour, Luke iv. 20, that, in *expounding*, they resumed a sitting posture; yet Paul, we are told in Acts xiii. 16, when

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invited by the rulers of the synagogue in Antioch of Pisidia to *preach* or *exhort*, "*stood up* and beckoned with his hand." It appears that the business of expounding was performed by the reader according as the verses of the section read might seem to require, and that the expositions were interlarded with the reading, very much after the manner of the explanatory notes of a commentator; whilst the preaching or exhortation was after the entire section was finished—and by any member of the synagogue whom the rulers might invite, or even a stranger whom they might observe worshipping with them in the congregation. Thus our Saviour, as his custom was, stood up to read in his own synagogue, or that of his native city; and after reading *three* verses in Isaiah, closed the book, handed it to the angel or messenger, who stood beside him and overlooked him while he read; and having sat down, began to expound unto the congregation the passage before them. But under other circumstances he preached and exhorted, declaring the doctrine of his reign, and developing, as one who spoke not from a text, but from his own authority, the great elements of that new system which was to regenerate the world. So also his Apostles—as Paul and Silas in the synagogue at Salamis and Antioch, availed themselves of the opportunity which this part of the synagogue service afforded, to preach Christ to the Jews.

Such is a brief and condensed statement of the synagogue worship, evidently connected closely with that order which we call ancient or apostolic. We trust in aiming at brevity, we have not been obscure; but that, though omitting some minute details, peculiar to the Jewish system, we have presented in an intelligible form, a perfect outline both of the order required and the means by which it was maintained in their public assemblies, called for the purpose alike of edification and of comfort. Will such of our readers, as feel an interest in the great and important element of the Christian system, which we are attempting to develope under the comprehensive term *discipline*, give to this summary a careful consideration. that the after use we may make of it may be more readily and duly appreciated, and the conclusions to which it may assist us in coming more discreetly examined. We are told, that in the great reformation effected under the *Tirshatha*, Nehemiah and the priest Ezra, after the Babylonish Captivity, when in the public reading of the law, they came to the 23d chapter of Leviticus and there found the order for the feast of tabernacles, which, since the days of Joshua, the son of Nun, the children of Israel had neglected; and understood that it was their duty to observe it, they at once set about the

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necessary preparations, and with great gladness resumed the observance of this ancient and long neglected feast. This was a true reformation—one which set not out with a new theory, perfect and complete, by which every thing was to be stereotyped, but one whose great principle was to inquire diligently first into what was written, and then with perfect submission to the divine authority, to take measures for its observance. This, we trust, is the spirit and temper of the reformation of this nineteenth century, and that as we learn so will we all be ready to live.

May the Lord direct us in all our inquiries into his will and incline our hearts to walk in all his ways! W. K. P.

NEWS FROM THE CHURCHES.

Pulaski, Virginia, December 14, 1847.

The Lord has not forgotten to be gracious. Seven were added at a recent meeting here at Cypress Grove. I received one confession last Sunday at Reed Island; as also at no distant interva's during the Fall, the people gave heed to the word.

I indulge the pleasing hope that you will not weary in behalf of the poor of Ireland. C. BULLARD.

Mount Healthy, Ohio, December 11, 1847.

Within a few weeks I have baptized from thirteen to fifteen promising disciples, at the first church in the city—all after the regular discourses.

D. S. BURNET.

Cincinnati, Ohio, December 16, 1847.

I have been travelling as an evangelist since last February up to the first of the present month, and during the time have received by confession of the ancient faith upwards of a hundred persons.

JAMES CHALLEN.

Pleasant Hill, Vanburen county, Missouri, Dec. 21, 1847.

There have been great revivals among the various denominations by the Baptists, who seem to use all the means of excitement common among our Methodist and Cumberland Presbyterian brethren in this portion of the country, which is a little different from old-fashioned Baptists in days of yore. But I must inform you of the success of our cause, at several meetings in this county. First, one at Camp Branch, August 6, six additions; and since two more valuable ones; at Harrisville, August 9th, nine additions; four since. Middle Fork, Grand River, August 15, five additions; three since. One from the Baptists last Lord's day. At Pleasant Hill, August 31, three additions. Also, on the 8th of July, brother J. Page received eight additions at Pleasant Grove; two since---making in all forty two. To God, and not unto men, be all the praise!

C. P. ARBUCKLE.

Knox county, Illinois, December 24, 1847.

Last Saturday and Lord's day I spent with the church at Lafayette, Stark county, Illinois. This congregation was organized some short time ago with ten members: they now number eighteen, and are in a prosperous condition. They requested me to ask our brethren who may be travelling in Illinois, to call on them and labor with them in the good cause. Should any of our brethren desire to locate in the West, I would advise them to

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visit that neighborhood before they settle. They will be cordially received by our brothers Charles Himes and Lewis H. Fitch, the officers of the church, and may find a field of labor in which much good may be done. May the Lord bless and prosper his cause! W. F. M. ARNY.

Bruceville, Indiana, Dec. 25, 1847.

Our congregation at Bruceville moves harmoniously along. Our worthy and much beloved brother, J. Wolf, preaches for us twice-a-month. His labors are much blessed. Some 18 or 20 have been added to our congregation this summer and fall—amongst the last was my son and wife, and my 24th child, a little son of 14 years old. Praised be the name of my Lord! WM. BRUCE.

Lexington, Kentucky, January 1, 1848.

Brother Campbell---To-day, twelve months ago, I transmitted to the Harbinger a report of my labors during the year 1846. During the progress of the year which just closed the theatre of my labors has been more circumscribed than formerly, eight months of that time having been devoted to this city. Although I have been but little in the evangelical field, my journal records the delivery of two hundred and ten discourses, and the addition of one hundred and forty-five soldiers to the army of the great King. The cause of religion in the city of Lexington is not advancing with all that rapidity we so anxiously desire, yet we rejoice in the conviction that it is not retrograding. May the Lord grant a revival of his good work, that the year eighteen hundred and forty-eight may close with a more favorable aspect than any of its predecessors! S. S. CHURCH.

I much regret the failure to publish brother Church's report for 1847. Whether it came to hand I know not. But if it did, it was an oversight and a failure which was wholly accidental. We are very desirous to obtain news from the churches, and to lay them promptly before our readers.-- Will the brethren be more communicative and oblige one another?

A. C.

Hannibal, Missouri, January 3, 1847.

The brethren of Hannibal have got their house of worship enclosed and advanced so as to meet in the basement story—a large and comfortable room. And on the part of many of the brethren and sisters a commendable zeal and devotion to the interests of Zion are manifested. The zealous and untiring labors of the Elders, through the blessing of the great King, are gradually, and, we trust, permanently building up a society of Christian men and women here, long to bless this portion of the world with their pious example and Christian deportment. Our increase is principally from immigrants. We have had some four or five baptisms since May of last year. One excellent lady (from the Presbyterians) put on the Lord by baptism on yesterday. May the Lord revive his work throughout the earth! J. D. DAWSON.

Elizabethtown, Kentucky, January 4, 1848.

We have had ninety additions in my field of labor last year, in the counties of Hart, Barren, and Warren, including a three weeks' tour to Indiana in August last. We shall pray the Lord to strengthen our hands, and look forward for more prosperous times. M. J. LARUE.

La Fayette, Ohio, January 4, 1848.

If you would notice that there is a small church here, perhaps some of the travelling brethren would call on us in passing. J. R. FRAME.

THE CHURCH IN HIRAM, PORTAGE COUNTY, OHIO.

Brother Campbell—About thirteen years ago the church at Nelson, to accommodate its members, effected a division---one branch holding its meet-

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ings in Hiram, and the other in the village of Garretsville. Both of these churches have enjoyed, since that time, many seasons of refreshing from the presence of the Lord. The zealous elders and leading members of these churches have been abundantly repaid for their sacrifices in behalf of the gospel, in the conversion to God of many precious sons and daughters.—The church in Hiram, at the time of its separate commencement, numbered thirteen souls. She placed herself under the oversight of the experienced brother Simonds Rider. She has increased steadily in strength and numbers ever since; and now holds a commanding influence over the surrounding country, embracing in her communion about one hundred members. For several years its members have sustained a Sunday School in flourishing operation; and, during the season of the year suitable for it, they have had Bible examinations from two to four nights in the week, teaching the scriptures from house to house, to all that attend, old and young. The advantages of this course are becoming more apparent every year. The church set apart a few days for a meeting, commencing on Friday the 17th December. They called to their aid brother Moses N. Warren, and the writer of this. The meeting continued with great interest six days, and closed with the addition of fifteen souls to the fold of Christ. All of these, with one exception, are young persons; mostly of the families of the saints. More of the joys of the gospel, in its calm, deep power, I have seldom witnessed. Here were parents, who themselves are youthful yet in Christ, receiving the first fruits of their families, by a second birth into the same heavenly family with themselves. O! that they may be nourished with the milk of the *word*, and grow up unto him in all things, who is the head, even Christ. Amen!

A. S. HAYDEN.

Euclid, O., January 6, 1848.

Chancery, Howard county, Indiana, January 6, 1848.

The church on Deer Creek is doing well. We closed a protracted meeting on Lord's day evening. Four were added. The Lord be praised!

GEORGE W. SMITH.

Owensborough, Kentucky, January 7, 1848.

It is with the greatest pleasure I communicate to the Harbinger the success of my labors. During the last year I have travelled all through Kentucky, Indiana, and Illinois. Two hundred and twenty-three have been immersed for the remission of their sins. May the great Shepherd bless them, and keep them in the road that leads to Paradise!

J. NEVILLE.

Lake Providence, Louisiana, February 11, 1848.

I have recently returned thus far from a visit to New Orleans and Baton Rouge. I wrote you from the city the result of my humble efforts there. We had some truly valuable additions, and such as I trust will be ornaments to the cause. The church at New Orleans cannot but prosper with such choice and devoted spirits as there are in that body. I was pleased to see that much attention is paid in the congregation to the study of the scriptures. At the close of my second visit to Baton Rouge, having labored in all only nine or ten days, I had the pleasure to see a congregation of more than *forty* gathered where there was previously none. A fine spirit prevailed in the community, and many others were almost persuaded to go along. Would that my health and circumstances would have permitted me to remain longer. Much more might have been effected had some public speaker been with me. It would rejoice my heart to hear that some able and experienced brother was with them even now. Oh! that you could visit that too much neglected region, and sow the good seed, and extend here the circulation of your periodical. Making Memphis, this place,

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Vicksburg, Natchez, Baton Rouge stopping places, an impression might be made to be felt in all after time.

Some of those immersed at Baton Rouge were Romanists, and I was told that quite a favorable impression was made among them. So much for the old-fashioned gospel, even when feebly advocated by your devoted brother in hope of eternal life. JNO. ALLEN GANO.

Mount Pleasant, Platte County, Mo., December 20, 1847.

We have had some forty additions to our congregation during the past year. O. C. STEELE.

New Orleans, January 14, 1848.

Having been induced to visit Louisiana and winter here in the hope of improving the health of my wife, I have not been idle in the vineyard of our Master. While at Lake Providence, in the upper part of this state, early in last month, I delivered a discourse in the court-house introductory to a meeting of several days. A violent and continued rain disappointed our Lord's day meeting and compelled me to postpone operations there. Meeting with a brother Oliver, from North Kentucky, who was preaching and had been for some time on Joe's Bayou and Bayou Mason, at his very kind and earnest entreaty I concluded to join him in a meeting at Mrs. Taylor's school-house on the former Bayou. I spoke in that region some four times, and was kindly listened to by Baptists, Methodists, and non-professors. One lady arose on Lord's day, the 3d in December, and confessed the Saviour. Brother Oliver informed me that he had recently gathered in that neighborhood a church of some sixteen members; one at Deerfield, on Bayou Mason, of twenty-eight members; and another lower down, on the same stream, at Walton's, of only nine members He talks of removing his family and locating among them. From the neighborhood of Lake Providence I came ahead of my family to Baton Rouge, to fill an appointment sent me for the 2d Lord's day instant; but our meeting commenced on Saturday before, or the 8th January We occupied, through the kindness of the Methodist friends, their spacious and excellent room — On Lord's day, having in some three discourses prepared, as well as I could, the mind of the audience for action, I requested all who were willing and anxious to be constituted into a church of Christ at Baton Rouge, having no foundation but that of Prophets and Apostles, Jesus Christ himself being the chief corner stone, to come forward and make it known. Nine presented themselves who had been immersed and belonged to churches elsewhere. Two came to confess the Lord in order to baptism; and, as the meeting progressed, others still. On Tuesday the church was regularly constituted, or the building spiritual commenced; and when I left, on Wednesday, to follow my family to this place, about twenty in all had presented themselves for membership or baptism. I received throughout a patient and kind hearing from large audiences. Many seemed deeply and solemnly impressed. Hundreds came to witness the immersions, walking a considerable distance. I made my home at brother C. G. M'Hatton's, who, with his amiable and interesting lady, were the first to step forward in the glorious cause of Bible religion. I cannot express my gratitude for their great kindness to me for my Master's sake. Thank the Lord, they have now united with them some noble-hearted soldiers, both old and young. May Heaven bless the little vine! If spared, I think I shall see them again this winter. I am to begin with the church here a meeting to-morrow night, to last some days.

Brother Campbell, the people of the South are much misrepresented in the North. They are generally less prejudiced, more open and candid on religious subjects than northern men. True, the road to wealth being open and easy to capitalists, the whole community seem striving after fortune; but when at meeting, they are attentive, respectful, and well behaved. The

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Negroes are better treated, more comfortable, contented and happy, than is generally conceived, even by Anti-Abolitionists. I have on many occasions already preached on the plantations and in Baton Rouge, to hundreds of them assembled to hear me. I could see no difference in their appearance and evident contentment and those of our Kentucky Negroes. They are evidently better off than our nominally free blacks. Oh! that you could visit this region—say Vicksburg, Natchez, Baton Rouge and New Orleans—you could, in a few discourses at each place, effect a vast amount of good I am most thoroughly convinced.

May grace, mercy, and peace rest on you and yours from our heavenly Father, through our dear Redeemer!

Brother Baxter is here. His health is improving.

JNO. ALLEN GANO.

Paris, Monroe county, Missouri, January 13, 1848.

On Friday last I crossed the Mississippi river, and spent Saturday and Lord's day at Hannibal; at which place we had several good meetings and very attentive audiences.

A singular occurrence took place here. On Lord's day, after attending to the Lord's supper, a Presbyterian preacher being present, was invited to speak. He gave a good address, expressing his approbation of what he saw and heard, and that he thought it was the duty of all Christians to attend to that solemn institution every Lord's day. When he concluded, a hymn was sung and an invitation extended, when a member of the Presbyterian church of that place came forward, confessed the Lord, and was baptized in the Mississippi, and united to the church.

The brethren at Hannibal have just built a good brick meeting house, and will be happy to enjoy the labors of any travelling proclaimers who may be able to visit them.

A meeting has just closed at Columbia, during which 32 persons were added to the church. Brothers Allen, Thomas, and Wills were present and labored faithfully for the salvation of souls, and the Lord blessed their efforts. May they be kept by the Lord for many days of usefulness, is the prayer of yours,

W. F. M. ARNY.

Tuesto, St. Louis county, Mo., January 19, 1848.

In this region of country we have an organized congregation of about 15 members, with a fair prospect of many more. Brother R. S. Patton will be our regular evangelist. We were visited last fall by brothers Hopson and Hall, both good speakers.

It is, brother Campbell, a source of great joy to all your friends west, that you have been spared once more to return to your adopted country and home, to labor in the cause of Christ.

Brother Thomas M. Allen is conducting an interesting meeting in Columbia at this time. Some fourteen put on Christ, Lord's day before last, by being immersed into his name. He has promised to visit us in the spring. God grant it may be productive of much good!

R. H. STEPHENS.

Wainfleet, U. C., February 11, 1848.

It will, no doubt, be interesting to you to hear of the cause of the Redeemer's kingdom in this part of Canada West. A young and flourishing church has arisen here in the township of Wainfleet, Niagara district, organized in the year '45, numbering nine members, which was commenced by the labors of brethren Landis Cornell and D. Oliphant, and has increased since that time to twenty six. Eleven of that number were baptized during the labors of brother A. S. Hayden in October last, who visited us. The brethren were strengthened and much encouraged to press forward toward the mark of the prize of the high calling of God in Christ Jesus. May they be preserved unto his heavenly kingdom should be the prayer of all those who love the Lord in sincerity.

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The brethren in this place and elsewhere in Canada, so far as known to me, deeply sympathize with you in your persecutions and loss in your family, knowing that you had sorrow upon sorrow. We regret to say that Mr. Robertson, Secretary of the Scotch Anti-Slavery Society in Scotland, while advocating freedom in one sense, is holding to slavery principles in another form, by not allowing you to express your opinion on the subject of slavery in private without denouncing you in public the same as a man-stealer. There is no doubt that he will see his folly, if he does not repent of it.

THOMAS BRADT.

Marion, Grant county, Indiana, January 27, 1848.

There have been about one hundred and twenty additions to the churches under my teaching within the last year—eighty by immersion—the others had been immersed.

J. B. NEW.

Georgetown, Scott county, Ky., January 31, 1848.

Since my last, dated October 15, I have taken a tour of some weeks. I labored through much infirmity of the flesh and inclemency of weather; notwithstanding, the result was 17 additions—5 from the Baptists and 13 from the world, principally in the Greenbrier country, where I had the pleasure of meeting several of my fellow-laborers in the gospel. I found the brethren much devoted to the cause. May the Lord bless the efforts of all who strive together for the faith of the gospel!

JAMES M'MILLAN.

Athens, Tennessee, January 6, 1848.

The cause of reform is rather at a stand here. There are but few of us, and the sects are using exertions to hinder the progress of the best cause in the world.

My brother generally preaches somewhere every Lord's day; but is so situated that he cannot devote his time to study. The congregation meets weekly.

Can you tell me of brother E. Smith's whereabouts?*

JAMES METCALFE.

Mount Eden, Spencer county, Ky., February 3, 1848.

I have lately obtained nine noble additions to the cause.

L. MARRETT.

La Fayette, Ohio, February 9, 1848.

I am seated to communicate good news. Brother William Hayes, M. D., has been here eight or ten days proclaiming the gospel, and eight noble souls have confessed the Lord and were immersed. Prospects are favorable for more. Six of those immersed are young ladies attending my school here. I have been inculcating the mild, ennobling, regenerating, and expanding principles of the Bible to them all winter, and now we see the result. I use the Bible in my school *daily*, and at the close of the morning lesson lecture upon it, accompanied with prayer.

The church here has received a new impetus. May the good Lord bless you in all your labors!

J. R. FRAME

Wooster, Ohio, February 12, 1848.

Brother A. B. Green closed a meeting of ten days here last week. We had a very good hearing, and I believe much good done. Eight persons were added to the faithful—six by immersion, one by letter, and one from the Methodists, (immersed.)

The good cause is prospering in this section of the country, and we should be very happy to see you at our place during the coming spring or summer.

C. LAKE.

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* Erwinton, S. C.

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Erwinton, S. C., January 30, 1848.

During a protracted meeting held at this place in November, four made the good confession and were buried with their Lord in baptism. Of this number, two were pupils of mine, for which I thank the Lord. Such is the result of making the scriptures of truth a text-book in my school. How astonishing it is that so much pains are taken to cultivate the intellectual powers, while the moral are suffered to lie neglected—so much anxiety to train up the young to appear to advantage in this world, while no thought is given to fit and prepare them for immortality! *O Tempora! O Mores!* I wish that all schools would adopt the following motto:—"*Cor et mentem colere nitimur*"—(We endeavor to improve the heart and the mind.) Those whom God hath joined together, let not man put asunder.

J. S. HAVENER.

Euclid, Ohio, February 25, 1848.

The good seed in good soil has taken root and is springing up in many fields in this part of Ohio. The principal success of the gospel on the Western Reserve, within a few weeks past, has been at the following places:—Hiram, Portage county, fifteen additions; Southington, seventeen; at Bloomfield, thirty-four—both in Trumbull; at Russell, Geauga county, seventeen; at Chagrin Falls, two; Euclid, twenty-two. Indeed the prospects of the cause are brightening every where; and if this were not *election year*, great grace would be upon us all I have no doubt. There are still in the churches, with shame be it spoken, some more zealous for the success of a dear party political or a favorite leader, than for the rescue of a soul from ruin, or for the adorning of their own spirits with the graces of righteousness and peace.

Brother, is the chain of friendship broken that has long bound Bethany to this lake country of Judea? Not broken, neither can *acid* rust it. Let us brighten it.

A. S. HAYDEN.

OBITUARY.

Cookstown, January 25, 1848.

Dear brother Campbell—I am called on to let you know that brother A. BUGHER has departed this life. He left here with his family for Cincinnati about the first of November, and on the 27th of the same month died in the city of Cincinnati. He was an ornament in the circle with which he was associated. We have lost a valuable member. He was truly a devoted follower of Jesus and a sincere Christian.

D. F.

Pilgrim's Sojourn, Pulaski, Va., January 16, 1848.

Dear brother Campbell—Man is of few days, and those few are full of trouble; but our kind heavenly Father graciously permits us to die in order to enter upon an estate incorruptible, undefiled, and unfading. My beloved son-in-law, HENDERSON F. VAUGHAN, of Amelia county, Va., fell asleep in Jesus on the 9th day of December, 1847.

His brief history deserves a passing notice. Liberally endowed by nature with intellectual powers, with social qualities, and with a large, warm, and benevolent heart, he was the hope of his mother and the pride of his family. Caressed by his relatives and flattered by his friends, he became the companion of the gay, the cheerful, and the buoyant. Always supplied with the means of enjoyment, no wonder that his besetting sin for a time overruled his better judgment. His weakness was the want of self-control. In February, 1841, he married my daughter Marianne. Meantime, amid the anxieties and the efforts of his friends, a thousand fervent prayers found their way to the listening ear of a prayer-answering God. At length he

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became concerned for the salvation of his soul; but, like the Eunuch, he needed some one to guide him. At his request I wrote him an outline of the Bible, exhibiting its classification, &c.; and, as he afterwards said to me, the light broke in upon his hitherto bewildered intellect; the Bible became a new book, and his way became clear. He now saw that religion consisted in *serving* the Lord, in *doing* his will on earth as angels do in heaven. Under these convictions he wished to be immediately baptized; but no opportunity offering, about the first of March, 1847, his affectionate brother, James P., mailed a letter to me, expressing his afflicted brother's anxiety on the subject of baptism, and urging me to lose no time, as he was then laboring under severe hemorrhage of the lungs. Again I asked the Lord to spare him and protect me till I could ride 200 miles. That prayer was also granted; and when I arrived I found him partially convalescent.

I never saw any one more determined on doing the will of God, than was Henderson F. Vaughan, when, on the 8th day of April, 1847, I led him slowly and solemnly down into the water, and there buried him in the likeness of Christ's death; nor did I ever feel more assured that I was doing God's service than on that interesting occasion. He did not disappoint the hopes of his friends; for eight months he lived the Christian's life.

About the last of October, accompanied by his wife and infant child, and my son Barrett, he set out to spend the winter in Florida. For the first 15 or 20 days he rallied very much; but his health suddenly giving way, admonished him to hasten his return to the family cemetery in Amelia. But arriving in Petersburg on the 8th December, he died there the day after in the family of a devoted sister. He was sensible to the last, and closed his eyes in the full assurance of a blissful immortality. He has left a wife, three children, and a large number of friends and relatives, to bewail his early removal. May we, who remain, so order our conduct and conversation, that, like him, we too may die the death of the righteous.

A. B. WALTHALL.

Erwinton, S. C., January 30, 1848.

Fell asleep in Jesus, at Erwinton, S. C., the residence of her father, Gen. J. D. Erwin, on Tuesday the 11th of January, 1848, Miss JULIA C ERWIN Her disease was typhus fever. During her illness she had all the attention which kind friends and skillful physicians could bestow; but Death had marked her for his own.

It is with no ordinary feelings that I take up my pen to record the death of this amiable and beloved sister, who was cut off in the morning of life, just as the amiableness and sweetness of her disposition began to be developed, whose death will leave a vacuum in the circle of her acquaintances that will not soon be filled. But we confidently trust the Saviour has taken her to himself, and that she now enjoys that rest which remains for the people of God in that house of many mansions, prepared for all his sincere followers, where sorrow and crying, sickness and death will be no more. O blessed place! O glorious hope!

I immersed her, with several of her schoolmates, on the first Lord's day in June, 1846, since which time she exhibited in her Christian deportment that uniformity and consistency which are among its ornaments. She was the first of the family to confess the Lord, and had the satisfaction before her death to see her parents, and all her brothers and sisters, who had come to the years of understanding, follow her example. How remarkable that, as she was the first fruits of her family to the Lord in his kingdom here, so she was the first fruits in his kingdom above. May the premature death of this amiable young sister be an effectual warning to her young friends and acquaintances to prepare to meet her in heaven! Her friends and relatives can say with the poet—

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"Thou art gone to the grave; but we will not deplore thee,
Though sorrow and darkness encompass the tomb:
The Saviour hath passed through its portals before thee,
And the lamp of his love is thy guide through the gloom."

Her remains were followed to the grave by her friends and relatives, where brother E. A. Smith made some appropriate and practical remarks suitable to the occasion.

J. S. HAVENER.

Evergreen, S. C., February 6, 1848.

Another beloved and valued friend is gone the way of all the earth. Brother S. G. EARLE departed this life on the 5th of last month, in the state of Georgia. He left Evergreen the morning previous, well, and died about 9 o'clock that night, in less than one hour after he was attacked with the cramp cholic. Alas how frail we are! In the midst of life we are in the midst of death. He was the first person baptized in the present reformation, about eighteen years ago, and ever since his life and ample means were devoted to the cause of Christianity; for no man in this country ever did more. He was emphatically the poor man's friend; and, as the Presbyterian preacher truly said publicly on the day of his burial, he never sent the widow and orphan empty away. His afflicted and bereaved family has the consolation to know that, although dead, yet he lives in the memory and affections of many of whom he was the greatest of earth's benefactors, and that in the great day his deeds will be remembered and rewarded by the great Head of the Church. And I think it can truly be said of him, that although engaged in a large mercantile business, he lived and died without a personal enemy. He was in his 59th year.

J. MOORE.

Brother Earle was our first reader of the "Christian Baptist" in the Carolinas—indeed, in all the South. In South Carolina, as well as in Georgia, he introduced our name and our writings. General Erwin, of Erwinton, was next to him in South Carolina; and so the doctrine of reformation spread so far as it is gone. Sister Tubman, in Augusta, and brother Dunning, in Savannah, pioneered the way in their respective cities.—These, we thank the Lord, yet live; but our brother Earle is no longer with us. I had the pleasure of once seeing him at home, and witnessing the esteem and affection which he enjoyed amongst his brethren and neighbors. He was with me when last in Augusta, and bade me his last adieu in Charleston, S. C., April 16th, 1845. While we sympathize with his excellent lady, sister Earle, and his family, and with our brethren in South Carolina, in their common loss and bereavement, we cannot but rejoice in the hope that while absent from the body from us, he is "at home with the Lord, in whose presence there is fulness of joy, and at whose right hand are pleasures forevermore!"

A. C.

Todd county, Ky., November 21, 1847.

Our much beloved brother JOSEPH M'BRIDE, of Todd county, fell asleep in Christ, at brother Coleman Durrett's, in this county, on Thursday last, the 18th instant, after lingering for months with dyspepsia. His loss will be sorely felt by his numerous friends and brethren in this region, having labored faithfully in the good cause for the last twelve or fifteen years, with becoming meekness and simplicity.

So constantly had this good man the example of the Saviour before him, that he was enabled to rise high above the envy and jealousy that sometimes characterize public speakers. Consequently he could labor pleasantly and cordially with any of his fellow-laborers in the good harvest in which

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he had been reaping for so many years. But he is no more. Two days before his departure he expressed the comfort he enjoyed in knowing that he possessed the entire confidence and love of his brethren and sisters in the Lord; and although poor in this world's goods, he had no fears but the Lord, through his disciples, would see to his comfort, as was most nobly manifested by brother and sister Durrett, who were permitted to have the honor of ministering to his last earthly wants. C.

ABOLITIONISM.

SPRINGVILLE, IA., January 9, 1848.

Dear brother Campbell—I AM happy to acknowledge myself the person who, in 1845, declared that I was that kind of an Abolitionist who had set some slaves free, and intended to do so again when able, (which privilege I have again lately enjoyed;) and for as much as the Harbinger of that year was so slavish, I wished to be emancipated for the time then being. Now, though I did not dream of that note being published, yet I have not regretted it; and, after many readings, I still think as little, or less, of some things as I did then; and in no case do I like them any better: I mean the *theory* of slavery, for your *practice* is every way *commendable*. I will offer some quotations which are very unreasonable to me; but permit you, as I would all men, to think well of their own views.

1st. In your letter from Glasgow prison to brother Wallis, you say, "Our difference is not practice—it is theory, opinion, or faith." 2d. You teach that slavery is sanctioned and sanctified by divine authority. The difference between us is, that your faith and practice are different, whereas mine are agreed; for I wish it abolished because of its tendency to evil, and that continually. "Show me your faith by your works."

I understand that it is the *devil* that sanctions and sanctifies slavery, instead of our Divine Creator; for with the said apostate we find enrolled Pharaoh, Nebuchadnezzar, Nero, with all the tyrants, despots, oppressors, and kidnappers of every age and country; but on the side of liberty are found the God of mercy, Moses, Joshua, Ezra, and Nehemiah, John the Baptist, Jesus, the saints and martyrs of primitive times, George Fox, William Penn, and many other kind and benevolent men of modern days. The last class have never advocated slavery otherwise than for the punishment of crimes. The first class are in favor of it not for the above reason, but for slavery's sake only.

In the 3d place, you say you are persecuted for righteousness' sake by Mr. Robertson and others. Now, though all the advocates of liberty with whom I have conversed think said Robertson acted outrageously, yet they cannot see how you were persecuted for any thing righteous in the case referred to.

You may inquire why do I wish to read the Harbinger again? Because I am of the opinion that (though on the subject of slavery it is unfit for the age we live in, and only suited to the wishes of worldly and hypocritical professors,) it is worth all the other period-

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icals published by our brethren, for originality of ideas, accuracy of thought, and elevation of diction.

Now will you be so kind as to publish the foregoing as though it was an apology for slavery from a southern planter, and oblige one that loves you not for your *theory* of slavery, but because you have in deed emancipated every human being that stood in the relation of slave to you. Amen! MILTON SHORT.

REMARKS.

Brother Short, you are a candid and straight forward sort of man, and being both conscientious and consistent with yourself, you are entitled to be heard and respected. With all your perspicacity, however, you seem neither to understand my position to the institution, nor how in the case of Robertson's incarceration of me, I could be persecuted for *righteousness' sake.* At present I have room and leisure to offer but a very few sentences in reply to your difficulties and misconceptions.

First, then, allow me to say that I have to do with abolitionism only as a *Christian*, and neither as an *Abolitionist* nor *Anti-Abolitionist*. The essential dogma of the moral abolitionists is, that "*to hold a human being as property, is, in all cases, a sin condemnable by the Bible*"—"*an outrage against its moral code.*" I deny this assumption; and, in proof, appeal to Moses and to Christ.

God allowed in the Abrahamic, Jewish, and in the Christian communities, the right of holding property in man, and recognized the civil relation of master and bondman. This I have proved, and can prove at any time, and against any man whatever. I neither justify nor sanctify Egyptian, Grecian, Roman, English, or American slavery in their character or details. They are modifications of the principle, good, better, and best, or bad, worse, and worst, as any one pleases to view or call them. This is my naked and true position, and the only true and real issue in the case.

Now as to "persecution for righteousness' sake," my case and my views are as follows:—In Europe or America I neither advocated nor opposed any form of slavery. It came not into my mission. It was neither in my heart nor in my mouth. But my business was to preach and teach Jesus Christ. The Abolitionists would not allow me to do this. Their officers assailed me, catechised me, and pursued me as a wild beast, from city to city, and finally incarcerated me. Why!—! Because I believed Moses and Christ, and avowed in private to their officers that *I disbelieved their essential dogma.* I stood up for the Bible in defence of Moses and the Prophets, of Jesus and the Apostles, and told them that I conscientiously believ-

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ed what I told them, and could not espouse their views or their cause. The next day they let loose the dogs of war, and were not satisfied until they had misrepresented, calumniated, and imprisoned me. This is the case, the whole case, and nothing but the case; and if this be not persecution for adhesion to my convictions of the law and rule of the Bible; and according to my candid judgment for the Bible itself, I ask what shall we call it? Such, however, is the unvarnished narrative of the exact case, true in spirit, letter, and fact. I must, then, for the present, leave it with you and my fellow-citizens without farther illustration or argument. I could not, in my case, conscientiously, do for my servants what the law of Christ, as I thought, required of me; and, therefore, I emancipated them. Such Christians as can do all that the Apostles enact upon masters towards their servants, are, in my judgment, neither to be condemned nor repudiated because they claim or hold property in man.

With Christian regard and fellowship, I am Christ's freeman, and your servant for his sake, A. CAMPBELL.

OUR CHEAP PERIODICALS.

On noticing the unexpected demise of "the Christian Journal," during the second volume edited by brother Crihfield, of Covington, Ky., brother Scott, in the "Protestant Unionist" of the 2d February, quotes the following passage:—

"We made the experiment upon the pay-in-advance system, and find that it will not do in our community.

It is known that we promised to enlarge our sheet on condition that an additional thousand subscribers should come in by the commencement of volume second; but though that condition was not complied with on the part of the public, we found that it was expected we would enlarge. Well, we did enlarge; but the enlargement had no effect upon our list such as was anticipated. We then found ourselves in a difficulty—the publication would cost us some $500 more per annum, while our list was no larger than it was before. So that we had to come to the conclusion to do one of three things—either to go on and lose $500, or reduce the paper to a super-royal and go on, or quit altogether."

On which he makes the following remarks:—

"If a man at any time is mustered out of the editorial service, there is no doubt a reason for it. It may be, as sagely stated in the above extract, that the Editor's wishes in the case have 'not been complied with on the part of the public!' But in most instances, if inquiry be made, it will be found to have occurred because the Editor himself did not understand the public; that his expectations were unreasonable; and that he failed to please them. It is no uncommon merit to be ignorant of one's own profession, or for an Editor to misapprehend the nature of periodical and newspaper literature; to be blind to the social tendencies to which it points; to overlook its suggestive character, and its aspects in regard to enlarging, quickening, and

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exalting the public mind. His mistaken notions of his own importance also may confound his feelings and perplex his judgment in deciding of the matter of his paper, and lead him to set an overweening estimate on his own soft and downy originals over crisp and well fabricated selections; and to pretermit and neglect the arts of the 'chair editorial,' as collecting, selecting, abridging, sketching, etching, cutting, carving, arranging, combining, balancing, &c. &c. All which calls for taste, judgment, pure feelings, and holy affections.

In our connexion we have far more papers and pamphlets than are needed or are supported. The rule ought to be, 'Multitudes of Preachers, but few Editors.' One man can preach to but few, but one Editor can write for a million, and every paper or pamphlet that goes down for lack of patronage but damps the spirit and damages the reputation of those engaged in this great and glorious cause.

In no other religious party is the editorial itch more prevalent than in ours. In no others has it showed itself more malignant or more infectious; some folks have been in the fidgets for years—and the pamphlets and papers on which, like posts, they have soothed their irritation, remind us of the mysterious portrait in the Russian romance, that smote with madness whoever had the misfortune to become its proprietor; so that the cry ran, 'Beware how you purchase that portrait!' We neither assert nor insinuate madness of the long array of names who have lent their lustre to these papers; but which of these men does not now heartily wish that some discerning friend had timeously warned him, and said, Beware of that paper? Our noviciate, however, is not yet expired; and therefore we will buy before we try. This is the wit and wisdom of every wise man in Gotham. The fact that the editorial business in this reformation, with perhaps a single exception, has been done for fifteen years almost *gratis*, and that the juvenile Editors who have successively arisen to vaunt for a moment 'reformation' and again in a moment to disappear, have made the experiment at a cash loss to themselves of one hundred *per cent.* on their time and capital, avails nothing. The baptized must be an Editor. And yet, we being judge, it were better and safer for him in every point of view, were he to take his money, if he has any, and, like the Vicar's sapient son, expend it in the purchase of a *gross of green spectacles*."

One of three things we may add, or perhaps all are essential to the success of an Editor. First, that he have the means of living independently of his editorial labors. Secondly, that he has something to say which the people wish to hear. And, thirdly, that he say it in a decent, respectful, and Christian style. If with these eminent endowments, he is not addicted to perpetual cravings for prompt and immediate relief from anticipated ruin, telling his patrons how much they owe him and how much he needs it, he will nine times in ten succeed. A. C.

BACON COLLEGE

The Trustees of Bacon College take pleasure in announcing to its friends and patrons, that the sum of $11,000 has been raised, by voluntary subscriptions, to liquidate the debt due by said Institution; that the Institution may now be regarded as free from all its embarrassments, and in the possession of property necessary to its usefulness, which has cost about $20,000, besides a nucleus for an endowment, consisting of near $5,000 in Northern Bank stock, $2,000 in road stock, donated by individuals, and from $7,000 to $8,000 in subscriptions, annually falling due.

They avail themselves of this occasion to tender to the friends and patrons

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of the Institution their grateful acknowledgments for the timely aid which their liberality and philanthropy have afforded, and which has been the means of saving from entire loss an Institution which has already done much to advance the standard of literature and science, and to confer their blessings upon many, some of whom are meritorious and deserving, but unable, otherwise, to prepare themselves for future usefulness in an elevated sphere.

They take this occasion to say, that the doors of this Institution have never been closed against the poor, because of their poverty. They sincerely hope that no necessity may ever exist to compel a different course.

As Bacon College may now be regarded as permanent, we solicit for it the continued aid of all its friends. Send up your young men, and entrust them to our care. We will do what we can, so to form their characters and cultivate their minds, as to make them ornaments to society, a blessing to their parents, and rich legacies to the age in which they may live.

Done by order of the Board, at Harrodsburg, the 8th day of January, 1848.

SAM'L. AYRES, *Clerk pro tem.*

Brother Campbell—We have recently had an accession of 22 to our church, including Capt. Phillips Thompson, who commanded the volunteer company from this place at Buena Vista, and also my second daughter, about 12 years of age. My eldest daughter joined at 11. The Lord be praised for his mercies! J. Shannon.

I congratulate our brethren in Kentucky in having emancipated Bacon College from debt, in having actually raised $27,000, and in having promised to contribute eight thousand more. Thus, together with subscriptions and donations obtained in other states, Bacon College has in possession and promise $35,000. This is, however, not sufficient for the College, nor is it a fair exponent of the liberality of the brethren in Kentucky, nor of their appreciation of the value of learning.

I should be sorry if our brethren, amounting to 40,000 in the state, with a population of four times that number—(for 40,000 communicants will give of men, women, and children under their influence, at least 200,000 persons)—should think that they had done any thing worthy of themselves in raising for a college of their own, as people will call it, only $35,000; while other denominations, not so numerous, have done so much more. I must regard the contribution and subscription as not at all indicative of their general good will to the institution; for certainly they love learning, and education, and the means of usefulness beyond the amount of $35,000.

But they have done a good deal for Bethany College. Well, be it so. In the mean time we will have it footed up some of these days, and see how much they owe to us before we ask the balance. A. C.

FREE MASONS, ODD FELLOWS, &c.

Questions are received from Tennessee and other places on the propriety of Christians becoming *Free Masons*, *Odd Fellows*, and of the new order of *Sons of Temperance*. They are deferred because of matters on hand of previous date. These, with questions concerning War, and the propriety of Christians becoming soldiers and volunteering for their country, right or wrong, are also on hand—some for a long time. Peace is the time for discussing war questions, and war is the time for settling the terms of peace. Every thing in its season. And we hope soon to find a season for these very interesting and agitating questions. A. C.

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THE

MILLENNIAL HARBINGER.

SERIES III.

VOL. V. BETHANY, *APRIL*, 1848. NO. IV.

TRACTS FOR THE PEOPLE—*No. XXIII.*

BAPTISM—No. XIV.

REVIEW OF PROFESSOR MILLER, OF PRINCETON; AND DR. WALL, VICAR OF SHOREM, IN KENT.

FRANCIS Patrick Kenrick, Bishop of Philadelphia, as before cited, in his "TREATISE OF BAPTISM" admits that infant baptism cannot be satisfactorily sustained from the inspired writings. His words are:—"Without the aid of tradition, the practice of baptizing infants cannot be satisfactorily vindicated, the scripture proofs on this point not being thoroughly conclusive; yet we do not, on this account, neglect the arguments which it furnishes, and which have considerable force."*

Dr. Wall also relies much more on *tradition* than on apostolic testimony. He occupies a volume with quotations, and comments upon them from the Fathers and the ancient Councils, both general and local. Tradition is, indeed, his main pillar. He quotes incomparably more from the Fathers and ancient writers than from Moses and the Prophets, or from Jesus and the Apostles. He begins with Clemens, Romanus, and Hermas, and arrays before us, in great pomp, Justin Martyr, Iræneus, Clemens, Alexandrinus, Tertullian, Origen, St. Cyprian, St. Basil, St. Gregory, St. Ambrose, St. Jerome, St. Austin, &c. He even adduces Pelagius, the heterodox Cælestius, and Pope Zosimus. The Donatists, Arians, and Pelagians, equally with the orthodox, are made to pass in review, and to declare in favor of infant ablution or infant immersion. With Dr. Wall there was no baptism, in form or in fact, without immersion. But those who now rely upon him in sustaining the traditional subjects of baptism will not hear him on the apostolic form of the institution itself. They admit but one half of his testimony, and

* Page 129, Philadelphia edition, 1843.

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reject the other half. They will have infant affusion, but Dr. Wall will have infant immersion.

In the present essay I shall attempt to show that the argument from tradition, drawn out with so much display, proves too much for any sect of Protestants in Christendom. Admitting that every author adduced relates with all truthfulness and fidelity the facts which he states, as transpiring in his own age or country, on Protestant principles, with Protestants themselves it can afford no authority for infant baptism.

It is a rule or law of evidence, of universal acquiescence and authority, that the testimony of any witness is admissible or inadmissible to the full extent of his deposition. So far, then, as it is *his* testimony, we are obliged to receive all or none of it. If, for example, we receive the testimony of Tertullian, Origen, Cyprian, Chrysostom, &c. &c., as to the existence of infant baptism in their day and country, we must also receive their testimony in favor of infant communion, and in favor of the monastic and ascetic life. With whatever respect for them, or with whatever authority we receive their testimony in the one case, we must receive it in the other cases. If their testimony be authoritative touching any fact or opinion, as to the existence of it, the universality of it, or the meaning of it, it is equally so touching them all. This being an oracle of common sense—an axiom in moral evidence—we assume it and proceed upon the assumption, as upon an incontrovertible fact.

We, therefore, proceed to show that all the authors of note relied on by Dr. Miller, Dr. Wall, or any other Dr. of Protestant theology in proof of the early existence of infant baptism, who have distinctly named or alluded to it, as a custom, or rite, existing in their time, equally establish the existence, universality, and antiquity of religious celibacy, the sanctifying efficacy of virginity and the superlative merit of the monastic life.

Since writing my last essay on this subject, I have read, with more or less attention, some hundreds of pages, many of which, though read in former years, were again read as though entirely new, that I might repose in the full assurance that I give a faithful view of the testimony and opinions of the authors quoted. And, although in possession of the principal records of both Grecian and Roman Fathers and their opinions, I generally prefer to quote their opinions and statements from Taylor's "Ancient Christianity," because now a popular work; and because he has with great fidelity and ability examined and reported the views of the Greek and Roman Fathers on the subjects named; and especially because his

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antagonists, the Oxford Tract Theologians, with all their armor on, have not, so far as I have learned, presumed to cavil at his array of patristic authority and opinions.

I state the argument in the following terms:—Romanists quote the Greek and early Roman fathers of the four first centuries, in proof of *monastic life—the celibacy of the clergy—the merit of perpetual virginity—the pontificate of Peter in Rome—and infant communion.* Protestants quote the same authorities for infant baptism, and argue from them in the same manner as the Romanists for their other traditions. But Protestants repudiate the Greek and Roman Fathers as competent and credible witnesses for infant communion, the pontificate of Peter in Rome, the monastic life, and a bachelor priesthood; yet they quote with confidence, and hear with gladness the same authors in favor of infant baptism. This we regard as an indefensible aberration from sound logic and fairplay. If we receive their testimony in the one case in evidence of the universality, antiquity, and authority of infant baptism, we ought by all means to receive the whole of their testimony in the case of the universality, antiquity, and authority of the monastic life—the celibacy of the clergy, the merits of perpetual virginity, &c. &c.

But Protestants will say that the Romanists in these cases depend upon tradition alone for authority, while in the case of infant baptism we mainly depend upon scriptural authority, and only corroborate it by the ancient Greek and Roman Fathers, historians, and commentators. This, however, is not the fact. Romanists plead for scriptural authority for their traditions and found their arguments on what they call "Bible doctrine," if not upon express Bible precepts and positive enactments. Protestants are not able to maintain this ground with sensible and well read Romanists. For example, take the monastic life, the celibacy of the clergy, and the merits of perpetual virginity, and ask a well bred and well read Romanist, What Bible authority have you, sir, for these traditions!! What defence will he make! Probably he will begin with Paul the great Apostle to the Gentiles, Barnabas his companion, and Timothy his adopted son; and show that they waived matrimony for the kingdom of heaven's sake. He will also tell of those who forsook houses, and lands, and husbands, and wives, for the Lord's sake. Nay, he will read you two learned homilies—one on a passage from Jesus, and one from Paul. That from Jesus is recorded Matthew xix. 12. "For there are some eunuchs which were so born from their mother's womb, and there are some eunuchs which were made eunuchs by men, and there be eunuchs who have made themselves

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eunuchs for the kingdom of heaven's sake. *He that is able to receive it, let him receive it.*" Monks, say some Romanists, are eunuchs for the kingdom of heaven's sake. "They have made themselves so." "Now let him that can receive it, receive it;" that is, say they, "*make themselves eunuchs, or monks,* for the sake of gaining the kingdom of heaven." The famous Origen literally made himself a eunuch for the kingdom of heaven's sake. The Essenes, contemporary with the Messiah, are by some supposed to be here alluded to by him. They were really monks for the sake of greater seclusion from the world, and were regarded as the most pure and holy sect among the Jews. Here, then, says the Romanist, is high authority for the plea of the superior spirituality and sanctity of virginity and the ascetic life. Now who can make a more scriptural argument for infant baptism than this?—!

But this is not all. Paul teaches the theory as well as the practice of celibacy. Hear him:—"It is good," says he, "for a man not to touch a woman." And certainly better for a woman not to touch a man! "I say, then, to the unmarried and to widows, it is good for them if they abide" (single!) "even as I. For I would that all men were even as I myself. Art thou loosed from a wife, then seek not a wife. He that is unmarried careth for the things of the Lord, how he may please the Lord; but he that is married careth for the things of the world how he may please his wife. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit; but she that is married careth for the things of the world, how she may please her husband." Doubtless, then, if "he that giveth his daughter in marriage doeth well, he that giveth her not in marriage doeth better." Now who may not hence infer that Paul was in favor of *nuns* as well as *monks*? From these premises can any one reasonably say that the Romanist depends less on the Bible for his holiness of virginity and the excellency of monkery than does the Pedobaptist for his infant initiation and dedication to the Lord! I trow not. So far, to say the least, methinks, the Bible plea for the sanctity and blessedness of celibacy and that of infant holiness, or infant baptism, are inferentially equal.

But our present business is with tradition. For this purpose we have selected that prolific cause and fountain of Roman pollutions, the Monachism. We shall, therefore, give a few specimens of the estimation in which it was held by the Ante-Nicene Fathers. To be understood by the least conversant with ecclesiastic history in these brief allusions and quotations, I will state that the *Fathers*, so

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called by the Greek and Roman churches, are divided into three classes:—The *Apostolic* Fathers—viz. Barnabas, Clement of Rome, Hermas, Ignatius, and Polycarp. The *Ante-Nicene* Fathers, or those who were conspicuous at or before the Council of Nice, which sat two or three months at Nice, in Bythinia, A. D. 325. Socrates says that 318 Bishops met in this council. The present Nicene Creed is, indeed, but a development or expansion of the Council of Nice, made by 150 Bishops at the second general council, which, in 381, met at Constantinople.

The Ante-Nicene Fathers, so called, are the *beau ideal* of Protestant orthodoxy; and, hence, the names of Papias, Justin Martyr, Irenæus, Clement of Alexandria, Tertullian, Origen, Cyprian, Lactantius, Eusebius, Athanasius, Cyril of Jerusalem, Hilary, Basil, the two Gregories, Nazianzan and Nyssen, Ambrose, Jerome, Augustin, Chrysostom, Cyril of Alexandria, and Theodoret, are conspicuous, not all, indeed, but a majority of them, *Ante-Nicene:* for there are in all *forty-two* Fathers, a majority of which were *Ante-Nicene*, while the others are called *Post-Nicene*. These, together with the five *apostolic* Fathers, make out the entire *Fathers* of the Greek, Roman and Protestant churches amounting in all to *forty-seven.*

Now, in glancing at these, we shall summon a few of the most famous, both as fathers and as writers, to represent the whole patristic brotherhood, whose opinions give laws to the Catholic church in all matters of opinion, faith, and practice. Before hearing them depose, we shall quote a few passages from the most conspicuous and authoritative of them, declarative of the Catholic views of the monastic life.

But, as farther prefatory to these, we must allude to the Grecian fountain of errors, which, together with the Gnostic and Roman fountains, gradually corrupted the whole Christian church.

The Greeks had a temple dedicated to HESTIA, who as the tradition goes, when wooed by Neptune, laid her hand on the head of Jupiter and vowed perpetual virginity; for which he allotted to her a *throne* in the midst of every mansion, the *choicest portions of the sacrifices*, and *to be honored in all the temples of the gods.*

The Roman VESTA, for whom was erected a splendid temple in Rome, was but a new version of the Grecian Hestia. On the altar of this splendid temple perpetually flamed a holy fire, tended by six priestesses. Hence, at an early period, arose in the Christian churches the idea of having in the cloister connected with them bands of females sworn to chastity and the Lord. These became

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the archetypes of all the sisterhoods in all the abbeys, convents priories, nunneries, cloisters, in ancient and modern Christendom. The grand question which pioneered the way for the general admission into the church of these abominations, was, "*Satan has his devoted widows and his virgin priestesses, and should not Christ have his?*"

Concerning this much extolled institution, so canonized and glorified as the only path to the highest honors of Paradise, we have the opinion of almost all the early Greek and Roman Fathers. It is set forth in such terms as the following:—"The celestial or angelic excellence of virginity," cultivated by "the spouses of Christ," who, "in the celestial and apostolic practice of vowing virginity to the Lord," have arisen to the loftiest pinnacle in the temple as "Christ's jewels."

It would be disgusting rather than acceptable to most of our readers, to enter into the secrets of these holy vestal virgins, devoted to the church. Yet we must allude to the contaminations of sacerdotal virtue universally attendant on their existence, as expressed by their warmest advocates and apologists. Even Cyprian himself speaks of clerical paramours—of the *spiritual intercourse* of these father confessors with these immaculate angelic virgins, as to make the whole institution a public scandal, a disgrace to even Rome or Corinth in their most wanton days, and to make his nunneries or abbeys any thing but houses of prayer—the residence of virgin purity and piety.

These abuses, or rather legitimate fruits of the system, called forth many an excuse, and originated some singular expositions of scripture; a sample of which we will give from Tertullian—"The command, 'Increase and multiply,' is abolished; yet, as I think, (contrary to the Gnostic opinion,) this command in the first instance, and now the removal of it, are from one and the same God; who then, and in that early seedtime of the human race, gave the reins to the marrying principle until the world should be replenished and until he had prepared the elements of a new school of discipline.—But now, in this conclusion of the ages, he restrains what once he had let loose, and revokes what he had permitted. In a thousand instances indulgence is granted at the beginning of things. So it is that a man plants a wood and allows it to grow, intending in due time to use the axe. The wood, then, is the old dispensation, which is done away by the gospel, in which the axe is laid to the root of the tree." So reasons the first man who, in any

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extant records of the church, first names infant baptism!! We shall next hear St. Cyprian, born A. D. 200.

So early as the age of St. Cyprian, Bishop of Carthage, born 100 years after John the Apostle died, the notion of the divine virtue and excellency of celibacy had so generally prevailed in the church, that he complains in no measured terms of the abuses of it. "Concerning those," says he, "who, after having solemnly devoted themselves to continence, have been found cohabiting with men—(*detectae in eodem tecto pariter mansisse cum masculis*)—yet professing themselves inviolate, you have desired my advice. It is, then," replies the Bishop, "by no means to be allowed that young women live with men. If, indeed, they have cordially dedicated themselves to Christ, let them modestly and chastily, and without subterfuge, hold to their purpose, and thus constant and firm, look for the reward of virtue—*premium virginitas.*" So general was the idea of the angelic virtue of celibacy, that in Cyprian's time it had been so perverted by the priesthood as to call for Cyprian's denunciations against the clergy in such language as, "How shall the clergy be guides in the path of virtue and piety, if from them proceeds a contaminating warranty of vice. Thou hast, therefore, well done in withdrawing from the deacon and others *qui cum virginibus domiri consueverunt:*"*

Clement of Alexandria, who rather preceded St. Cyprian as a writer, speaks in terms as bold as the Bishop of Carthage. But we prefer to quote a few words more from St. Cyprian, because Dr. Miller and Dr. Wall make much of his testimony as to the prevalence of infant baptism in his Carthagenian diocess. How monkery prospered under his dispensation we may learn from his encomiums upon it. In addressing nuns he says:—"These are the flowers of the ecclesiastical plant—the grace and ornament of the heavenly grace—a gladsome produce—a work whole and incorrupt, of all honor and all praise—the image of God reflecting the sanctity of the Lord and the most illustrious portion of Christ's flocks. By these, [nuns,] and in these, is the noble fecundity of Mother Church recommended and made copiously to flourish; and just so much as this plentiful virginity swells its numbers, does the Mother herself augment her joys. It is to these, then, that I speak—it is these that I proceed to exhort—yet in affection rather than in the tones of authority." Farther our good Archbishop Cyprian says, "The continence and pudicity proper to a nun do not consist merely in

* Who are accustomed to sleep with virgins. *Ancient Chris.*, p. 114.

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the inviolate perfection of the body; but, besides, the integrity of the body consists in the fair and modest attire and ornament of the person." After this quotation Mr. Taylor exclaims, and we exclaim with him, "Here is excellent Quakerism as well as Popery, and both sixteen hundred years old." Modesty forbids us from quoting Cyprian in what he says further of this "plentiful virginity," when reproving them for their shameful pranks at the public baths. He asks, "What have virgins of the church to do at promiscuous baths—to violate the commonest dictates of feminine modesty!! With your robes your personal honor and reserve are cast off."—According to Mr. Taylor, modern Popery is quite a reform upon "*ancient Christianity*," or the Christianity contemporary with the origin of infant baptism.

If I might quote St. Bernard here, though not of the Fathers of the church, but as one who had more personal authority and popularity than any one man that ever lived since the Council of Nice—to whom Popes and their vassals gave equal reverence—of whom Luther said, "If ever there has been a pious monk who feared God, it was St. Bernard, whom I hold," said the reformer, "in much higher esteem than all other monks and priests throughout the globe."

Of virginity, which he calls *chastity*, he says—"What so fair as this chastity which makes of a man an angel! An angel and a churchman differ, indeed, as to purity, but not as to virtue—for although the purity of the angel be the happier of the too, that of the man must be admitted to be the more energetic." "Who then," continues he, "would scruple to call the life of the Cœlebs a celestial and angelic life! or what will all the elect be at the resurrection which *ye* are not even now, as the angels of God in heaven, who abstain from matrimonial connexions." "You grasp, my beloved brethren, the pearl of great price, ye grasp that sanctity which renders you like to the saints in glory, and the home servants of God, as saith the scriptures, incorruptness places us next to God; not by your own merits are you what you are, but by the grace of God; and as chastity and sanctity I may call you TERRESTRIAL ANGELS."

It would be easy for me to fill many pages from Tertullian and Cyprian to the same effect. They are, indeed, followed in their views by almost all the ancient church. Isidore says—"As high as the heavens is above the earth, and as far as the soul excels the body, so does the state of virginity surpass that of matrimony." That these were not novelties or innovations, even in the times of Tertullian and Cyprian, may be inferred from a passage in Justin

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Martyr's Second Apology. His words are—"Many men as well as women who, having followed the Christian institution from their earliest years, have remained to an advanced age—sixty or seventy years incorrupt—*diaphoroi diamenousi*—unmarried or inviolate." Nay, we find in the epistles of Ignatius to Polycarp, contemporaries, if not converts, of John the Apostle, indications of the germ of this opinion or theory of Ascetism. His words are, "If any one be able to abide in purity, (celibacy,) in honor of the Lord's flesh, let him do so without boasting. If he boasts, he is lost; or if he consider himself, on that account, more than the bishop, he perishes."

The early attempts to fabricate tales of the perpetual virginity of Mary, the mother of Jesus, owe their origin to the same spirit of error. They will have her still the *Virgin Mary*, though the wife of Joseph, after she had brought forth her *first* born son. Could Jesus have been her *first* born if she had never had a *second* child. Or could it be said that he knew her not, *until she had brought forth her first* born son, if he had never known her! But there is nothing can stand erect, however strong and clear, before the spirit of fraud or fiction.

It is alleged that Ignatius is the first that called the nuns "*the espoused of Christ*," and "*Christ's jewels*." But this is a matter of little moment, inasmuch as at a very early period a new nomenclature was introduced. We hear Tertullian asking, with indignation, "shall one who has contracted a second marriage baptize!" "Or, shall such a one make the *eucharistic* oblation?" But before this style and terminology we have the Gnostics, the Nicolaitans, the Essenes, the Ebionites, and the Cabalistic Jews foisting into the Christian vocabulary an impure speech, from which it has never been expurgated. In view of this fact, and the history of the first century of Christianity, I concur with Isaac Taylor, author of "Spiritual Despotism," and the "Natural History of Enthusiasm," &c. &c. in the following opinions:—"The opinion that has forced itself upon my own mind is to this effect: that the period, dating its commencement from the death of the last of the Apostles or apostolic men, was altogether as little deserving to be selected and proposed *as a pattern* as any one of the first five of Church History; it had. indeed, its single points of excellence, and of a high order, but by no means shown in those consistent and exemplary qualities which should entitle it to the honor of being considered as a model to after ages." "THE GROSSEST ERRORS OF THEORY AND PRACTICE ARE TO BE TRACED TO THEIR ORIGIN IN THE FIRST CENTURY."

Of course we should not wonder to see such men as Ambrose,

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Basil, Gregory, Nyssen, Chrysostom, Jerome and Augustine endorsing for celibacy, monkery and the whole Ascetic system, as set forth in the writings of Tertullian, Cyprian and their predecessors. We can endorse the great Basil affirming that, "Virginity is that which makes man resemble the incorruptible God;" and I can believe J. Taylor in affirming, "that an unreserved translation of Basil, one of the best of the Fathers, could it be tolerated, would astound the Christian world." And what shall we say of Chrysostom, addressing a nun, saying that "like cherubim and seraphim, she and her order constituted not the attendants of the Eternal King, but his very chariot." And, again, "gold hath, indeed, by nature its splendor; but when saturate with fire how admirable, nay, even fearful, it is! And thus when a soul such as this occupies the body, not only shall the spectacle be wondered at by men, but by Angels." Glory, honor and immortality to the nuns!!

To complete the picture of ancient (but not apostolic) Christianity, to which Dr. Wall and Dr. Miller trace up infant baptism in the argument now under consideration, I feel disposed to introduce St. Athanasius himself, "*the chief of the first three*" in the esteem of them that worship antiquity. But I have space only to say of him what is equally true, and truly said by Mr. Taylor of his contemporaries—Gregory of Nyssa, his brother Basil and Ambrose, in the following interrogatories:—

1st. "Aside from the mere ecclesiastical question of the pretensions of the Bishop of Rome, can any broad and intelligible distinction be established between Gregory Nyssen and the Popery of the 10th century?"

2d. "Can any important distinction be made good between this Gregory and his contemporaries, Basil, Athanasius, and Ambrose?"

3d. "And this question I would humbly and seriously address to men fearing God, (*and completely informed,*) whether EACH ARTICLE of Paul's explicit prediction of the coming apostacy, does not find its pointed and complete fulfilment in the system which this writer's works embody."

And of Jerome—Jerome, the author of the Vulgate—the more learned and intelligent Jerome, the same author says—"Jerome must take his place among the *foremost promoters of the false principles of the Nicene church system*"—of Popery in its worst form.

I prefer interposing between myself and a portion of the reading public, the learned, the evangelical, the popular and eloquent author of "Spiritual Despotism," "Saturday Evening," "Ancient Christianity," and other interesting and instructive treatises; because he

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cannot be suspected of any squinting to what some might call our own peculiarities on the proper scriptural evangelical subject of Christian baptism.

No one, however, in England or in America, in the present century, nor in any century since Luther fulminated against the Lion of Popery, has given a more complete and decisive blow to English and Scottish pedobaptism and pedorantism, so far as any appeal or reference to human tradition, ecclesiastic history, or patristic authority, however nearly approximating the apostolic age, the days of Saint John, Saint Peter, or Saint Paul, than this same Mr. Isaac Taylor in his treatise, from which I have drawn so freely in this essay.

Courteous reader, ask no more how could the custom of baptizing infants, or unbelieving boys, so soon and so generally appear in the ages immediately succeeding the Apostles. This, however, is not the fact, as is too often assumed, and as we may hereafter show; but admitting, for the sake of argument, that it is named by Tertullian at the close of the second or at the commencement of the third century, what of it, since then, or long before that time, also appeared monkery, ascetism, the omnipotence of virginity, and the embryo blossoms of all the abominations of Popery!—! Errors universally reprobated by all Protestants, which Papistical writers advocate, and without which Popery would immediately die, are still more ancient, more venerable, more universal than infant affusion or infant immersion, and advocated by *all* and *by more than all the ancient writers* that are quoted in proof of the antiquity, universality, or of the importance of infant ablution.

Let no one ask, How could infant baptism be so early introduced and spread so fast or so far, unless originally of apostolic authority, because of his own inability to answer the question. *Is he a Protestant?* Let him, then, rather ask, How a virgin priesthood, refusing to ordain the husband of one wife, could so early have been imagined, much less enacted in the face of him who said, "Let him be the husband of one wife—ruling his own children well," &c. Is he a Protestant? Then let him ask, How could they so early refuse the cup to the laity, in the face of the oracle of Christ—saying, "Drink you all of it." Is he a Protestant? Let him then explain how could they have converted Mary, the mother of Jesus, into a virgin, and christened her the immaculate holy Mary. And although Jesus repudiated her having any peculiar power with him, *because she was his fleshly mother*, making all the faithful women severally his mother or his sister, as the case might be, how can they

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invoke her name ten times for once they invoke that of her Son, and then always to intercede for them with her Son, as possessing still fleshly maternal authority with him! Is he a Protestant! Let him show how auricular confession, transubstantiation, invocation of the saints, prayers for the dead, purgatory, and penance began, before he perplexes himself or any one else upon the question, How originated infant ablution!

Dr. Miller's tenth argument in favor of infant baptism, as reported from his own book in our last essay, is—"Finally, *the history of the Christian church from the apostolic age* furnishes an argument of irresistible force in favor of the divine authority of infant baptism." From the documentary evidence we have furnished from the history of the Christian church, may we not now ask, not only the reader of Dr. Miller's book, but Dr. Miller himself, *Whether Leo X., or Pius IX., both old bachelors, might not, with equal show of reason and evidence, have said, 'Finally, the history of the church from the apostolic age furnishes an argument of irresistible force in favor of the divine authority of sacerdotal celibacy, of the sanctity of virginity, and the sublime excellency of a monastic life?'*

Dr. Miller's logic is evidently at fault here, as in some other points. His witnesses prove too much for him; and would, if he dare listen to them to the end of their testimony, compel him to become the advocate of an unmarried ministry, and of the paramount purity of monks, and friars, and vestal nuns. He has as venerable, as learned, and as numerous a host of ecclesiastic fathers, confessors, and historians in favor of clerical celibacy as in favor of infant baptism. Nay, I will strongly affirm, a much more numerous and powerful host in favor of the heaven-subduing grace of pure virginity, sanctified at the altar of the church, than he or any other man on this continent can adduce in favor of infant affusion or infant baptism.

If, then, the number or reputation of the authorities, which, according to Dr. Miller, renders the argument from church history "*irresistible*" as respects the divine authority of infant baptism; the argument from church history must be equally *irresistible* in favor of monkery and an unmarried priesthood: for we have all the *same* authorities, and a few more of as high, if not of a still higher reputation than they, in favor of the most baseless, most unreasonable, most desolating tenet of Popery—the heaven-subduing potency of perpetual bachelorship or celibacy, and its indispensability to the efficacious administration of ecclesiastical institutions, and to the virtue of prayers, penances, and intercessions. A. C.

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COMMUNINGS IN THE SANCTUARY—*No. VI.*

I will come into thy house in the multitude of thy mercy, and, in thy fear, will I worship toward thy holy temple.—Ps. v. 7.

THE subjects to which our attention is here invited, are of the most serious importance. Religion does not occupy herself with trifles, or present to our consideration the light matters of a passing hour, or of a fleeting fancy. Ah! no. Her themes are serious, and they are urged upon us with a solemn earnestness, appropriate to their character. We come not to the house of God to gaze upon a display of beauty or of finery; to listen to the voice of earthly pleasure, or dwell upon the idle vanities of the world. Far different objects meet here the eye of faith; far different is the voice that here salutes the listening ear; far different are the themes that here engross the soul. It is with life and with death we come to hold communion; and, amidst the solemn darkness and awful secrets of the grave, to find the light and the revelations of eternity. Surely, that which thus regards the deepest interests, must be itself important; that which thus deals alone with realities, must itself be real; that which allies itself equally to the dreary desolations of the grave—our mortal fears; and to our eternal hopes,—the smiling joys of life and light and love, must claim our earnest and sincere regard. How serious should be our thoughts of life! How solemn our meditations upon the mysteries of our being! How impressive our consciousness that we are raised up from the dust, to move amid "this breathing world," to wrestle with its giant forms of evil; to struggle with the ever-watchful destroyer; and to contend for life even unto death! How abiding should be the conviction, that we are inhabitants of two worlds, and partakers of two natures; associated as well with the lowest form of animal existence, as with the loftiest development of spiritual being—that there are ties which bind us both to earth and heaven; the seen and the unseen; the temporal and the eternal! How earnest should be our efforts to maintain our relations with life, and especially with that "eternal life which was with the Father" and was "manifested" to the world!

Who can contemplate unmoved, the dissolution of this mortal nature; the cessation of the life-pulse that sends the vital current through the frame; the breaking up of those conscious springs of existence which we feel within us! How solemn and how sad, those moments when we approach the last hour of life, even though our pains may

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be soothed by the kind hand of affection, and our hearts comforted by the tender voice of sympathy; or consoled by sweet assurances of forgiveness, and sustained by the cheering promises of Hope. How dreadful, then, must have been that death we now commemorate—the death of our Redeemer! Those who had attended him in life "stood afar off," and the sins of a world oppressed his soul with deadly anguish. By the mouth of the Prophet, he exclaims; "Reproach hath broken my heart; and I am full of heaviness, and I looked for some to take pity, but there were none; and for comforters, but I found none. They gave me also gall for my meat; and, in my thirst, they gave me vinegar to drink." "I am poured out like water, and all my bones are sundered. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws, and thou hast brought me into the dust of death. For dogs have compassed me; the assembly of the wicked have enclosed me; they pierced my hands and my feet. I may tell all my bones; they look and stare upon me. They part my garments among them, and cast lots upon my vesture."

The crucifixion of Christ was the greatest crime ever committed by men. He died BY sin, as well as *for* sin. Well did he say that 'the blood of all the Prophets which was shed from the foundation of the world should be required of that generation;' for his death was the consummation of all their crimes. It is, indeed, often hard to realize that human beings could be guilty of so cruel an enormity; that they could so harm the harmless, and pursue with such cruel animosity that good and gentle One. It seems so contrary to the common occurrences of life, and to the common sympathies of humanity, which will be awakened in behalf of even the most atrocious criminal who is led along to execution, that we pause for a moment in astonishment and wonder, to inquire, How can these things be! But again, when we reflect upon the power of Satan to inspire the human heart with his own malignity; when we remember what reason he had to seek the destruction of Jesus, who had resisted all his temptations, invaded his own dominions, and dispossessed his legionary tormentors of their prey, we can comprehend the fact, and explain the enigma. And when we refer to the persecutions of the martyrs, and to the inconceivable malignity evinced against the true followers of Jesus, on his account, we see but the agency of the same mighty Power of darkness and of death. With how much bitter animosity and hatred, has he inspired even the unbeliever, who, from his own principles, should have been but an indifferent spectator of religious controversies, and sectarian crimes. "Let us

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crush the wretch!" exclaims Voltaire, the prince of infidels; and have not his followers in our day been known with dying lips to curse the name of Jesus! Here we have, so to speak, our own experience to corroborate that wondrous tale of sorrow, related by the evangelists;—to show that it is possible for men thus to hate, with such deadly and bitter hatred, one who never harmed them, but who, on the contrary, bestowed upon them the most precious favors.—Yes, they hate him now, as they hated him then, "*without a cause.*" They would even now "crush," or crucify him, and still vainly be called upon to answer the inquiry which Pilate propounded to his murderers: "Why! What evil hath he done!"

Who can approach, without trembling, to look in upon a soul thus filled with malignity! Who can, without a shudder, gaze into that dark abyss of wickedness, into which human nature may thus be plunged! Who can duly estimate the capacities of men for crime, when the dark Spirit of Evil himself undertakes to develope them! Yet such are the scenes we are called upon to witness; such are the subjects we are here invited to consider, where Christ crucified is placed before us, and the scenes of Calvary are brought to our remembrance. From this position, we may survey that cruel spectacle, and hear the mockery and the shouts of the infuriate crowd. They offer to him that bitter (*chole*) that narcotic bitter, in sour wine, which the Romans, to add the semblance of mercy to cruelty, were wont to give the condemned before their crucifixion, to deaden their sensibility to pain; but when he tastes thereof, he will not drink it. No. It is the cup which the Father hath given him that he will drink. It is the punishment due to our sins that he will endure without mitigation or alleviation. Behold him in those mortal agonies, and hear even his fellow-sufferers revile him, and see the disciples whom he had so fondly loved and so highly honored, forsake him in the hour of his calamity. But hearken to those piteous accents;—that sole complaint which he can be made to utter: "My God, my God, why hast THOU forsaken me!" The mortal pangs of expiring nature he can bear without a murmur, and endure that he should be abandoned by his friends, but not that God also should forsake him. He can suffer the death of the body with unshrinking fortitude, but not that his soul should be separated from God, the source of being and of blessedness. Who can depict the expression of agony which rests upon that gentle countenance, when he is thus excluded from both worlds, and left, for one dreadful moment, *alone with human crimes!* Upon that pure and innocent nature, how heavily presses that sinful load! Before his sacred soul,

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appear, in horrid array, the unnumbered transgressions of the whole world, from that of Eden;—the murder of Abel;—the crimes of Manasseh;—the blood of Zachariah;—the cruelty of his own destroyers;—the persecutions of his martyrs;—the revolting detail of all the forms of human guilt now known, or yet to be. And are not our sins, too, there, while cruel lips mock that cry of agony, and say: Let us see if Elijah will come to save him! and while cruel hands present him vinegar to drink! Surely, he was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed. For it pleased the Lord to bruise him;—to put him to grief;—to make his soul an offering for sin; and he hath laid on him the iniquities of us all.

For this "he hath trodden the wine-press alone, and of the people there was none with him." For this he is "despised and rejected of men." For this "he is taken away by distress and judgment," and "cut off out of the land of the living" in the morning of life. Who now shall give an account of his race? "Who shall declare his generation?" What name or memorial hath he left in Israel! Is there not one to mourn for him!—not one to bear his name to future ages! Yes, says the Spirit, it is even now, when his soul is made an offering for sin, that "he shall see his seed;" that he "shall prolong his days," and that "the pleasure of the Lord shall prosper in his hand." "He shall see of the travail of his soul and be satisfied." He shall rejoice in a numerous posterity that God shall give him—the children of faith and love; the children of the resurrection; of light and life. For "I will divide him a portion with the great, and he shall divide the spoil with the strong, because he hath poured out his soul unto death, and was numbered with transgressors, and bare the sin of many, and made intercession for the transgressors."

Through this offering God can be just, in justifying the ungodly. Through his death, God has brought to light incorruptibility and life; and the greatest crime ever committed by man, has been made to us the richest blessing. 'Twas Satan's doing to instigate men to slay him. 'Twas the Lord's doing to destroy, through his death, him that had the power of death, and to deliver human souls from bondage. Let the earth rejoice and break forth into singing, for the grave shall not devour forever, nor continue to rob us of our joys. Death itself is made to bring forth life, and the tomb becomes the chrysalis of immortality!

And shall not we, then, who have known the love of God, ap-

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proach, with reverence, to this sublime mystery; to these emblems of death; of that death that gives life:—the death of Jesus! Shall we, like his trembling attendants, stand afar off from Calvary! Shall we not rather, through the mocking crowd, or through the thick darkness that shrouds the earth, approach the cross, that we may behold the Lamb of God, that taketh away the sins of the world! Shall we not draw near to him. that we may be sprinkled with his blood that speaketh better things than that of Abel; and that we, too, may ask, like his penitent fellow-sufferer, to be remembered when he cometh to his kingdom! R. R.

DISCIPLINE.—*No. VI.*

The absence of any thing like a connected and perfect system of church organization, formally and topically set forth in the New Testament, we believe, has been as generally acknowledged as felt. The apostolic style is more allusory than didactic: they speak of things as already existing and understood, rather than as to be created and ordained by themselves; and are more particular in prescribing the qualifications of officers than in determining the sphere either of their duties or authority. They speak of "the church," "the elders," "the deacons," &c., without stopping to explain to us the meaning of these terms, and introduce to us a narrative of combined action on the part of the converts to Christianity, efficient and orderly, without the least note or comment upon the origin or adoption of any "Book of Discipline" or "Church Liturgy" whatever. When we study the history of any system, either of politics or religion, we find it necessary, in order to understand its structure, to look at its constitution. Presbyterianism nor Methodism, for instance, can be understood from the New Testament nor Old, nor yet from the history of any institution antecedent to, and coeval with, the origin of the Christian church. We must look to their Confession of Faith and Book of Discipline to understand their terms, comprehend their system, or discover the functionaries and functions of their organization. Paul himself would not be able to conduct a process legally, through a modern ecclesiastic court, till he had first taken lessons in the newly invented pleadings; nor to distinguish rightly between a "Synod" and a "General Assembly," a "Class-Leader" and a "Circuit-Rider," till he had first set at the feet of the Westminster Divines, or been drilled in the *method* of the Father of Methodism. These systems are very orderly, however,

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and are not only capable of being easily understood, but are actually in operation widely throughout Christendom, working with great efficiency and harmony in the various parts. No person will pretend to say, however, that this state of things ever could have been induced by employing the New Testament alone; in short, if there had not been some guide-book or system of ecclesiastic tactics, methodized and detailed in *propria forma*, by and according to which, the party might be modeled and moulded into unity and strength.

Now it must be admitted that the primitive churches possessed a perfect system of organization, distinguished by its exact similarity in every congregation—the same offices, the same duties, the same laws, the same order, and the same objects. Nor can it be denied with any show either of reason or history—that all these, though many, were really *one*, jointly the *body of Christ*—having but *one foundation* and *one head*. Ep. i. 22; 1 Cor. iii. 11; and xii. 12, 12. Wonderful in wisdom and power is the church of God! Ramifying in its various congregations into myriads of streams, and purifying and refreshing every region of the earth, yet drawing always from the same great ocean and flowing ever back to the fountain whence it springs; infinitely divided, yet no where separated; multiplied without number, yet always *one!* 'Tis the great spiritual circulation of the universe,—every where present, but always for the same great purpose; working independently, and yet always *co-operating;* pursuing its ends in some cases differently, yet always with a *unity* that marks it as the same!

The question naturally arises, How could this have been? How could the different congregations, so remote from each other and in an age when the facilities for diffusing information were so few, so uniformly and at once adopt the same order and submit to the same discipline! Had the Apostles all assembled immediately after the day of Pentecost, and in general assembly, like the good old Divines at Westminster, composed a creed and ordained a church order, there might have been nothing singular in the case; but we have no mention of any such proceeding, either in the writings of Evangelists and Apostles, or of inspired historians. The unsatisfactory nature of the scriptural directions on this subject has led some students of the New Testament to conclude that Bishops and Deacons were only appointed in the early ages of Christianity, because of the then uninstructed state of the church; but now, that the full revelation of God is made known, they are no longer of divine authority. Now, we not only dissent entirely from this view of the subject,

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but believe there can be found a solution to this difficulty, both convincing and satisfactory; and that, too, without sacrificing one jot or tittle of that great principle of reformation, that the Bible alone is the sufficient rule, both of faith and practice.

There are some things we always take for granted. In speaking to our fellow-creatures upon any subject, we presume that they understand the language in which we address them; and if we present any terms, either new or employed in a new sense, it is expected that we shall explain them; otherwise our language is unintelligible. Again—when we adopt or fall into any system already in practice and well understood, we do not think it necessary to explain or expound it, unless we should wish to change it. In this case, we are at pains only to particularize those things that are new, either by addition or alteration. It is presumed also, that in interpreting the revelations of God, we will avail ourselves of all those collateral aids, which he has, in his providence, provided us with. In walking supremely by the *sun*, we must not shut our eyes altogether to the light of the *moon* and *stars*. Because we cannot read the holy scriptures as they were penned by the fingers of Inspiration, we must not discard the translations which have come to us through much vexation of uninspired criticism. When Paul descants upon the law, he speaks to those who know the law; and if others would comprehend his discourse, he expects them, of course, to study the law. It is not saying too much to affirm, that unless we understand the terms and allusions of our revelation, we cannot learn the lessons intended to be taught by them. How much confusion has been introduced into the professed Christian denominations by the neglect to translate the word *baptize!* Before the error had been so widely adopted and so sacredly canonized, a good Lexicon would have settled the whole matter; but now scarcely any authority is sufficient to shake off this mighty incubus of tradition, which weighs so heavily upon the consciences of men. Still we are compelled to look for the meaning of this word, both in the Lexicons and in the allusions made to it, before we can know what we must do when we are bidden to be *baptized*. So with *faith* and *repentance:* these were prescribed as duties long before Paul defined them; and must, therefore, have been terms generally understood; and unless we can find the modern distinctions of faith among the prevalent uses of this term when it was first preached as a duty, they are not worth a button in apostolic theology.

Let us apply these principles a little farther. Elder, or Presbyter and Bishop, (presbuteros and episcopos,) are terms of frequent oc-

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currence in the scriptures; and so with the term Deacon, (diakonos.) Like other words, they have a common or radical and literal meaning. This may be ascertained, and must be ascertained, by the same method as we employ in determining the signification of any other word. But besides the common meaning, these terms have a technical import, and are used evidently to indicate an officer or officers. In this use they have a more comprehensive meaning than when employed literally; and it becomes an important object rightly to determine what this is. How shall this be done? Evidently by the scriptures, if possible; but if they do not explain, then by the usual sources to which we appeal in similar cases. When we read of the Roman *Consuls*, *Tribunes*, or *Decemviri*, a Latin scholar can tell us that "Consul" means *one to consult with;* that "Tribune" signifies one placed over a tribe; and "Decemviri," simply ten men. But what idea would this give us of these official ranks in the administration of the Roman government? Clearly but a very imperfect and unsatisfactory one. So with the Greek terms *Presbuteros*, *Episcopos*, and *Diakonos*. A Greek scholar could tell us at once that "Presbuteros" is an adjective, the comparative of *preshus*, and signifies more ancient or venerable—elder, senior, &c.; that "Episcopos" is one who oversees and protects—a president or a guardian; and that "Diakonos" is a servant or minister—one who attends on or acts for another. Yet with all this literal definition, what right conception can we form of these officers in the Christian church? Surely only a very unsatisfactory one.

Whither shall we turn for fuller information in both these cases? In the first, we would at once seek in Roman history for the *origin* of the officers alluded to, the constitution by which they were created, and their duties defined, or some statement from it; and if this could not be found, we would then inquire into thei actions, and by a careful induction of all they did, form a schedule of the duties properly connected with their official station. The President of the United States is an officer created by the Constitution and elected by the people. In the Constitution his duties are defined; but if this and all account of it were lost, a diligent inquiry into his actions as President, lawfully performed, would enable us to specify and collate his duties. Would not a similar course be not only proper, but necessary, in regard to the second class of words we have introduced, and which we are more particularly considering? To this, all must answer, Yes. Without further reasoning, then, let us commence the task.

That we may proceed the more orderly, let us discover all that

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the New Testament teaches us concerning the origin, relations, and duties of these officers; and if this prove unsatisfactory, then examine into whatever other sources of information Providence may have delivered to us.

In the writings of the Evangelists we have, of course, no allusion to either *elder* or *deacon* as an officer of the Christian church, since it had not then been established, and, unless by way of anticipation, could not have had its officers designated; still the word *elder* frequently occurs as an official title, used evidently to signify some officer among the Jews; but how he was appointed, what the exact nature of his duties, and extent of his authority, are questions to which these books do not furnish us with any satisfactory answer. That they were of great influence with the people is evident, and that they had besides, certain official power, is equally clear. By their traditions they swayed the minds, and by their authority ruled the actions of the people. But frequently as they appear in the great drama of redemption, and important as is the part they play in the development of the plot, even to the consummation in the resurrection of the Saviour, we cannot gather from it all any perfect and complete description of their official relations and duties as officers in the Jewish polity.

As regards the terms Bishop and Deacon, they do not appear ever to have been used previous to the day of Pentecost, by any writer in the New Testament, in an official sense. The term we translate *Deacon*, is indeed of frequent occurrence in its common signification of minister, and, in New Testament usage, refers as well to the Apostles as to ministers in the common affairs of life. Our Saviour, when teaching humility, says, Whoever will be great among you, let him be your *diakonos*, (minister.) Paul to the Romans calls the civil magistrate *diakonos Theou*, (the minister of God.) Ep. iii. 7., he speaks of himself as a *minister* of the gospel to the Gentiles; and even our Saviour is called a *minister* of circumcision," &c. In these places, however, there is reference only to the performance of some specific service, without any idea of a stated office.

In the 2d chapter of Acts, 20th verse, the place of Judas is, indeed, called *episcopee*, (bishopric;) but this appears to have had no reference to the office afterwards regularly designated by this term. We come, then, to the allusions made to these officers after the establishment of the kingdom of Christ on the day of Pentecost, and especially to those passages which appear to speak of them as the constituted functionaries in the polity of the church. As in the writings of the Evangelists, so in Acts of Apostles, the term Elder

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is frequently introduced to indicate a Jewish officer. In Acts iv. 5 & 8, it occurs, and elsewhere in this sense. But it is in the 11th chapter and 30th verse that it is employed for the first time as the title of an officer over a Christian church. All that we here find is an incidental allusion to these officers, at Jerusalem; but what we are to understand by *elders* is not declared. We attempted to show in a former number, p. 95–6, that it was in *Jewish* synagogues that the Christian dispensation struggled into life and full development, and that the first allusion which we have to the *appointment* or *constitution* of Elders, was in those congregations which Paul and Barnabas had gathered through "the door of faith which God had opened to the *Gentiles*." This we learn from Acts xiv. 23–8. Before this, however, the Christian elders of Jerusalem are spoken of, and in the next chapter the historian represents them as sitting, in connexion with the Apostles, upon an appeal made to them by the Gentile churches of Antioch and Syria and Cilicia. The conclusion in this case seems to have been concurred in by "the Apostles and Elders, with the whole church;" and the letter containing it, which was sent by chief men among the brethren "at Jerusalem, chosen out of their own company," to go with Paul and Barnabas, commenced with the salutation of "Apostles, Elders, and brethren." But this gives us little light as to the office.

The next allusion we have is in the 20th chapter. Here we see Paul sending from Miletus to Ephesus, and calling to the elders of the church; and after invoking them to *witness his faithfulness in declaring unto them all the counsel of God*, he proceeds to charge them in the most solemn and affecting manner as to their duties: "Take *heed*, therefore, unto yourselves and to *all the flock* over which the Holy Spirit hath made you overseers, (*episkopoi*,) or *bishops*, to *feed* the church of God, which he hath purchased with his own blood. For I know this, that after my departure shall grievous wolves enter among you, not sparing the flock. Also, among your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore, *watch*." This is an important passage—the farewell charge of the most devoted minister that ever spoke; and from it we learn some of the most prominent duties of elders—viz. *taking heed* both to themselves and the flock; *feeding* the church of God and *watching* against wolves, or heretics and schismatics. It also teaches us that, with Paul, Bishops and Elders were the same; but of this again.

Assuming for the present that Elder and Bishop are but two names for the same officer, we shall regard any allusion to either as appli-

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cable to both; and accordingly note the 1st chapter and 1st verse of Philippians as the next passage bearing upon our inquiry. Here Paul names the *bishops* and *deacons* as the persons to whom, together with all the saints, he addresses his letter; but we learn nothing more than that they were distinguished from "all the saints"—that is, held some official rank among them; but what the nature of this is not affirmed. Passing on to 1 Titus iii. 1–2, we are told that "if a man desire the office of a bishop, he desireth a good work," and then the Apostle proceeds to give us the qualifications of this officer: "A bishop, then, must be blameless, the husband of one wife, *vigilant*, sober, of good behaviour, *hospitable, apt to teach;* not given to wine, no striker, but gentle, not a brawler nor a lover of money; one that *ruleth* well his own house, having his children in subjection with all gravity, (for if a man know not how to rule his own house, how shall he *take care* of the church of God!) not a novice, lest being lifted up with pride, he fall into the condemnation of the devil. Moreover, he must have a good report of them who are without, lest he fall into the reproach and the snare of the devil." Now while this passage is not intended to declare the duties of bishops or elders, from the words in the qualifications we have italicised, we may fairly infer that they were to extend *hospitality willingly to strangers*, especially such strange brethren as might visit them and seek entertainment; that they were to *watch* over the flock entrusted to them, and to *teach* them the things which concerned both their religious duties and privileges; and that they were to *rule over* and *take care* of the church of God in the same spirit of affectionate solicitude and authority with which they governed their own families at home. These duties, we think, are clearly implied in the qualifications prescribed for the officer.

In the fifth chapter of this epistle, 17th verse, it is said, "Let the elders that *rule* well, be counted worthy of double honor, especially they who labor in word and doctrine. For the scripture saith, thou shalt not muzzle the ox that treadeth out the corn. And, the labotor is worthy of his reward. Against an elder receive not an accusation, but by two or three witnesses." Hence, we learn, that it is among the duties of elders to *rule*, and to *labor in word and doctrine;* and that they are to be remunerated for their services; for *honor* can mean nothing less in the connection; but as some would naturally rule better than others, and, from their greater aptness, be more engaged in preaching and teaching, these were to be more liberally compensated. The dignity of this officer, and, the respect to be paid to his character, are also taught us in the injunction, not to

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receive an accusation against an elder, unless corroborated by the testimony of two or three witnesses. Disciples would do well to meditate on these passages, and learn to render more freely and fuliy both the *honor* [support] and *reverence* due to their elders. The complaints, so common among the churches, about the want of an *efficient eldership* would be silenced, we doubt not, sooner in this way than any other likely to be adopted, and the peace and influence of the body more speedily and effectually secured.

Next to this delineation of a bishop's character stands that, by the same Apostle, given in his letter to Titus: "For this cause left I thee in Crete, that thou shouldst set in order the things left unfinished, and to ordain elders in every city as I commanded you. If any one be without blame, the husband of one wife, having believing children, not accused of riotous living, nor unruly. For a bishop should be blameless as the steward of God; not self-willed, not prone to anger, not given to wine, not a striker, not one who makes gain by base methods, but hospitable; a lover of good men, prudent, just, holy, temperate; holding fast the true doctrine as he has been taught, that he may be able by wholesome teaching both to exhort and to confute the gainsayers." Tim. i. 5—9. Here the duties of ruling as in a family, of hospitality, of holding fast the true doctrine; and of exhorting and confuting gainsayers by it, are clearly implied. We select these, out of the other suggestions in these passages, because our search now is not so much after all the *qualities* which fitted one for this office, as to find what were the *public duties* connected with it. We would not, by any means, diminish aught from the solemn responsibility under which an elder is placed, to cherish in his heart every virtue and grace prescribed by the Holy Spirit, as the qualifications essential to the successful exercise of his office.

In the epistle of James the elders are represented as performing a work which was confined to the first age of Christianity,—to the days of miracles. "Is any one sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick," &c. Jas. v. 14. The prayer of faith is the prayer of one who has faith to heal diseases, (Acts iii. 16,) and the ceremony of anointing is the same we find alluded to in Mark vi. 13, where it is said: "And they (the twelve) cast out many demons, and anointed with oil many that were sick and healed them." We cannot, therefore, set this down as among the duties of elders now, as do the Mormons.

Peter, in his epistle to the elect sojourners in the dispersion, exhorts the seniors among them: "Feed the flock of God, which is

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with you; exercising the overseer's (bishop's) office, not by constraint, but willingly; neither for the sake of sordid gain, but from good disposition; neither as lording it over the heritage of God, but being patterns to the flock." 1 Pet. v. 1—2. In this there is, perhaps, nothing suggested which has not already been noted, save perhaps, a more definite statement of the motives with which this solemn and responsible office should be entered upon by those who are called to the discharge of its duties.

It occurs to us that we have overlooked a passage which ought to be noticed in this inquiry, and which suggests a duty not yet named. It is found in 1 Tim. iv. c. 14 v. and reads thus: "Neglect not the spiritual gift that is in you, which was given you through prophecy, with the imposition of the hands of the presbytery or eldership." The imposition of the hands of the eldership seems to have been for the purpose of setting Timothy apart for the ministry, by the authority and with the consent of the church. Paul and Barnabas, by the command of the Holy Spirit, were thus set apart by the prophets at Antioch; and as in this case there could have been no other virtue in this ceremony than that of a solemn and formal investiture and assumption of office, so we apprehend in the case of Timothy, the imposition of the hands of the eldership could have been for no other purpose; especially when we remember that the spiritual gift which was in him, Paul expressly declares in 2 Ti. i. 6, was conferred upon him by the laying on of his own hands. The ceremony, then, of formally setting apart evangelists, by the imposition of hands, was, most clearly in this case, performed by the eldership, and we know of no reason why it should not be so now.

There are many allusions to elders in the Apocalypse; but these all have reference to a future state. We believe, then, we have gathered all that the New Testament declares to us concerning the duties of this officer. It would be useful to recapitulate what we have learned; but we must postpone this 'till another month, when we shall institute a similar examination to determine, as far as possible, the duty of deacons, as well as inquire, somewhat more fully, into the question, Whether the bishops and elders or presbyters, are the same officers, or two different ranks standing in the relation of superior and subordinate.—'Till then, to all our readers, favor and peace from God the Father and our Lord Jesus Christ.

W. K. P.

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ACTS OF APOSTLES.

SECTION XIII.,—CHAPTER XVIII.

XVIII.—AFTER these things, Paul departed from Athens, and
2 came to Corinth; and finding a certain Jew, named Aquila, a native of Pontus, lately come from Italy, with Priscilla, his wife, (because Claudius Cesar had commanded all the Jews to depart

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1. "*Corinth.*"—From Athens, after a short stay, Paul proceeds to Corinth, east of Athens 46 miles. It was builded on the isthmus which connects Attica and Peloponnessus It had a port on the Ionian and one on the Ægean Sea, and therefore commanded the commerce of both. It was sometimes, on this account, by the Romans called *Bimaris Corinthus*—the Corinth of two seas. Rome at one time feared it as a rival as much as Carthage, and had almost annihilated it by their General Mummius 146 years before Christ. Julius Cæsar rebuilded it. Its eastern port, Cenchrea, is named by Paul as the seat of a church, of which Phœbe was a deaconess. Its western port, Lecheum, is not named in the sacred writings.

On account of its learning and eloquence it was called by Cicero, *Totius Græciæ Lumen*, (the Light of all Greece;) and by Florus, *Græciæ Decus*, (the Ornament of Greece.) It was, nevertheless, the most debauched and immoral city in Greece. Its great wealth introduced many schools of philosophy, rhetoric, and the arts. It excelled in all these, and its architectural eminence and taste have spread its fame through all the capitals of the civilized world. It was here that wealth, genius, science, taste, art, eloquence, and voluptuousness combined their attractions and their influence, and gave to the world a demonstration of their allied powers operating on human nature. Here arose the superb Temple of Venus, one of the most popular in the world, with its thousand harlot priestesses, real virgins consecrated to the Queen of Love. Strabo, as quoted by Macknight, represents these virgin merchants of Venus as one of Corinth's mighty magnets, attracting strangers and foreigners to Corinth to pay their vows and worship at the shrine of this most fashionable divinity. No wonder that Paul, in his letters to the church of this city, so significantly alludes to this institution, and so warmly exhorts the Corinthians to "flee fornication;" and speaking of this class as proscribed from heaven, says, "And such were some of you."

2. "*Claudius Cæsar had commanded all the Jews to depart from Rome.*"—This edict against the Jews is mentioned by Suetonius, a Roman historian, in his life of Claudius. The words of Suetonius are, "*Judæos impulsore Chresto, assidue tumultuantes, Roma expulit*"—"He expelled the Jews from Rome, as they were making continual insurrections under their leader Chrestus." Whether, according to some, this was *Christus* our Redeemer, concerning whom the controversy between the believing and unbelieving Jews was, or some pretender, stirring up insurrections among the Jews, we shall not now either discuss or decide. The fact of the decree is all we have to notice; and it is important to observe that this is a valuable date in the chronology of the Acts of the Apostles, and, indeed, of New Testament history.

Claudius was the fifth of the twelve Cæsars. Julius, born July 10, 100 years before Christ, was the first of that famous apostleship of ambition, murder, and rapine. He died in his 56th year, after a few months reign over a conquered world. Augustus, the proudest of the name, succeeds him at the age of 31, and reigns more than 45 years. Tiberius, the cruel and the odious, succeeds Augustus, reigning some 22 years. Jesus was born in the 29th of Augustus, in the year of the world 4000, three years

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3 from Rome,) he went to them. And as he was of the same
trade, he continued with them, and wrought; for by trade they
4 were tent-makers. But he reasoned in the synagogue every
5 Sabbath day, and persuaded the Jews and the Greeks. And as
soon as Silas and Timothy came from Macedonia, Paul earnestly

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and eight days before the vulgar era called Anno Domini, and died in the reign of Tiberius, who himself only survived him about four years, dying universally abhorred.

Caius Caligula succeeds him, intensely hated, and dies by the hand of an assassin after an inglorious reign of four years.

Claudius next ascends the imperial throne, who, in Anno Domini 51, the tenth of his reign, banishes the Jews from Rome, among-t whom the Christians were then regarded as a sect. We hence date the events related in the 18th chapter of this book as occurring during or after the year A. D. 51.

But while on the Roman Emperors who flourished during the period of New Testament history, it may be expedient to state, that this Claudius, poisoned by his own wife, died in the 14th year of his reign, A. D. 54, and was succeeded by the licentious and bloodthirsty Nero. This was that Cæsar to whom Paul appealed from his own nation. Nero Cæsar reigned but 14 years; and then, half by his own hands and half by the hands of his attendants acting by his request, he falls a victim to his own malignity, at the age of 32, A. D. 68. The whole book of the Acts is more than exhausted in the reigns of Tiberius, Caligula, Claudius, and Nero. It is generally assumed that Luke wrote the book of Apostolic Acts, about the year A. D. 63, two years before Nero set the city on fire and imputed it to the Christians. We cannot, indeed, bring the close of this history to a later period than A. D. 65—containing in all, the events of 32 years.

3. "*Tent-makers.*"—The Jews, in educating their sons, whatever might be their birth, learning, or fortune, taught them a trade—on which, when necessity demanded, they might rely for a sustenance. Sewing, whether tents or shoes, is an employment favorable to meditation and conversation. Hence shoe-makers and tent-makers, amongst Jews and Christians, have furnished from their benches Rabbis, Doctors, and distinguished scholars, more than any other manual occupations known to us.

4. "*Disputed in the synagogue every day.*"—Paul was not a sermonizer, lecturer, or declaimer; but a reasoner, or *disputer*, while doing the work of an evangelists, whether among Jews or Gentiles. *Disputing* literally indicates exhibiting arguments or reasons in the face of opposition. Every inch that apostolic Christianity gained was won, not by declamation or impassioned speaking, but by force of reason, argument, and fact.

5. "*Paul earnestly persevered with them in the word*"—"*Pressed in spirit,*" common version—"*Was borne away in his spirit,*" Doddridge. Neither the common version nor that of Doddridge, nor any other version of this passage which I have seen, makes either good sense or corresponds with the style of the historian. Paul is represented as acting in a certain way after the arrival of Silas and Timothy. But why say that he was then pressed in spirit? Had he not been pressed or impressed in spirit before they came? Or what connexion was there between their coming and his spirit in the work of the Lord? A different reading removes all difficulty; and I find in the recent Greek text of Scholz just such a one. He adopts an ancient and well sustained reading—συνειχετο λογω, instead of τω πνευματι—which we render, "*Earnestly persevered with them in the word.*" "Labor in the word" is one of Paul's own phrases. 1 Tim. v. 17. Συνεχω, occurring but twelve times in the New Testament, is translated once in the common version *to constrain, keep in, hold, press.* The Vulgate renders it in this place,

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persevered with them in the word, and testified to the Jews that
6 Jesus was the Messiah. But when they set themselves in opposition, and reviled, he shook his garment, and said to them, Let your blood be upon your own head! I am pure. From hence-
7 forth I will go to the Gentiles. And going out thence, he went into the house of one called Justus, a worshipper of God, whose
8 house was adjoining the synagogue. Now, Crispus, the ruler of the synagogue, believed in the Lord, with all his house; and many of the Corinthians, hearing, believed; and were immersed.
9 But the Lord said to Paul, in a vision by night, Fear not, but
10 speak, and do not keep silence; for I am with you, and no man shall fall on you, to injure you; for I have much people in this
11 city. And he continued there a year and six months, teaching the word of God among them.
12 But when Gallio was proconsul of Achaia, the Jews made an assault upon Paul, with one consent, and brought him before the
13 tribunal, saying, This fellow persuades men to worship God
14 contrary to the law. And when Paul would have opened his mouth, Gallio said to the Jews, If it were an act of injustice, or mischievous licentiousness, O Jews! it were reasonable I should

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instabat. Bishop Pearce translates it *una cum illis instabat*, which I may say almost corresponds with our version of it in this place. I may add that Griesbach and other authorities correspond with the reading of Scholz.

6. "*Set themselves in opposition.*"—The word here used ἀντιτασσομενων, intimates a purposed, arranged, or determined opposition. In this form it occurs five times in the New Testament, and is elsewhere translated by the word *resist.* It denotes a systematic resistance or opposition.

6. "*He shook his raiment.*"—Shaking off the dust from one's feet against a disobedient and gainsaying people, was according to Jewish custom. Paul, with great zeal, as Nehemiah, "*shook his lap;*" and may here have said in the spirit of that great reformer, "So shall God shake every man from his house and from his labor," (v. 13.) and even thus shall the disobedient "be shaken out and emptied."

"*Your blood be upon your own head.*"—You are the sole cause of your own ruin. If the Lord had not made their salvation in some measure to depend upon themselves, how could Paul have used such language?

8. "Many of the Corinthians, *hearing, believed, and were baptized.*"—How rational and beautiful the order of these three words!

10. "*I have much people in this city.*"—The Lord, who knows the hearts of all men, knew in Corinth, and knows in every other city, who will believe in him when the word is preached.

11. "*Teaching the word of God*"—the doctrine or revelation concerning the Messiah and his kingdom. This teaching was subsequent to their baptism. They first preached Christ, and then taught them who believed in him.

12. Gallio, the proconsul of Achaia, was brother to Seneca, the celebrated Roman moralist and Stoic. He was the preceptor of Nero, who, indeed, did not do honor to his tutor. The accuracy of Luke as a historian, is strikingly displayed in his allusion to a political event which happened only seven or eight years before. "For though Achaia, a province of the empire, comprehended all the rest of Greece, had a more various fortune than that of Cyprus, and often changed its form of government; yet, A. D. 44, (generally supposed to have been about eight years before this event) it was restored to the Senate, and so became proconsular." Doddridge.

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15 bear with you. But if it be a question concerning words, and
names, and the law which is among you, see to it yourselves; for I
17 will be no judge of these matters. And he drove them away
17 from the tribunal. And all the Greeks laid hold on Sosthenes,
the ruler of the synagogue, and beat him before the tribunal;
but Gallio did not concern himself at all about the matter.
18 And Paul still continued there for a considerable time, and
then taking leave of the brethren, sailed thence for Syria, and
with him Priscilla and Aquila; having shaved his head at Gen-
19 chrea, for he had a vow. And he arrived at Ephesus, and there
he left them; but he himself entered into the synagogue, and
20 reasoned with the Jews. And though they entreated him to
21 have staid longer with them, he did not consent; but took his
leave of them, saying, It is necessary for me, by all means, to
celebrate the approaching feast at Jerusalem; but I will return
22 to you again, God willing. And he set sail from Ephesus. And

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15. "*I will be no judge in such matters.*"—Gallio, celebrated for his fine manners and good sense, would not trouble Paul with making any defence, for he dismissed the whole case as not coming under his legal jurisdiction.

17. "*Sosthenes, the chief ruler of the synagogue*"—Crispus, before his conversion was chief ruler of the synagogue at Corinth. It would seem as if on his conversion they had elected another in the person of Sosthenes. But the Greeks seeing how unjustly Paul had been treated by the Jews, determined they would take the law into their own hands and castigate them in the person of their leader Sosthenes for their uncourteous behaviour to Paul. They may have supposed that Sosthenes had brought suit against Paul, and resolved on taking it out of his person as well as out of his hands. Gallio took no notice of this assault on Sosthenes, coming not legally before him; and supposing, no doubt, that Sosthenes needed an impressive lesson as respected matters of conscience, personal liberty, and freedom of opinion.

18. "*For he had a vow.*"—Critics and commentators of the highest reputation are arrayed against each other on the question whether it was Paul or Aquila that had this vow, and consequently had shorn his head. Philologically or grammatically construed, it may, with equal propriety, relate to the one or the other. Still I incline to the opinion that it refers to Paul, merely because he, and not Aquila, is the important subject on hand. But as to the nature of the vow—whether that of new devotion to the work of the Lord, or whether a vow of thanksgiving for personal deliverances experienced amidst these troubles, I presume neither to debate nor to decide. Let every man be fully persuaded in his own mind.

19. "*He came to Ephesus.*"—This may be called the capital of Asia Minor Ionia, in which it was situated, is now called Natolia. Its orators, philosophers, and temples, were inferior to none in the world. Here stood the Temple of Diana, one of the seven wonders of the world. One of the seven epistles was addressed to the church here; and here Paul gave his admirable charge to the bishops; yet it has fallen into the hands of the Turks, and not a remnant of its Christianity remains. Goats wander through its streets and repose under its ancient altars. The partridge has been heard to call its brood within the area of its famous theatre and ample stadium. When Paul arrived, as usual, he first went into the synagogue and *reasoned* with the Jews.

21. "*I will return unto you again, if the Lord will.*"—How apposite and worthy of imitation is the style, "*If the Lord will.*"

22. "*He saluted the church.*"—This was doubtless the church in Jerusalem.

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landing at Cesarea, he went up; and having saluted the congre-
23 gation, he went down to Antioch. And having spent some time there, he departed, going through the country of Galatia and Phrygia, in a regular manner confirming all the disciples.
24 Now, a certain Jew, whose name was Apollos, a native of Alexandria, an eloquent man, and powerful in the scriptures,
25 came to Ephesus. This person was instructed in the way of the Lord, and being fervent in spirit, he spoke and taught the things of the Lord with great accuracy, being only acquainted with the
26 immersion of John. And he began to speak boldly in the synagogue. And Aquila and Priscilla hearing him, took him aside, and explained to him the way of God in a more perfect manner.
27 And when he intended to go over to Achaia, the brethren wrote to the disciples, exhorting them to receive him. And being arrived there, by his gift he greatly helped those who had believed.
28 For he strenuously debated with the Jews in public, showing by the scriptures, that Jesus is the Messiah.

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25 "*Knowing only the baptism of John.*"—This prepares us to understand an event recorded in the next chapter. In those days, before printing and travelling were as now, knowledge travelled very slowly.

27. "*By his gift he greatly helped those who had believed.*"—"Helped them much who had believed through grace."—The common version gives no appropriate sense to this passage. The historian's design is not to tell how the people believed, but how Apollos *helped them* who had believed. By his gift of eloquence and scriptural knowledge he greatly helped those whom he exhorted. The authors of the common version have occasionally rendered χαρις by the words *favor, benefit, gift, liberality, thanks, grace.* The context must always decide which of these is apposite.

PRACTICAL THOUGHTS AND REFLECTIONS.

How commendable the example of the great Apostle to the Gentiles in every attitude in which the historian places him before us. In Corinth we first find him laboring in an humble avocation as a mechanic, for his own sustenance, while acting the part of Christ's ambassador—the plenipotentiary of the Lord of heaven and earth! But our Saviour himself, in all probability, wrought at the bench with his legal father Joseph, and helped to support himself. How honorable the bench and the needle! Heaven's noblemen have been generally shepherds, husbandmen, fishermen, mechanics, with now and then a governor, a lawyer, and a king. God has generally chosen not the rich, the honorable of earth, but the poor and the contemned, to confound the wise, the opulent, and the great. Paul seems to have toiled all week in Corinth and preached on the Sabbaths in the synagogue of the Jews, sustained and comforted by the excellent Aquila, and Priscilla his wife, tent-makers as well as himself. How happy he, how honored they in their toils thus consecrated to the Lord! It is the end for which we labor and toil that lightens its burthens and makes its recollections pleasing. To Paul and his companions the retrospect of their sojourn in Corinth will be forever pleasant.

We are not, however, authorized from Paul's devoting a portion of his time to the toils of tent-making as a means of supporting

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himself, to infer that in order to be useful in the ministry of the word, we must always support ourselves by our own hands. It would be expedient to do so only on particular occasions, or in very special circumstances. Nay, indeed, it would have been an incalculable loss to the church and to the world, had this great Apostle spent much of his time in tent-making. Doubtless there has been many a crisis in the history of Christianity, and still may be, when it would be a public loss—indeed, a great misfortune, for the public advocates and teachers of the word to be obliged to devote their hearts and their hands to maintain themselves and their families, instead of laboring in the word and teaching. The Lord has, therefore, wisely ordained as a general law that "they who preach the gospel should live upon the gospel."

At Ephesus we find Apollos, the eloquent and fervent preacher, earnestly laboring for the Lord, knowing only the baptism of John, as introductory to the new dispensation. Although at this time some forty years old, and so highly gifted and eloquent, we find him listening with the candor and simplicity of a child, to the correction of his errors, and receiving further instruction from the lips of Aquila and Priscilla, though tent-makers and in many respects much inferior to him. This is true wisdom and true humility. How unfashionable such docility and candor in this our age!

The Ephesians gave him letters to the brethren in Achaia when he was disposed to visit that region. He received them with all cheerfulness and thanks, and so went on his way. If, then, in an age of persecution and much opposition, it was expedient that the travelling brethren carried with them letters commendatory of their standing when about to visit new regions, how important now, in many instances, that those who travel beyond the precincts of their personal acquaintance carry with them letters commendatory of their standing and character! They never can do harm, but may often do much good. They come to us with much authority in such a case as that of Apollos and the Ephesians. A. C.

REPENTANCE AND RESTITUTION.

LOUISVILLE, March 14th, 1848.

BROTHER CAMPBELL:

Dear Sir—FAITH in Christ, repentance, and an immersion into the name of the Father, the Son and the Holy Spirit, are prerequisites to the forgiveness of sins. I would know if all sins are forgiven on the above conditions. Now, a case of this kind comes before the preacher. X. Y. Z. became involved in pecuniary difficulties; his securities lost to a considerable amount. Some widows are in the number, and they are much straitened in their circumstances. X. Y. Z. becomes prosperous, but pays not that which his securities lost. He becomes solicitous about his salvation. Now, in order to the forgiveness of his sins, will it not become him to restore to his securities that which he caused them to lose? Or, in other words, tell me how a man can look to God for pardon, who will not render, to a widow especially, that which she has lost by being his friend.

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In the next place, I would know, whether usury is not near akin to extortion; and whether one who, by usury, grinds the face of the poor, and takes advantage of the necessitous, should be retained in the church.

A reply to these things would give much satisfaction.

As I am, at present, instructed out of the law of the Master, I confess, I would fear to immerse one who fills the character above described; for, that purity of heart produced by faith in Jesus, and that determination of soul to forsake sin and practise righteousness involved in the idea of repentance, would, it seems, lead one to restore fully, to the extent of his ability, whatever he may have caused others to lose. The morality of the statute, contained in the 6th of Leviticus, is, in my estimation, yet in force, or, in other words, authoritative. It binds all men who profess faith in God.

With much respect and affection,

H. T. ANDERSON.

BETHANY, Va., March 22d, 1848.

BROTHER ANDERSON:

My Dear Sir—In response to your queries I would say—that as you and I are taught from the Book of Life *faith and repentance are essential to baptism.* A *profession* of both is essential to justify a Christian teacher, or preacher, in baptizing any applicant; but a *possession* of them is essential to the reception of any blessing from the profession of them. Now, as repentance is more than sorrow for the past, including in its evangelical import *reformation of life*, any one professing repentance, without such reformation, is deceived or a deceiver. Hence, he that is baptized on such profession of faith and repentance, and after baptism does not amend his ways, cannot enjoy any advantage from it whatever. In other words, he was not sincere. Now, in the case stated by you, the baptized can have no confidence in himself, who, knowing that he had in his hands the property of others, kept back by fraud, yet refuses to restore it. And if any one has not confidence in himself, when that, on account of which he loses confidence in himself is known to others, neither can they have confidence in him.

Hence, as John the Baptist refused to baptize many who sought baptism from him, because they refused to bring forth fruits worthy of such a profession of repentance, certainly a Christian when he knows that any one, in professing repentance, is not reforming, or has not reformed, in such a case as you have described, would be justified in refusing him baptism; nay, censurable if he baptized him.

The case of a suffering widow is indeed very aggravated; but still, as respects God and man, if the person whose property is thus held

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were as rich as Solomon, it diminishes nothing from the guilt or the fraud of him that lives on the property of other men, not strictly and properly his own. To defraud any man, rich or poor, is an offence against God that cannot be forgiven unless repented of, and no repentance is genuine which allows the subject of it to hold the property of any man without a satisfactory and full consideration given. Such have long been my conclusions—and such, indeed, is the law of God, proclaimed by Moses, Leviticus vi. 1—7. Certainly the morality of Christianity is not inferior to that of the Jewish institution!

As to *usury*, I give my opinion freely, and can only say, that no Christian man can take interest, simple or compound, for money lent to sustain the widow, the orphan, or him that is famishing for bread or apparel. But when men borrow money in order to make money out of it, I see neither law nor reason, human or Divine, against receiving for it a consideration called *interest*, any more than in receiving hire for a horse, or rent for a farm, or any other species of property, placed in our hands by its proper owner, for a definite time and at a definite and legal value—whether that shall be, in the judgment of umpires or lawgivers, one, three or seven per cent. affects not the principle—the value of money is fixed by that species of common consent called law, and what in this respect is called lawful and right does not appear to me condemnable either in the law or the gospel dispensation.

But he that exacts from any man according to his necessity or distress, whether it be five or ten per cent., or any thing beyond what common consent makes the current value of money or any thing loaned or rented, is an oppressor or a tyrant, and stands condemned both by the letter and spirit of our religion.

Sincerely and affectionately yours, with much esteem.

A. C.

DISTRIBUTION OF CONTRIBUTIONS

Made during last spring and summer, by a few of our brethren, for the suffering poor of Britain and Ireland.

In a letter from New York, before my sailing for Liverpool, I stated in a letter to Brother W. K. Pendleton, that Brother Henshall and myself had, before leaving New York, received the following contributions:

From the Church of Bethany, a second contribution, $57 87

Their first having been sent in common with other contributions before my leaving,

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Brother George Campbell, of Ohio, for certain brethren	25 00
From some other brethren in that vicinity,	16 00
The Church in Baltimore, through their Elder Dungan,	75 00
Elder Dungan's infant son Henry,	1 00
Received, in New York, a draft from Sister Tubman of Augusta, Georgia,	300 00
Elder James Henshall had received from brethren in Virginia,	214 00
Brother H. Jamison, of Bethany, had also sent to be distributed in Scotland,	50 00
Certain brethren of North Street Church, Baltimore, also handed me	11 47
In all,	753 34
According to a report, published in the June Harbinger, there had also been received after my departure,	199 35
According to another report, published in September, the farther sum of	373 03
Since received from Brother Black,	1 00
In all,	$1,326 72
Of which the following distribution was made by myself personally,	£12 10
To Elder Wallis, Nottingham, amongst Christians suffering for the want of bread,	10 00
To Sister Campbell, deaconess and almoner of the Baptist Church in Perth, Scotland,	10 00
To Elder George Dron of Auchtermuchty, Scotland,	10 00
To Elder Paton, Glasgow,	20 00
To Brother Coats, Paisly,	10 00
To Brother Tener, Ireland,	10 00
To Elder Wallis, for distribution, subject to order,	40 00
To Elder Ainsley, Dundee,	10 00
	£132 10
This sum of £132 10s. at $4 84 per pound amounts to	$641 30
Brother Henshall distributed his, principally, in the same manner, through Brother Wallis and others,	214 00
Sent since my return, through Elder Monroe, to Elder Wallis,	322 95
Also per ditto, to Elder Paton, Glasgow,	104 00
Paid on the $641 30 carried with me, for a bill of exchange on London,	43 47
	$1325 72
Balance in hand,	$1 00

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The reasons which governed Bro. Henshall and myself in distributing the contributions of the brethren, as above stated, were the following:—First, with regard to the Irish poor, we soon learned that in the North of Ireland, or rather in Protestant Ireland, the condition of the poor was not much worse than in ordinary years—as was proved in the amounts of bread and meat exported from that portion of Ireland to England during the winter of '46 and the spring of '47. In the second place, a large number of the real objects of distress, from that region, had fled to England and Scotland during the period of the greatest famine; hence a large portion of the most destitute and famished Irish were to be found in the cities and large towns of Scotland and England. With all the vigilance and benevolence of both the English and Scotch communities, some of the wretched pilgrims, beggars, and absolutely destitute, literally died of hunger in Liverpool and other great resorts.

Again, the more worthy and honorable poor exiles of Ireland fled to England and Scotland in quest of employment, that they might the better support themselves. This added to the distress of both the English and Scotch poor, in reducing both the *quantum* of employment and the price of labor. Such were the representations made, and such, on visiting the North of Ireland, we found to be the facts of the case. We, therefore, distributed, as we did after our return from Ireland, the much larger portion of the contributions which we purposely held back until we ascertained the facts of the case, by personal inspection and information acquired on the premises. *Not one of our brethren suffered in Ireland from the famine, any more than in ordinary years.* We were truly glad to find that the more wealthy took care of those who needed their assistance. Such, indeed, as far as possible was the case amongst all the brethren in Scotland and Ireland. The number, however, in several of the manufacturing districts, both in Scotland and England, needing assistance was so great that it was either extremely difficult or impossible fully to relieve the objects of real distress around them. Again, very many of the most excellent Christians in the community were so unwilling to be burdensome or to make their wants known, that they were found to be almost at the point of starvation before their condition was discovered. These cases are, alas! too frequent. Hence the necessity of learning the meaning of that admirable saying, of an Eastern Patriarch—"And the cause that I knew not I searched out." I heard of aid in a few instances; saw several instances of extreme wretchedness that might well subdue the stoutest heart. Sometimes, indeed, even under the appearance

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of tolerable decency of apparel, one may find cases of extreme penury and distress. Several persons of genteel appearance, unknown to me, called on me by name, in London, seeking a little aid; and, on receiving it, told me that till that hour (the day, too, far advanced,) they had not had a breakfast, and could neither obtain food nor employment.

But occasional distributions to individuals, with or without families, seems to fall short of the great end of Christian benevolence. To select persons, with families, of feeble health and of the most pinching penury and distress and to give to them *weekly aid*, in small portions during an impending calamity, by way of addition to their own earnings, is true charity and effectual humanity. In this way have most of the contributions of our brethren been expended; and have caused much "thanksgiving to God." "For the administration of this service not only supplied the wants of the saints, but is abundant also by many thanksgivings to God." "They glorify God for your professed subjection unto the gospel of Christ, and your liberal distribution unto them." 2 Cor. 9—12—13. This, we can assure our brethren, has been the case in many instances, as we have been informed. From our letters of the present month (March) from both England and Scotland, we are happy to learn, that this is still the case. The brethren that have been our almoners are all men of the highest Christian reputation and moral standing, with the whole community in which they live. Finally, both as respects Scotland and Ireland, I am persuaded that more actual good has been done than could have been possibly achieved by an immediate relief from our personal efforts; or by the bestowing upon individuals, with respect to their nation or particular localities, from all that we could have learned of them by passing through the midst of them.

With all the care that could be taken of the very large and liberal contributions for Ireland, much of it was really lost as respects the great object of the donors. The English Government manages Ireland as a severe father does a profligate son. They place the Irish under a sort of regent and guardian, who rigidly dispenses to them according to his discretion, without much or any regard to their wishes or wants. Hence the distant poor relatives, the hungry hangers-on the skirts of the old Barons, remote branches or twigs of Nobility, were appointed at the rate of from five to seven dollars a day for taking charge of the ship loads of produce, and doling it out to those whom they thought worthy of a share in our liberality. In this way, we were grieved to learn, much of our pro-

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visions were needlessly squandered. Still, I doubt not, it was still better to give than to withhold, even under this mal-administration of American benevolence.

But we, as a Christian community, have done some good; and, I believe, can do much more good by our continued benevolence while this state of things exists. As to the donations made to Roman Catholic Ireland, under the present state of feeling there and the dispensation of our bounty, I leave every one to act as he pleases; but, certainly, while I would give to either Romanist or Protestant, when in distress, without ever asking him what his creed or tenets are, enlightened as I am now on the condition of Great Britain and Ireland, I would pursue the course we have already adopted, and distribute as we have distributed already, and pretty much through the same channels. There was only one thing I would not do again. I would not purchase bills of exchange at the rates I was obliged to pay for our money in New York. For having paid there 6¾ per cent, the Barings & Brothers, London, because they entered it to my credit on their books charged another 1 per cent. True, in case of shipwreck, or loss of life, or robbing, it is the safer way. My remittances of the balance on hand have been through Brother Daniel Monroe, of the Custom-house, New York, than whom there lives no man in that city who will more faithfully or more cheerfully oblige the saints in both worlds, by obtaining drafts on England, payable to those who may be selected as our almoners.

The following, from brother Smith, is worthy of the attention of all our brethren. Brother Bullard and several other brethren have written here to the same effect, and many, no doubt, will find it both a duty and a pleasure to continue in this good work of faith, and labor, of love—especially to the household of faith, whether in North Britain, South Britain or Ireland. We shall still serve the brethren in any way we can, and will contribute our mite while the cause of humanity and the providences of the Lord seem to require it at our hands. A. C.

FAMINE IN IRELAND AND SCOTLAND.

"Blessed is he that considereth the poor: the Lord will deliver him in the time of trouble."—Psalm xli. 1.]

ERWINTON, S. C., 6th March, 1848.

Dear Bro. Campbell—I have anxiously looked for something, in the Harbinger, touching the condition of the poor in the above countries.

As you had but little opportunity of *seeing*, and other burdens to bear, I presume, the matter has been crowded out of your mind.

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Two letters, recently published in the "Biblical Recorder," from an Irish Baptist preacher, on the *past* and *present* condition of Ireland, have awakened a new interest in behalf of the sufferers in these famine stricken lands.

I rejoiced in knowing, that last year, much was done to relieve and comfort the needy—yet, from all accounts, many hundreds of thousands perished!

This year their sufferings continue; but, it seems, little has been done towards relieving them.

I rejoiced in seeing many of the brethren put forth a helping hand. One disciple, in the South, to my knowledge, sent on $300. Thanks to the Lord for such noble spirits!

Still many of us did nothing last year; such are now informed that an opportunity presents itself to us to assist in this good work Can we not at once send something to the poor saints, in these suffering lands? "Yes," say some, "we will deny ourselves some of our luxuries and send forth a helping hand." Thank the Lord!

I have recently found several, both young and old, who have resolved to give up their tea and coffee,* that the amounts thus expended may be sent on. The servants, too, join in this!

A good brother—a country merchant with a large family—resolved to give up the use of animal food, and appropriate the amount to the suffering poor! This reminds me of the fast which the Lord promised to accept. See Isaiah lvii. 7—10.

Although I am apprized that you have sent off all the means collected at Bethany for these sufferers; still, I would urge, that a new book be opened and an opportunity afforded to others to subscribe.

From my draft sent, please hand over to the above for me —— dollars. This, I think, I do cheerfully. May the Lord make it a blessing to some one!

Will you please present this subject to your readers *speedily*? "The king's business demands haste!"

In the love of Christ your brother, E. A. SMITH.

LETTERS FROM EUROPE—*No. XXV.*

My dear Clarinda—HAVING in a former letter alluded to my visit to Sunderland, New Castle-upon-Tyne, and Berwick-on-Tweed, places through which you passed, and having my notes yet undecyphered of my tour through Scotland and Ireland, I will not detain you by any farther reflections on these ancient and venerable abodes of men. Still it is difficult to tear one's self away from such localities and their inhabitants without a single speculation upon either their past history or future prospects; especially, too, when in these places we have formed attachments to persons of pure and elevated aims, alike devoted with ourselves to things spiritual and eternal—persons whom we hope to meet again, if not on the shores of time, in that holy happy land in whose vast amplitude not one tear shall

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ever moisten the eye of parting friends, or one painful sigh for those we left behind disturb the pure perennial joys of those forever with the Lord and one another.

After walking round the ancient walls or embankments of the little sovereignty of Berwick-upon-Tweed, which, like twilight's dawn, belongs, to neither day nor night, but claims the image of an *imperium in imperio*—a sort of independent dependence—a place neither in Scotland nor England, nor any where else; but is known in history and Romance as "Berwick-upon-Tweed"—like purgatory, in neither heaven, nor earth, nor hell—we got into a coach and hied away some miles to the grand depot on a fine rail-road passing through the most highly cultivated region we have any where seen in Old World or in New, skirting the sea in a country in which both Nature and Art have combined their powers not only to please, but to delight the cultivated and the sentimental heart. Any one who wishes to see what scientific agriculture can achieve for a country in all the varied productions of a naturally good, though not at all a rich or luxuriant soil, and tolerable climate, had better pass through this region in the end of July or beginning of August; and if he see not here wheat fields, and oat fields, and turnip fields, and potatoe fields to vie with any other fields of the same sort in any part of Christendom, we can only say he has seen some region we never saw, and of which we have not yet read. There are some forty or fifty miles along this road which we certainly think surpass any thing we saw in the agricultural way in Her Majesty's dominions.

In a few hours we safely arrived in Edinburgh, the celebrated metropolis of Scotland, and found a very comfortable suite of rooms provided for us by the church, at the York Temperance Hotel, almost adjoining the University. In the evening of that day we enjoyed an Edinburgh *soiree*, at which were present some two or three hundred brethren and friends, collected not from the city alone, but from the surrounding country—from Banff, Dundee, Auchtermuchty, Glasgow, Paisley, Dunfermline, Ireland, England, and I know not where. We had a very social, rational, and religious repast, consisting not only of all temporal good things, but also social prayer, praise, introductions, salutations, speeches, interrogatories, responses, &c. &c. We enjoyed ourselves just as much as ordinarily falls to the lot of mortals in this world of so many tears and sorrows and melancholy bereavements. It was Saturday evening, and we adjourned at about ten or eleven o'clock to repose and prepare for the Lord's day—on which I had to speak to the church in Nichol-

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son's street, and in the evening at the Waterloo Rooms. I reserved the afternoon for myself and stole away to James Haldane's church. I had promised myself much pleasure from seeing and hearing this distinguished and excellent man, whose brother Robert and himself, by their exalted piety and liberal fortune, raised out of the more intelligent and conscientious portion of the Church of Scotland and its Presbyterian dissidents, a new and distinct organization. The piety, benevolence, and self-sacrificing zeal of these excellent men, together with the co-operation of such men as Greville Ewing, William Ballantine, Alexander Carson, Ralph Wardlaw, Mr. Innis, &c. &c. gave much impulse to the evangelical cause in the beginning of the present century, and raised up a new class of congregations over a considerable portion of Scotland and Ireland. But nurtured and matured in a strictly Calvinistic community, inspired by its spirit, and controlled by its laws of interpretation, they advanced no farther than mere independency, a new ritual, and a more severe discipline. They had, indeed, no new, no great, no original centre of attraction among themselves, and nothing to offer to the world but a more beautiful order and a more refined and sublimated philosophy of Christianity according to the elements of original and unsophisticated Calvinism. Some of them strayed away into one idea, and some into another. Of these preachers some became Baptists—some, Congregationalists—others went over to Universalism—a few returned back to the world, and a few have become reformers, and are now associated with our brethren, espousing the principles and now advocating the church that began at Jerusalem. They certainly are not popular in Edinburgh. Few of them, I learn, maintain their visibility and church state, in the country and cities in which they began.

On inquiring for the house in which Mr. Haldane's church met, I was informed that it had been reduced from being one of the most spacious in the city, to one of very inferior dimensions. Indeed, the great tabernacle was converted into a set of rooms now rented for secular purposes; and the upper story itself is contracted into a still narrower space. So that on entering the amphitheatre, with a sort of central pulpit, I found rather a sparse congregation of some two hundred persons, in the midst of a house that might seat some seven or eight hundred. Indeed, I noted *twenty-five large pews* without an individual, and a very great number with but one or two auditors.

Mr. Haldane was not there. To my very great regret and disappointment, I learned that he was at his country seat, some twenty

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miles from the city, and might not be home for some two months. After the worship of the afternoon was through, which was attended to with great solemnity and decorum, Elder, or, as some called him the Rev. Mr. M'Kenzie, a missionary from the Highlands, delivered a very systematic discourse from some sentence in Paul's epistles to Timothy. It was just as quaint, and formal, and familiar as an old Quaker that I had seen some forty years ago. While listening to its doctrine, division, application, and the venerable old cadences, the Gaelic intonations, and all its mannerism, it seemed as if, after a lapse of forty years, or a long dream, I had just waked up in the same "*auld kirk*" in which were echoing the same doctrinal expositions, allusions, exhortations, as familiar to my ear as household words. Certainly, thought I of the good old man, and his very polite, devotional, and attentive auditory, in vain for him and them the progress of the age! The current of their spiritual life seemed to stand still, and not a single ripple moved the smooth surface of its placid bosom—nay, indeed, whether the water moved at all, up or down, it seemed to me could not be ascertained by mortal vision. I learned that Mr. Haldane, once the bold and strong advocate of public exhortation on the part of the members of the church, as they might be moved, every one by his own spirit, had been done away, and that now none exhorted unless at the invitation of the Elder himself. The old-fashioned pulpit had been restored, and really had I not been assured that it was Mr. Haldane's church and congregation, I could not, from either the psalm, the prayer, or the sermon, have known whether it was a High Church, a Free Church, a Covenanter, a Seceder, or a Congregational Church. The preacher seemed to be very careful of the terms which he used lest he should sin against the orthodoxy of his creed or offend the well trained ear of the most scrupulous and rigid sectary.

Our discourses in the Waterloo Rooms were anticipated in our references to the fiery trials we had to undergo in that city, and thence throughout the kingdom; and, therefore, I will not now allude to them. We have a few notes on the city itself—the grand metropolis of North Britain, whose panoramic grandeur is not only universally admired, but by many distinguished travellers regarded, according to its area, as the most magnificent city in Europe. It is scarce more than its own length distant from Frith of Forth—about two miles; for, with all its magnificence, the city is not more than two miles in length and two in breadth. The estuary on which it stands gradually expanding into an ocean, and near it, in lofty pride, Arthur's Seat, rising midway to the clouds: farther in the

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distance the gradual acclivities of the Pentland Hills; and farther still, the Lamor Moors and the Grampian Mountains, in all their lights and shadows, lend enchantment to this magnificent abode of Philosophy, Literature, and the Arts.

The population of this city, since 1801 to 1841, has risen from 66,544 to 138,123, more than doubling itself in that short period; but, most ominous to relate, it has 15,556 females more than males. The reason given for this inequality in the sexes is, that young men push their fortunes abroad, while the females are doomed to serve at home for the humblest pittance. Not devoted to the manufacturing business, it is exempt from the mutations of those great seats of scientific power warring against the bones and muscles, that need both food and raiment. Edinburgh depends on its college and its various schools of learning, its courts of law and civil judicature, mainly for its support. It is the city of lawyers, judges and critics. The first class are the thirteen Judges styled "Lords of Session," who receive from 3000 to 4000 pounds sterling per annum—in our currency, from 15,000 to 22,000 dollars per annum.

Edinburgh is the city of critical reviews and periodical learning. There are now published "the Edinburgh Review," "the North British Review," "Blackwood's Magazine," two "Medical Journals," "the Journal of Agriculture," and "the Philosophical Journal," &c. It has ten newspapers—four of these are weeklies; one thrice-a-week, and five twice-a-week. It has no daily; but makes up for this by its CELEBRATED PLACARDS.

I had not time to travel extensively through the city. Edinburgh differs from many European and American cities in this, that on entering it you have not first to pass through streets of despicable dwellings. Its poorest inhabitants frequently live in houses eight or ten stories high—one family above another. In other cities the poor descend, but here they ascend in the ratio of their levity. They ascend according to the lightness of their purses.

The Calton Hill within the city generally first interests the visitors—not, indeed, because of the pondrous and somewhat inelegant monument erected upon its summit to Lord Nelson, nor because of the abortive National Monument, whose twelve splendid columns, after the model of the Parthenon, stand there without a covering, and, instead of commemorating the heroes that fell at Waterloo, as at first proposed, it merely commemorates the mutability of human purposes, and reminds us of a certain parable concerning one who began to build and was not able to finish.

Brother Henshall and myself were invited to breakfast with

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brother John Tener of Ireland, at the Nelson Monument on the summit of the hill. We enjoyed the sumptuous breakfast not only for its own sake, but more for the magnificent horizon which we surveyed, and especially for the delightful view of Arthur's Seat, and of the New City, which George IV. from the same spot called "*the City of Palaces.*" In ascending Calton Hill two monuments arrest the attention of the inquisitive:—The circular tower erected as a monument to David Hume. Standing at the head of the stairs, and looking across to the other street where expands the churchyard, we see the monument on which an ingenious student of the University once inscribed the following lines:—

"Under this circular Idea,
Vulgarly called TOMB,
Ideas and Impressions rest
Which constituted HUME."

An excellent satire on the philosophy of the celebrated infidel historian!

But at the head of the next flight of stairs the superb monument of the great metaphysician Dugald Stewart, rises in all the graceful elegance of the most delicate yet splendid taste. And not far off stands the monument of the great Playfair, the distinguished contemporary of the Scotch philosopher.

But there was one antique thing that I wished more to see than any of these mementos of Scotland's great men. And, courteous reader, what think you was it, but the actual house in which John Knox lived and preached!—! Yet the antiquated thing stands at the head of the Netherbow, where it suddenly enlarges into High Street. Over the door, under the present sign of its occupant, John's motto may be read in the words following, to wit:—

"LUFE, GOD, ABOVE, AL, AND, YOUR, NICHBOUR, AS, YOUR, SELF."

This is that same John Knox, born near Haddington, in 1505, the fellow-student of the celebrated George Buchanan, classical tutor to James VI., the companion and friend of George Wishart, the martyr; who once in priest's orders, on becoming a Protestant, was compelled by the "bloody Mary" to flee to Geneva, but returned to Scotland determined to rescue it from the grasp of the Roman Pontiff, and more than any one man—I had almost said *more than all other men,*—effected that glorious object.

On hearing that the recreant Mary Queen of Scots, educated in France, was about to restore the Mass, Knox said:—"One Mass is more fearful to me than if ten thousand armed enemies were landed in any part of the realm of purpose to suppress the whole religion."

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On hearing this, the Queen sent for him; and on charging him with introducing a new religion, he responded to her Majesty in the following style:—"True religion, Madam, derives its origin and authority from God, and not from princes; that princes were often most ignorant of it, and referred to David and the primitive Christians." "Yea," said the Queen, "but none of these men raised the sword against their princes." "Yet you cannot deny," said Knox, "that they resisted; for those that do not obey the commandment,do in some sort resist." "But they resisted not with the sword." "God, Madam, had not given to them the power and the means." "Think you, then," said the Queen, "that subjects having the power may resist their princes?" "If princes exceed their bounds, Madam," replied the reformer, "no doubt they may be resisted even by power. For no greater honor is to be given to kings than God has commanded to be given to father and mother. But the father may be struck with a frenzy, in which he would slay his children. Now, Madam, if the children arise, join together, apprehend the father, take the sword from him, bind his hands, and keep him in prison till the frenzy is over, think you, Madam, that the children do any wrong? Even so, Madam, it is with princes that would murder the children of God that are subject to them."

On hearing these bold sentiments, so different from any thing that she had been accustomed to, Mary stood, for nearly a quarter of an hour, silent and amazed. At length, addressing the reformer, she said, "Weel, then, I perceive that my subjects shall obey you, and not me." "God forbid," answered he; "but my travail is that both princes and subjects obey God. And think not, Madam, that wrong is done to you when ye are willed to be subject to God; for he it is that subjects the people under princes: yea, God craves of kings that they be, as it were, foster-fathers to his kirk, and commands Queens to be nurses to his people." "Yea," quoth she, "but ye are not the kirk that I will nourish. I will defend the kirk of Rome; for it is, I think, the true kirk of God." "Your will, Madam, is no reason; neither doth your thought make that Roman harlot to be the true and immaculate spouse of Jesus Christ." He added, he was ready to prove that the Roman church had, within five hundred years, degenerated farther from the purity of religion taught by the Apostles than the Jewish church, which crucified Christ, had degenerated from the ordinances God gave them by Moses. "My conscience is not so," said the Queen. "Conscience, Madam, requires knowledge; and I fear that right knowledge ye have nane." "But I have both heard and read." "So, Madam, did

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the Jews, who crucified Christ Jesus; they read the Law and the Prophets and heard them interpreted after their manner. Have you heard any teach but such as the Pope and Cardinals have allowed? and you may be assured that such will speak nothing to offend their own estate." The Queen, after some further reasoning, told him, that although she was unable to contend with him in argument, she knew some who would answer him. "Madam," replied Knox, fervently, "would to God that the learnedest Papist in Europe were present with your Grace to sustain the argument, and that you would wait patiently to hear the matter reasoned to an end!" "Well," said she, "you may get that sooner than you believe." "Assuredly," said Knox, "if ever I get that in my life, I get it sooner than I believe; for the ignorant Papist cannot patiently reason; and the learned and crafty Papist will never come to your presence, Madam, to have the ground of their religion searched out. When you shall let me see the contrary, I shall grant myself to have been deceived in that point." Thus ended this extraordinary conference. On taking leave of her Majesty, the reformer said, "I pray God, Madam, that you may be as blessed within the commonwealth of Scotland as ever Deborah was in the commonwealth of Israel!"—*Sketches of Scottish History by Thomas M'Crie*, pp. 82–84.

Such was the spirit of the man John Knox. Having in my youthful days formed some acquaintance with his history, you may judge with what mingled emotions and associations I looked at the house in which this heroic man lived, and at the window through which he preached to listening crowds, when there was but one minister in Edinburgh and one place of Protestant worship—St. Giles'; which, indeed, seated 3000 persons.

Having said so much of the great apostle of the reformation in Scotland, I must transcribe, from James Melvill's Diary, the portraiture of this great preacher:

"Of all the benefits I had that year (1571,) was the coming of that maist notable prophet and apostle of our nation, Mr. John Knox, to St. Andrews. I heard him teach there the prophecies of Daniel. I had my pen and my little book, and tuck away sic things as I could comprehend. In the opening up of his text, he was moderate, the space of an half-houre; but when he enterit to application, he made me sa to grew and tremble, that I culd nocht hald a pen to wryt. I heard him oftimes utter those thretnings, in the hicht of their pryde, whilk the eyes of monie saw cleirlie brought to pass. Mr. Knox wald sumtyme come in and repose him in our college-yard, and call us scholars to him and bless us, and exhort us to know God and his wark in our country, and stand by the guid caus. I saw him evrie day of his doctrine (preaching) go hulie and

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fear (cautiously) with a furring of matriks about his neck, a staff in the ane hand, and guid godlie Richart Ballenden, his servand, hald-in up the other oxtar, from the abbey to the paroche kirk, and by the said Richart and an other servant, lifted up to the pulpit, whar he behovit to lean at his first entrie; bot or he had done with his sermon, he was sa active and vigorous, that he was lyk to ding that pulpit in blads and flie out of it."

Suffice it to add, that the next generation will not see the house of John Knox, for as much as the Free Church have purchased the ground for the purpose, I presume, of building a meeting house, or *stone church*, on the same ground.

I will reserve something further on Edinburgh to my next.

Affectionately, your father, A. CAMPBELL.

THE ROBERTSON CASE.

My last advices from Scotland are down to the 24th March. I left with my attorney, in Glasgow, the right to prosecute for false imprisonment. This, of course, will need, to some persons, and especially to our brethren, a word of explanation. Having clearly anticipated the result of the case, appealed to Lord Murray on the legality of my arrest and imprisonment, under the writ from the Sheriff's Court; and knowing, also, the wiles of the enemy, anticipating that the calumny of having libelled a Reverend Gentleman, in Edinburgh, would be carefully detailed to my disparagement, and that of the cause with which my reputation is identified, I never hesitated one moment as to the necessity of preventing the slander obtaining currency—*'that I escaped from the penalty of a libel through the informality of the prosecution.'* Having reasons, also, to conclude that Mr. Robertson would never try the merits of the case, but simply continue it on the docket, and in just such a form as to propagate the aforesaid slander. On consulting with the brethren and friends, and learned counsel, in the case, I had but one way to foil my adversary and disappoint his machinations, and this would be to compel him *to try the issue* or wholly withdraw it. This I could achieve only by authorizing a suit for false imprisonment; not at all for taking vengeance under any supposed fine that might be imposed on him, but for the sake of a complete victory over him; not because of the simple *illegality* of the procedure, but because of the *absolute falsehood and injustice of the imputation of libel.*

Circumstances have occurred to justify this course. He has even refused to pay the costs, and will stand a suit for these; and no doubt but the matter would now be abandoned, leaving my adversary in

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possession of the aforesaid slander. I will, therefore, give no occasion to the enemy to speak reproachfully, and will constrain a trial of the merits of the allegata. I seek not vengeance, and will not receive from him, in any shape, one penny or ten thousand pounds, as a fine or consideration for his persecution and final imprisonment of me; but I will come out of this furnace without the smell of fire upon my garments; and make manifest the church and the party who have thus, in pretence of justice and humanity, sought to silence my pleadings for primitive Christianity, or to impair my reputation amongst my contemporaries and posterity. I cherish no ill will to any man under the broad heavens; but I will maintain, I hope, a pure conscience and a good character while I live, and leave the latter as the best legacy that I can bequeath to those most dear to me in the flesh and in the Lord.

My counsel have prepared my defence, and it is now on file to meet the case on its *merits*, as entered by Mr. Robertson, the pursuer. I have not heard that my friends have yet entered suit for false imprisonment, but presume it will be done immediately; and, then, the issue on the merits will be, on his part, unavoidable. A printed copy of it was received per last mail, from Brother Alexander Paton, of Glasgow, and is in the following words:

Defences for the Rev. ALEXANDER CAMPBELL, *President of the Bethany College, Virginia, United States of America; to the* SUMMONS *of* DAMAGES *raised against him at the instance of the Rev.* JAMES ROBERTSON, *residing at No. 27, Gilmour Place, Edinburgh.*

THIS is an action at the instance of a party styling himself as the Reverend James Robertson, residing at No. 27, Gilmour Place, Edinburgh, concluding against the defender for damages for certain alleged written and verbal slander. The documents complained of as libellous consist of a letter addressed by the defender to an Edinburgh newspaper, and a placard said to have been published in Dundee; and the verbal slander complained of is said to have been contained in two lectures, one delivered at Falkirk, and the other at Glasgow, in which the substance of the letter and the placard above mentioned is said to have been repeated.

The defender has no intention of going into any detail in regard to the discussion with the pursuer, out of which this action has originated. The defender was sent as a deputation from the Baptist Church in Virginia to this country, for the purpose of enforcing certain theological opinions entertained by that body.* The object of his visit to this country had no relation, direct or indirect, with

*Mr. Moncrieff has mistaken the nature of my mission to England and Scotland; but this cannot effect the true issue in the law or equity of the case. No matter what my deputation, or mission, or tour was. It is my character in that mission which has been maligned.

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the subject of slavery; but having in the course of his mission been followed most perseveringly by the pursuer and others, and assailed with contumely and reproach, on account of his opinions on that subject, he was induced to consider the propriety of publicly defending the views on which he was thus openly assailed.

One of the most vehement in his abuse of the defender was the present pursuer. On arriving at Dundee, the defender found that the streets of the town had been covered with placards of the most abusive and scurrilous description, directed against himself. On the other hand, it appears that parties opposed to the views of the pursuer put up a counter placard, being that quoted in the summons. With the publication of this placard the defender had no connection or concern whatever. But having been publicly challenged by the pursuer to discuss the question of slavery with him, he wrote the letter which is quoted at length in the summons. If he made any allusion to the subject of this placard or letter in the subsequent lectures, it was merely explanatory of the circumstances connected with the pursuer's challenge.

The defender denies altogether that the letter in question contains any actionable matter. It had come to the ears of the defender that a party of similar name to the pursuer had been turned out of the Baptist Church, and for the offence referred to in the letter in question. How far this statement was true, the defender had, at the time, no means of knowing. Neither had the defender any means of knowing whether the pursuer was the individual to whom this event had happened. But he thought himself entitled, before meeting him as a public antagonist, to know the standing and character of his opponent; and therefore he made it a condition of his so meeting the pursuer, that he should not be the party who had been thus expelled from the Baptist Church. He imagines there can be no doubt that he was entitled to make this stipulation.

In regard to the other passages of the letter, there is nothing whatever of a slanderous or a calumnious nature contained in them.

PLEAS IN LAW.

1. The expression alleged to have been made use of by the defender are not actionable, and the summons is not relevant to support its conclusions.

2. The defender not having published, or having in any way concurred with the publication of the placard libelled, cannot be made responsible for its contents.

3. Under the circumstances, the defender was entitled to use, and was justified in using, the expressions complained of.

4. At least the defender had probable cause for the use of these expressions, and the same afford no ground of action against him.

Under protestation to add and eik.

J. MONCREIFF.

There can be no donbt from the opinions expressed and hinted by the *Lords in Session*, that my counsel will maintain the ground which they have assumed. From the perusal of the defence, I presume, any one may see the real issue on its proper merits. I predict that

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Messrs. Robertson and friends will not meet my counsel before the Court of Queen's Bench, as set forth in these well digested "pleas in law." A. C.

MORAL SOCIETIES,

Having religious rites and secrets, "Sons of Temperance," "Odd Fellows" and "Free Masons."—No. I.

PREFACE.

PHILOSOPHERS, religionists and moralists have always had, and still have, their sects and parties. Dissent in theory, alienation in affection, and opposition in practice have unfortunately, in all ages, characterized fallen humanity. When angels fell from love they became schismatics. Till then neither jar nor discord found a place in earth or heaven. Harmony, universal harmony, reigned supreme. Angels fell from love. Exiled from heaven, strife, and schism, and war have since marked their path through every age and every realm. Man, overcome by the sophistry of the great heresiarch, has ever since his apostacy been alienated from God, his brother, and himself. Hence, earth is every where thickly sown with the seeds of discord, strife and schism.

"In the fulness of time" a great PACIFICATOR is born. "The PRINCE OF PEACE" appeared on earth and proposed to mankind to unite with him to form one great party, and to repossess their forfeited heaven. He lays the foundation of universal salvation, by the sacrifice of himself. His mission, his life, his death, were designed to reconcile and heal the breach between God and man, and between man and man. He preached peace "to them afar off, and to them that were nigh." His institution called "*the Church*, or society of the Lord, the *family of Christ*, "*the house of God*" *the lodge of heaven*, is the only institution which Divine philanthropy could prompt, Divine wisdom devise, and Divine power execute and sustain for the reconciliation, the reformation and salvation of man. It has the oracles of God, the presidency of the Messiah, the guidance and inspiration of the Holy Spirit, the ministry of angels, the arguments, the motives, the eloquence of Apostles, Prophets and Evangelists vouchsafed as its adaptation to the work and as a guarantee of its success. It is, therefore, the only rational, moral and religious society, under the broad heavens, that can at all hope to ameliorate, sanctify and bless the world. Men will as soon create a new solar system, as achieve that which Christianity contemplates by the Church of the living God. When Christ's Gospel,

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in the hands of Christ's Church, fails to reclaim, reform, refine and elevate man from degradation, vice and ruin, no human institution can rationally, morally, or religiously, hope to accomplish it. If any theory of morals, of piety, or reformation, is better than the Gospel, then is man wiser than its author; if any association, club, party, or fraternity, can accomplish more than Christ's Church, then is not Christ's Church God's wisdom, benevolence and moral power. Then is the glory of men above the glory of God; and man's wisdom and benevolence exalted above the Divine.

On opening our Christian Baptist, and, on reading our first article, now five and twenty years old, in which reference is made to a tract, published by myself seven years before, I am glad to find that these conceptions and views of Christ's Church, its proper foundation, its design, and its adequacy to the present condition of human society, to all the aberrations, follies, depravity and wickedness of man, are clearly indicated and forcibly expressed. And this, too, with respect to all the new foundations, bonds of union, corporations, new societies, philosophical, moral or religious which the prolific and overheated imagination of man have given birth to under the names of benevolent, moral or philanthropic institutions, having special charters, symbols, rites, ceremonies, &c., &c., for the moral improvement and reformation of man. I must give one or two passages from it, respecting institutions formed within the Church, for church duties.

"The societies called churches, constituted and set in order by those ministers of the New Testament, were of such as received and acknowledged Jesus as Lord Messiah, the Saviour of the World, and had put themselves under his guidance. The ONLY BOND OF UNION among them was faith in him and submission to his will.

Their fraternity was a fraternity of love, peace, gratitude, cheerfulness, joy, charity and universal benevolence. Their religion did not manifest itself in public fasts nor carnivals. They had no festivals—no great and solemn meetings. Their meeting on the first day of the week was at all times *alike* solemn, joyful and interesting. Their religion was not of that elastic and porous kind, which at one time is compressed into some cold formalities, and at another expanded into prodigious zeal and warmth. No—their piety did not at one time rise to paroxysms, and their zeal to effervescence, and, by and by, languish into frigid ceremony and lifeless form. It was the pure, clear, and swelling current of love to God, of love to man, expressed in all the variety of doing good.

They knew nothing of the *hobbies* of modern times. *In their church capacity alone they moved.* They neither transformed themselves into any other kind of association, nor did they fracture and

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sever themselves into divers societies. They viewed the Church of Jesus Christ as the scheme of heaven to ameliorate the world; as members of it, they considered themselves bound to do all they could for the glory of God and the good of men. They dare not transfer to a missionary society, or Bible society, or education society, *a cent or a prayer*, lest in so doing they should rob the church of the glory, and exalt the inventions of men above the wisdom of God. *In their church capacity alone they moved.* The church they considered "the pillar and ground of the truth," they viewed it as the temple of the Holy Spirit—as the house of the living God. They considered if they did all they could in this capacity, they had nothing left for any other object of a religious nature. In this capacity, wide as its sphere extended, they exhibited the truth in *word* and *deed*. Their good works which accompanied salvation, were the labors of love, in administering to the necessities of the saints, to the poor of the brotherhood. They did good to *all* men, but especially to the household of faith. They practised that pure and undefiled religion, which, in overt acts, consists in "taking care of orphans and widows in their affliction, and in keeping one's self unspotted by (the vices of) the world."

In their church capacity they attended upon every thing that was of a social character, that did not belong to the closet or fireside. In the church, in all their meetings, they offered up their joint petitions for all things lawful, commanded or promised. They left nothing for a missionary prayer meeting, for seasons of unusual solemnity or interest. They did not at one time abate their zeal, their devotion, their gratitude or their liberality, that they might have an opportunity of shewing forth to advantage or of doing something of great consequence at another.*

If these views are just and scriptural as respects widows and orphans, the poor and wretched outcasts of society, contributions, prayers and efforts for their relief, and new associations specially for these as their exclusive objects, how much more apposite to the institutions, named at the head of this article, as appendages to the Christian Church. And now I desire to state very distinctly and emphatically, that so far as we advert to, or expatiate upon, the three institutions named, it will be only as they are regarded by the members, or by professors of Christianity, as a succedaneum or substitute for the Christian Church, in the particular duties which they assume to perform for one another, or for mankind.

As respects their wisdom, benevolence, or character, as mere worldly institutions, operating on those without the church, I have little or nothing to say at present. Amongst Jews, Turks, infidels, or atheists, they may be occasionally as useful as they are benevolent; but as to their being composed of Christians, in whole or in

*Christian Baptist, 1st Ed. pp. 14-15.

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part; or as to its being either necessary or expedient for them to become members of such institutions, we have some doubts, and some reasons for such doubts, which I desire to submit to my readers, with all respect and benevolence for those who may differ from me in their opinions.

This is a subject to which my thoughts have been often called; but to which I have, as yet, paid little or no attention, because of more pressing engagements and obligations. But the great number of these societies, recently springing into existence, and soliciting from State governments acts of incorporation; and also soliciting the patronage of the Christian Church; it seems to be in season now to pay some attention to their claims, if not upon the State, at least upon the Church, for its smiles and benedictions. Of these the youngest seems to have stronger claims upon our attention, because, it is presumed, from its assumed title, to be a proposed reformation upon its two elder brothers—the Free Masons and Odd Fellows; because it is likely to become a substitute for temperance associations, whether called Washingtonian, Republican, or Christian; and, especially, because our brethren, from their letters to me, are soliciting some light upon the propriety of members of churches becoming Sons of Temperance.

To all especially concerned in such an examination, it might be expedient to say—that we ought to hear and examine with candor before we decide any matter of even apparent good report among men. Christians should neither approbate nor disapprobato any institution professing humanity, much less become a member of it, or reprobate those who are members, without such a knowlege and consideration of its nature and character as is perfectly and completely satisfactory. In all questions of morality and virtue we have, indeed, but one standard to which we can appeal. Nothing that is not either by the letter or by the spirit of that standard, commended to our adoption, can either be honorable or useful to the Christian. We shall, then, with all candor, in our next, examine the constitution of that new association called the *Sons of Temperance*. A. C.

THE APOSTOLIC COMMISSION.

PITTSBURGH, Dec. 14, 1847

My Belored Brother:—IN pursuance of the direction of Paul to Timothy, to give himself to reading as well as to exhortation and doctrine, I am gratified in being able to state, that I find in many modern authors, most distinguished for clear heads, sound sense and

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able reasoning on all Bible subjects, an expression of views harmonizing, in a good degree, with those which have been, for some years past, so earnestly contended for by our brethren in the reformation. I rejoice at this, and look forward in hope, for the happy period, when there shall be one Lord, one faith, one baptism, one God and Father of all, one spirit, and one body. Happy period! glorious day! When shall it arrive! The Lord hasten it!

The following sentiments, on perusal, arrested my attention very much; affording me much pleasure, and I resolved to transcribe and forward them, not doubting that you and your readers would enjoy their perusal—they having emanated from the pen of the celebrated author of the "Prize Essay on Mammon," and found in his work entitled the "Great Teacher;" a work that I would most heartily recommend to all who have never met with it. In his consideration of the various subjects of the Lord's teaching, he classes the following, which I give in his own language: "Among the subjects comprehended in our Lord's original teaching may be named the doctrine of the Deity. There is no ground to conclude that, prior to the promulgation of the gospel, this doctrine had any claims on the faith of mankind. The early Christians, indeed, in their eagerness to obtain for Christianity the patronage of philosophy, professed to find the doctrine of the Deity in the writings of Plato; but had they maintained, indeed, a duality, or a quatrinity, the same writings would have equally befriended them. The humble pretensions of the Jewish system were satisfied with proclaiming the existence and unity or oneness of God, in opposition to "the Lords many, and Gods many," of the heathens, the allusion which the system contained to the triplicity of the divine nature awaited, like so many dormant seeds of truth, the rising of the Sun of Righteousness to quicken and draw them forth from their obscurity.

But though the solemn mystery is sufficiently developed in the gospel to demand our faith; though the Great Teacher held in his hand the entire map of truth, he disclosed only so much of the part in question as related to our path to heaven. In adverting to the abysmal subject of the Divine Essence, he maintained a wise reserve; and, he did this, both that he might not entangle us in a labyrinth when we ought to be advancing in the open path of life, and because of our natural incapacity to comprehend him in a theme on which there are no analogies to assist us. "How shall you believe or understand me," said he, "if I tell you of heavenly things?" Instead, therefore, of theorizing on the subject, he taught it dogmatically and practically.

The doctrine, in the general opinion of the Christian Church, is necessarily involved in various parts of our Lord's teaching. I shall content myself, however, with adverting to his great command—"Go then, and make disciples of all nations, baptizing them into the *name* of the Father, and of the Son, and of the Holy Spirit."—Whether he intended these words to be a formulary of the rite or not is immaterial to determine. Their obvious import is to describe baptism to be a religious dedication to God, who is known by the manifestation of his *name*—the display of his glorious perfections.

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Now, as the name is attributable equally to the Father, to the Son, and to the Holy Spirit, it seems inevitably to follow, that the Son and the Spirit are with the Father, the one God.

Our Lord instituted but two ordinances—baptism and the Lord's supper; he erected but two monumental pillars—one without, and the other within the Church; on the first of these—that which fronts the world—he inscribed the name of the Triune God; and, as if to render the inscription more impressive, he made it his last act. Baptism is the vestibule, or entrance, to his spiritual temple, the Church; so that, before his disciples cross the threshold, he requires them to receive the print of the Lord's name; and by making that one ceremony final, he reminds them that the holy signature is indelible. By baptizing us into the three-fold name of God, he would impress us, at the very outset of our Christian life, with the fact, that the work of our salvation is so vast, that it brings into action every distinction and attribute of the divine nature; that the Father, the Son, and the Holy Spirit—the entire Godhead—find ample scope for the exercise of all their perfections, and employment for all the affluence of their grace. And thus would he put every part and property of one nature, in return, into active requisition in his service; causing us to feel the penury of our utmost love, and constraining us cheerfully to own, that, could we multiply our powers three or a thousand fold, they should all be his. If, before, we considered our obligations infinite, what shall we think of them now, on beholding the Father, the Son, and the Holy Spirit, three distinct subsistences, actually confederating and concurring together, and embarking all their infinite treasures in the cause of our happiness! What, but that our obligations, which we before considered infinite, are thus multiplied threefold! A multiplication this which the metaphysics of a grateful heart will allow, if not the severer philosophy of the head.

How amazing the thought, that the Godhead, the three glorious substances in the Divine Essence, should be all officially present to receive us, in the baptismal solemnity, the porch of the Church; that all the Divine Being should be there to enter into covenant relation with us; that we should there be met by the sum of excellence, and have it ascertained to us, that, to the utmost extent of our capacity, we are entitled to the enjoyment of the whole! An ocean of happiness placed before those whose hearts overflow with a drop: "A presumptuous idea, of our own invention; a lofty one, if revealed to us."

With an earnest desire for the salvation of the world and the universal spread of the righteousness required by God, I abide as ever, Yours in the Lord.

CHAS. D. HURLBUTT.

NEGRO vs. ENGLISH SLAVERY.

The National Intelligencer contains a letter from an "European Correspondent" of that journal, in which the writer, an Englishman, speaks of the situation of our *slaves* as superior, in *all respects*,

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to that of the *paupers* of England. We append an extract from the letter:

"England will have paupers enough of her own to maintain during the approaching winter. Pauperism is indeed the blistering plague of England's social condition—the weight which depresses her, and an evil which, probably, no other European country could long contend against. How long she can sustain herself under its operation remains to be seen. That it is an *increasing evil*, no one can doubt, what and where is the *maximum* point, beyond which the social edifice cannot bear it to advance, is an unsolved problem in what is called the 'science' of political economy. That poverty and want have a debasing effect upon the character, cannot be doubted by any one who will take a morning's ramble in London or its neighborhood—nay, not London only, but almost any where in England. The expressions of the wo-begone countenances of the beggars for bread, who will pain his every sense by their importunities, who will convince him that *want* is not the only degradation which they are subjected to. But how can a human being be conscious of the possession of a mind, or have the capability of exercising any of the higher feelings and faculties of his race, whose entire thoughts and exertions are appropriated to the *collection of enough to eat*, so as to prolong his animal existence. Tell me not of slavery, or of any other condition of mankind whatever, where the *daily wants of the body, however coarsely, are sufficiently supplied*. We must measure suffering and degradation by the standard of those who have to bear them, and not by the ascription to *them* of what *we* should feel in the same position; and, estimated in this mode, the suffering and degradation of the *white* beggars of England are many times greater than those of the *black* slave of the United States. It may be replied that the English beggar has hope, the slave has none; but this is not the fact: the slave's condition is always made better by good conduct, and freedom is not unfrequently the reward of those who prove themselves deserving of it, and qualified to use that freedom to their own advantage. But what hope can come to the pauper on the highway or in the workhouse! What glimmering of rational expectation has he that his own condition or that of his children will be improved; and what means does he possess of fitting his offspring for a more elevated position! "Hope, which comes to all, comes not to him." He becomes callous to the present, and indifferent to the future. Sensual gratification, when he has the means of enjoying it, becomes his chief good, because he has no chance whatever of acquiring any other. The ale house or the gin shop is the scene of his only movements of pleasurable excitement. He loses more and more of his human nature, and sinks lower and lower in the scale of animated nature, until the very animals around him possess, in their unabused instinct, a higher attribute than he in his misapplied, unemployed reason. This is not an overcharged picture. The countenances not only of the beggars, but of the lower kind of workmen startle and surprize you. When there is not a voice of suffering written legibly, there is a strong low degrading passion; there is an animal blank where there ought to be a human

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intelligence; there is a sordid care where there should be ease and cheerfulness; and roughness of demeanor and coarseness of language unworthy of England and Englishmen in the nineteenth century. Shall I be accused of libelling my countrymen, or charged with palliating the evils of slavery! I would do the opposite of both; but things must be looked at under their true aspects, and called by their proper names. This is the only aim of these observations; and every Englishman must lament the dreadful extent and demoralizing effect of pauperism which is spread, like a desolating blight, over this great and fair land."

A CALL TO CHRISTIAN EDITORS AND OTHERS.

"In the multitude of counsellors there is safety." "Without counsel purposes are disappointed: but in the multitude of counsellors they are established."—Proverbs xi. 14 and xv. 22.

ERWINTON, S. C., March, 1843.

Brother Campbell—With all my apprehensions in reference to stated general meetings of preachers and delegates of churches; yet I have long thought it would be well if we could have a meeting of all the editors, and aspirant editors, amongst the brethren.

From the fact that several papers have failed, and sundry others are now proposed, I suggest that we try to have a meeting for consultation.

Let us appoint a place and time—say Bethany College, at commencement, 4th of July next. Or, if that be too soon, or not sufficiently central, say in September or October next; and let Lexington or Louisville, Kentucky; or Cincinnati, Ohio, be the place.

Let all the present editors, and all those who desire to publish, with as many other brethren as can assemble and consult freely, as to what course we all can agree in pursuing.

Although I have no personal interest in any of the papers published, or proposed; yet I do most ardently desire to see another periodical, besides the Harbinger, well sustained, and widely circulated. Many others agree with me in this desire.

Will you present the subject to your readers, and request the corps editorial to do likewise!

The Lord give wisdom and grace to direct, and strength to perform, is the prayer of your brother, in bearing the cross of Christ.

E. A. SMITH.

Early in September would appear to me a more favorable time for meeting, at Bethany, than July; especially as at that season there is apt to be a very great crowd of persons and of business which is more oppressive to us here than any other period in the year, and least favorable for grave deliberations. At the request of brother Smith I lay the subject before our readers, soliciting a full expression of the views of our periodical press on the subject. We certainly have extraordinaty editorial gifts among us as a people; and could they be reduced to a more efficient corps and concentra-

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ted into one or two, it would likely be better for the cause and better for the editors, some of whom are sacrificing their time and their means of doing good, without either a Divine or a human call to the work. A. C.

EXTENT OF THE UNITED STATES.

The present confederacy of the United States of North America, contains a larger area of cultivated land and hospitable climate, than any country that has previously existed. Ancient and modern empires sink into insignificance, when compared with it. The United States of America contain 2,300,000 square miles—over half a million more than Europe, if we except Russia. The greatest length is 3,000 miles; their greatest breadth 1,700 miles.

They have a frontier line of 10,000 miles; a sea coast of 36,000 miles, and an inland lake coast of 1,200 miles.

The rivers in the United States are the largest in the world. The Missouri is 3,600 miles in length, or more than twice as long as the Danube. The Ohio is 600 miles longer than the Rhine. The Hudson, entirely within a single State, is navigable 120 miles above its mouth further than the Thames.

The State of Virginia has an area of 70,000 square miles, and is about one-third larger than England. The State of Ohio, 40,000 square miles, or one-fourth more than the whole of Scotland.

The harbor of the city of New York, is the Atlantic outlet of a river, canal, and lake navigation of about 3,000 miles, or the distance from Europe to America.

From Augusta, in the State of Maine, to New Orleans, in the State of Louisiana; the distance is 1,800 miles; or 200 more than from London to Constantinople. To go from London to Constantinople, you cross the entire continent of Europe, and through most of its principal kingdoms.

The great proportion of the whole extent of the territory of the United States is uncultivated. The population of the country, as rapidly as it increases, would not occupy all the public domain in a cycle of 500 years, and yet, in spite of this startling fact, there are men among us claiming to be statesmen, who wish to anticipate the future and occupy by conquest, at the expense of blood and treasure, that territory which is as certain to fall into our possession by the natural course of events, as that the sun's rising marks the beginning of day.

NEW YORK CITY.

Beloved brother Campbell—I am happy to inform you that the congregation of Disciples, in this city, is in a comfortable condition; able, in a measure, to edify and build up each other in the faith.

We are greatly in want of a competent Evangelist or Teacher; if we had such, possessing talent, piety, godliness, and a finished education, we are persuaded a great amount of good would be done in this immense city. We are perfectly aware that it is our duty

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to get such a proclaimer, in order to present the ancient gospel clearly, in all its inherent power, before the world. We are able and willing to compensate such a brother for his services.

Will you have the kindness to make our circumstances known, in the Harbinger, and assist us in procuring such a workman as is needed in our city; in doing which you will greatly favor the congregation, and much oblige your most affectionate brother, in the good hope. D. MONROE.

The call from New York is a very urgent one. The church there, I am glad to learn, is in a state of great harmony and peace. Brotherly kindness and love are in the ascendant; and consequently, as do all other churches in a good and healthy state, they desire others to participate with them in that peace, love, and joy, which are the fruits of the Holy Spirit in all them that believe. The church in New York can do much as faithful stewards of the manifold grace of God. They could sustain several Evangelists in their great field of labor, and with as much promise of success as in any other field of labor known to me. Cannot some brother of acknowledged qualifications for such a field, be persuaded to offer himself unto the Lord and the brethren there? I desire to hear from him. A. C.

NEWS FROM THE CHURCHES.

Western Star, February 28, 1848.

The hearts of the saints have been made to rejoice in seeing sinners turn to the Lord. Brother J. H. Jones visited Morton in January, and plead the cause of the Redeemer a few days; and, by the blessing of the Lord, ten were added to the congregation—seven by baptism. The next week I visited Wooster, and nine were added there—seven by baptism. A few days since I visited Chardon, where eleven made the good confession and were buried with Christ in baptism. May the great Shepherd of the sheep guard and keep them and us in the way of life everlasting!—is my prayer.
A. B. GREEN.

Macomb, M'Donogh county, Illinois, February 29, 1848.

Remember that at this place we have a congregation of Disciples, numbering about one hundred. We have been organized about two years. We meet on the first day of the week to show forth the Lord's death till he come again. Brother A. J. Cane has been the principal Evangelist in this work. May the Lord bless the efforts of all those who contend for the faith once delivered to the saints. We need help in this country—some to proclaim the life giving word. WM. H. FRANKLIN.

Marion, Grant county, Indiana, March 11, 1848.

There have been about 120 additions to the churches under my teaching, during the last year, and the most of that number by immersion; the others having been immersed before. I send my Christian love to you and family and all the holy brethren with you. J. B. NEW.

Chagrin Falls, Ohio, March 14, 1848.

Dear brother Campbell—I much long to see you and yours, and hope to visit Bethany with my wife in July next. Neither have I given up all hope that you will yet visit the Reserve and York State before your labors in the Saviour shall cease. I know you have not been well used by the Northern brethren, and so a great many think; but those who think so are those who, like myself, have not hitherto been able to help it much. But prospects favor the hope of a better time shortly.

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A good deal has been done here this winter, so that all begin to feel that much more ought and can be done. More than 120 have been added to the church, besides a considerable awaking of all those exertions of love, joy, zeal, courage, liberality, &c. which are the natural results of evangelical labors. But while we rejoice in the revival of the enterprize of the brotherhood, we lament the loss from among us of a number of excellent men and women, ornaments and helps in the good cause. Among these are *David Darrow*, of Stow, Summit county, lost his life by the caving in of a well, October 20th. He was the first of the gospel in Stow, in 1831, a prominent and valuable member, both in the church and civil society. He left a wife and five children to mourn their severe bereavement. He was 43 years of age.

Timothy Wallace, aged 62, a most excellent man, immersed by brother C. Forward in 18 4, died January 19th, 1848. His wife, *Elizabeth*, at 52, died August 17, 1817, leaving eight children, several of them in their minority, to the care of an elder brother and sister who have obeyed the gospel.

My love to all the Bethany family.

WM. HAYDEN.

I am sorry to think that any of our brethren in the Western Reserve should think that my absence for several years from their annual meetings, has been occasioned by any alienation of my affection from them because of any thing which they have said or done as respects myself. True, I expected from some of them more than they have done in aid of the great common cause of moral and religious education, in which I have been for some years engaged. I intend, however, the Lord willing, to see as many of them as I can at the next Trumbull annual meeting, about the end of August.

A. C.

OBITUARY.

North Middletown, Ky., March 9, 1848.

Brother Campbell—I sit down to write you a few lines relative to the death of sister EVELINA BRYAN, wife of Thomas P. Bryan, and sister of A. M. Harriss, deceased, formerly a student of Bethany College. She died on the 20th of last month in the full hope of realizing the resurrection of the just. Early in the spring time of life she gave herself to the Lord, and ever since that time (15 years ago) she has been an exemplary member of his family at this place.

For years past she was the subject of severe bodily affliction; under the discipline of which, in the immediate prospect of death, she was enabled to say, "There was nothing in this world that made life desirable." Her life was despaired of by her physician and friends before she knew her case was even dangerous; but when the subject of her death was named to her, she said it did "not give her the least alarm;" that if she "had a thousand years to live, she would not be better prepared to die than she was at that time." She took an affecting adieu of her children, (four little daughters,) and husband, and aged mother. A number of her friends presented themselves; to some of whom she gave special charges: one was a brother-in-law who lives with her mother. To him she said, "Take good care of my mother." She manifested a composure during the latter part of her illness which nothing but the hope of a better life could impart. "Oh! the pain, the bliss of dying!"

W. J. M.

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PERIODICALS.

"The Christian Magazine, devoted to primitive Christianity, conducted by J. B. Ferguson, principal Editor, assisted by B. F. Hall, T. Fanning, associate Editors, Nashville, Tennessee," has reached its 3d number. It is not got up in good style, but in the best style of the periodical monthly press, in all that pertains to good paper, good printing, and good mechanical taste. It is one of our largest, if not the largest, monthly—certainly the broadest and longest page—each number containing 32 pages. It is filled with good original essays and good selections; but I regret to say that I have not been able to read but a few of them—as, indeed, I still more regret to say, I can read but a very small portion of our periodical productions. Therefore, my general commendation of them extends only to the end of my readings, which is not in the ratio of one page in every twenty that is printed amongst us. So far as I have above spoken, this is, in my judgment, a beautiful paper; and whether it does more honor to the editors, the printers, the paper-makers, or type-founders, I pretend not to say; but one thing I will say, it does honor to them all.

"The Ecclesiastic Reformer," published every other Saturday, in Harrodsburg, Kentucky, by our well known brother Editor, C. Kendrick, on what he calls "a mammoth sheet." Mammoth, indeed, it may be in the environs of Harrodsburg; but every thing is relative; and what is a mammoth in one place is not a mammoth *semper et ubique*—that is, being interpreted, *always and in all places*. Its terms are one dollar cash; one dollar and twenty-five cents after six months, and one dollar and fifty cents after the close of the volume. It is well edited, so far as I have glanced over its pages; and the fair and honorable standing of our brother Kendrick is the best guarantee that it will be conducted with all gentlemanly and Christian port and bearing.

"The Christian Mirror," edited by L. L. Pinkerton, M. D., Midway, Kentucky, a monthly, of *twenty-four octavo pages*, January 1, 1848, has also appeared in our heavens—a new star in the West, of much brilliancy. We have few young men of a clearer head, of a kinder and more generous heart, or of better taste both in speaking and in writing, than our much esteemed and beloved Dr. Pinkerton. I have no doubt whatever he undertakes he will do well and deserve the patronage of the brethren. The first number, the only one I have seen, is in good style and taste, and in good keeping with the times.

I intend to keep a record of all our publications, and will proceed in the work until we get through. Reformation has been prolific of Editors. One or two generations of them have passed away, still they multiply and replenish the earth. They cannot all be patronized, nor need they, because they are not needed. I only regret the direction which our writing talent, and we have a very great abundance of writing talent amongst us, has taken. We really need but two periodicals, or three at most, in the United States—all beyond these are fifth wheels—they only needlessly tax the brethren—and tax them for what does not profit them nor the cause. Few have courage to say this. But I have; and I can say it, and I ought to say it. The paper is lost, the time is lost in selecting how much we ought to read. There is a great waste of paper, ink, and time for nothing. But I do not deprecate *authors* at all. I appreciate them all. But let them *write books*, volumes on useful subjects; bind them, sell them, save them, and transmit them, and rescue them from the fire. I will some day, perhaps, show the wisdom of making books, and the folly of multiplying periodicals, in a way that all must comprehend and appreciate.—Whether they may like it, I will not say; but I hope they may. I regret much that I am an *editor*. I had rather be an *author*. But while I would be an author from choice, I am an editor from necessity. A. C.

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THE

MILLENNIAL HARBINGER.

SERIES III.

VOL. V. BETHANY, *MAY*, 1848. NO. V.

TRACTS FOR THE PEOPLE—*No. XXIV.*

BAPTISM—No. XV.

REVIEW OF PROFESSOR MILLER, OF PRINCETON; DR. WALL, VICAR OF SHOREM IN KENT, AND OTHERS.

HAVING already given a fair, and, I think, ample specimen of the value of the testimony of those "Fathers" mainly relied on by the most learned and influential of the advocates of infant baptism, I intend to occupy not many more pages on the argument drawn from tradition, oral or written. We must logically and morally discriminate between the testimony of the Greek and Roman Fathers concerning facts and events extant or transpiring in their own times, and their own opinions touching those facts and events. It is as much a fact that a certain opinion was entertained or propagated by a Tertullian, an Origen, or a Cyprian, as that such men lived in the third century. It may also be a fact that they entertained such an opinion, or that they did not; but neither the fact of their entertaining or not entertaining any given opinion, is any proof to us or to their contemporaries of the truth or the falsehood of such an opinion.

The fact that *infant communion* was as common as infant baptism in the "*ancient church*," and that it was plead for by such men as Photius, Cyprian, Augustine, &c., should be, methinks, a sufficient reproof to all *Protestants*, at least, for their implicit admission of the testimony of certain Greek Fathers as to the existence of an opinion in favor of infant baptism, or of the fact that some infants had been baptized in the third century. And certainly there is still more incongruity in administering the elements commemorative of the Saviour's sacrificial death to an unconscious unthinking babe, than in either sprinkling water upon its face, or in immersing it in water into the name of the Father, the Son, and the Holy Spirit. Still, in defiance of all reason, propriety, and the total absence of

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all scriptural authority, the whole Greek church and the whole Roman church admit infants to the eucharist; or, as some semi-Protestants call it, the *sacrament* of the supper. If, then, Dr. Wall and Dr. Miller—if Episcopalians, Presbyterians, and all Pedobaptists receive as authorities ancient opinions, or the testimony of Greek and Roman Fathers as to the existence of opinions and practices in their times, in evidence of the divine and apostolic authority of infant baptism, why repudiate their own witnesses when they equally depose in favor of infant communion! Why administer the one "sacrament" to babes, and withhold from them the other "sacrament," having as good authority for the one as for the other! Nay, better for infant communion than for infant baptism—because infants ate the passover, which they say was the prototype and precedent of the supper.

But as they are bold, we must be bold also. We affirm, and I know that our opponents dare not deny it, that not one of the five "Apostolic Fathers —Barnabas, Clement of Rome, Hermas, Ignatius, or Polycarp, either name, or allude to, infant baptism, or say any thing that would imply it; but, on the contrary, say that which implies believer baptism, and believer baptism only. Neither do the oldest of the Greek Fathers—Papias, Dionysius of Corinth, Tatian, Melito, Irenæus, Theophilus, or Clement of Alexandria, name it. Nor, indeed, does Justin Martyr indicate the existence of the rite in his time. He is, however, the first of Dr. Wall's cloud of historic witnesses of the opinions on the subject. Certain it is, that Justin Martyr does not once name infant baptism. On the contrary, his history of Christianity in the second century forbids the assumption. His words are—(I have the Greek before me, but will give Dr. Wall's own version of them)—"Those who are persuaded and do believe those things which are taught by us are true, and do promise to live according to them, are directed first to pray and ask of God, with fasting, the forgiveness of their former sins; and we also pray and fast together with them.* Then we bring them to some place where there is water,† and they are *regenerated* by the same way of *regeneration* by which we were *regenerated;* for they are washed with water in the name of God, the Father and Lord of all things, and of our Saviour Jesus Christ, and of the Holy Spirit. For Christ says unless you be regenerated you cannot enter into the kingdom of heaven: and every body knows it is impossible for

* Very like the actions of infants.

† We are more courteous than Justin Martyr's Christians. We bring the water to the infants, but they carried the infants to the water!

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those that are once generated. or born, to enter again into their mother's womb."—"The washing is called *the enlightening*," &c. Dr. Wall argues from this passage that the ancient church regarded baptism as regeneration, and as commonly called it '*regeneration*' as the Episcopalians call it '*christening*.' But, waiving all criticism on the propriety of this language, we only ask, How does all this prove infant baptism? Does not the whole passage cited clearly intimate that the subjects of Justin Martyr's baptism were believers and had agreed to live according to Christ's will before they took them to the water?

But the advocates of infant baptism will concede this, and flee to another passage from the same author as directly favoring their theory. They quote a few words from Justin's First Apology. The passage already read is from his Second Apology. We shall hear that portion from his First Apology:—"Several persons among us, of sixty and seventy years old, of both sexes, who were discipled, (or made disciples) to Christ in or from their childhood, do continue uncorrupted (or virgins.") "From childhood"—not from infancy. In the original Greek of Justin it is *ek paidoon*, which indicates from ten to fifteen, rather than from eight days to two years. There is not, then, any authority whatever for assuming Justin Martyr as a witness in favor of infant baptism. It cannot be logically or philologically deduced from any thing I have ever seen quoted from him.

Unless, then, we assume that to be *regenerated* means neither more nor less than to be *baptized*, there is no Greek Father, no Apostolic Father, no ecclesiastic writer, who so much as names baptism in connexion with infants before the third century. Nor, indeed, do they ever speak of regenerated *infants*. The Greeks have four words for children. They have *brephos*, a babe; *paidion*, a little child; *teknion*, a little child figuratively; and *pais*, a youth, a stripling, any one under age. Now it happens that neither Dr. Wall nor Dr. Miller, nor any of those special pleaders for infant baptism, seem to know, and certainly do not make known to others, the fact which I have now stated: nay, they assume, without the shadow of proof, that *pais* must mean in the New Testament, or in the style of the Greek Fathers, an *infant;* that is, a *brephos*, or babe; and this, too, in the face of the fact that we have these four words frequently in the New Testament Greek, and wherever we find a literal *babe* or infant in the New Testament, we find *brephos* in the original; and wherever literal *little children* are spoken of, we have in no case *pais*, but always *paidion* or *teknion*.

* Wall's History of Infant Baptism, vol. 1, pp. 67, 70, Oxford ed. 1836.

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With regard to *pais*, the word used by Justin Martyr in his 2d Apology, on which Dr. Wall and others so much rely, it is applied to persons of from *twelve* to *thirty* years of age in the New Testament. Jesus, at the age of twelve, and after he had risen from the dead, is called *pais*. Acts. iv. 27. Eutychus, a *young man*, mentioned Acts xx. 12, is represented by the word *pais*. So of others from twelve to twenty years old.

Of the Greek Fathers of this era we have none other quoted by Dr. Wall or Dr. Miller. Tertullian is the first of the Latin writers who early in the third century mentions infant baptism. He does, indeed, name it; but I have long since said, and no one has as yet presumed to refute it, that he opposes it as an innovation. Dr. Miller says—"Tertullian, about two hundred years after the birth of Christ, is the first man of whom we read in ecclesiastical history, as speaking a word against infant baptism." Well, uncandid as this is, we must request our readers to remember that Dr. Miller says Tertullian *spoke against it*. But he says he is the *first man* that spoke against it. And who, we might ask, was the first person that spoke for it! Any one before Tertullian! If any one, his name has not reached us! But what is the Professor's solution of this case! Why did Tertullian speak against it! Hear him:—"Tertullian adopted the superstitious idea that baptism was accompanied with the remission of all past sins.*" And who of his predecessors or contemporaries did not teach the same "superstitious idea"! Who did not also, according to Dr. Wall, adopt a still more superstitious idea, that *baptism* and *regeneration* were convertible terms—perfect and complete equivalents!—and that there was not one writer during the first four centuries that understood baptism as any thing else but regeneration!! And did not all of them, as well as Tertullian, teach "that sins committed after baptism were peculiarly dangerous"! These are Pedobaptist assertions—not ours.

Tertullian's views may be gathered from the extracts found in Wall's history of infant baptism. "They who administer baptism," says Tertullian, "are to know that it must not be given rashly." 'Give to every one that asketh thee,' "has its proper subject, and relates to almsgiving; but that commaad is rather here to be considered;—'Give not that which is holy to dogs, neither cast your pearls before swine;' and that 'lay hands suddenly on no man, neither be partakers of other men's sins.' Therefore, according to every one's condition and disposition, and also their age, the delaying of baptism is more profitable, especially in the case of little

* Miller on Baptism, page 32.

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children. For what need is there that the god-fathers should be brought into danger? because they may either fail of their promises by death, or they may be mistaken by a child's proving of wicked disposition. Our Lord says, indeed, '*Do not forbid them to come to me:*' therefore, *let them come when they are grown up—let them come when they understand.* When they are instructed whither it is that they come, let them be made Christians when they can know Christ. What need their guiltless age make such haste to the forgiveness of sins? Men will proceed more warily in worldly goods; and he that should not have earthly goods committed to him, yet shall have heavenly!! Let them know how to desire this salvation, that you may appear to have given it to one that asketh." I wonder not that any one who calmly and dispassionately reads even so much as we have quoted from Tertullian's writings, and more especially if he have patience to read so much of them as are found in Du Pin, or even Dr. Wall, should conclude with Richard Baxter, saying, "Yet again will I confess that the words of Tertullian and of Nazianzan show that *it was a long time before all were agreed of the very time, or of the necessity of baptizing infants before any use of reason, in case they were to live to maturity.*"

Can any one think—I mean any one free from prejudice—that had infant baptism been an apostolic institution preached from the beginning, any man of learning in the age of Tertullian would have so written about it as here reported by his friends and the friends of that institution? We cheerfully admit the probability that infant immersion, god-fathers, infant communion, monkery, &c. &c. commenced about the times of Tertullian and St. Cyprian in the first half of the third century. This will, however, appear still more evident from the decision of the Council of Carthage, composed of sixty-six Bishops, which met Anno Domini 253, to deliberate on certain queries referred to it by Bishop Fidus; one of which was,—"*Whether an infant, before it was eight days old, might be baptized if need required?*"

We shall give a few extracts from this celebrated response of the Council to the query sent up to Carthage by Bishop Fidus:—"We read your letter, most dear brother, in which you write of one rector or priest, &c. But as to the case of infants: whereas you judge that they must not be baptized within two or three days after they are born; and that the rule of circumcision is to be observed, so that none should be baptized and sanctified before the eighth day after he is born; we were all in the assembly of the contrary opinion.

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We have judged that the grace and mercy of God are to be denied to no person that is born. For whereas our Lord in the gospel says, "The Son of Man came not to destroy men's souls, or lives; but to save them: as far as lies in us, no soul, if possible, is to be lost. For what is there deficient in him who has been once formed in the womb by the hands of God."—"All things that are made by God are perfect by the work and power of God their maker. The scripture gives us to understand the equality of the divine gift on all, whether infants or grown persons. Elisha, in his prayer to God, stretched himself on the infant son of the Shunamite woman who lay dead, in such manner that his head, and face, and limbs, and feet were applied to the head, face, limbs, and feet of the child;* which, if it be understood according to the quality of our body and nature, the infant could not hold measure with the full grown man, nor its limbs fit and reach to his great ones. But in that place a spiritual equality, and such as is in the esteem of God, is intimated to us; by which persons that are once made by God are alike and equal."

The remainder of this letter is as weak and childish as the specimen before us, and concludes with these words:—"It is not for us to hinder any person from baptism and the grace of God, who is merciful and kind and affectionate to all. To infants our help and the divine mercy are rather to be granted, because, by their weeping and wailing at their first entrance into the world, they do intimate nothing so much as that they implore compassion."

Such was the wisdom, and learning, and good sense of the African council of *sixty-six Bishops*, who decreed that infants should be baptized as soon as born; and that, too, in A. D. 253. From such a council who could expect a more sage conclusion or a higher authority than that of Elisha *stretching* himself down to the dimensions of an infant! High authority, indeed, and is only surpassed by the following passage, which, so far as argument is concerned, embraces the remainder of the letter:—"If the greatest offenders, and they that have grievously sinned against God before, have, when they afterward come to believe, forgiveness of their sins; and no person is kept off from baptism and the grave; how much less reason is there to refuse an infant, who, being newly born, has no sin, save that being descended from Adam according to the flesh, he has from his very birth contracted the contagion of the death anciently threatened; who comes for this reason more easily to receive for-

* Strange stretching this! We would rather say contracting himself.

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giveness of sins, because they are not his own, but others' sins that are forgiven him." Such the philosophy, the reason, and the authority of the Council of Carthage, and such the character of the third century and its Bishops. An age and a people peculiarly qualified to introduce and ordain infant baptism.

We will not weary our readers with any more such extracts from the men who afterwards plead for infant baptism. Nor do we at all deem it essential to trace the history of infant baptism or that of infant communion, of god-fathers, and all the other appendages of this human tradition. We concede, without a demur, that, in the Greek and the Roman church, whether in Africa, Asia, or Europe, infant baptism, with its kindred accompaniments of sponsors, the salt, the spittle, and the oil; together with monachism with all its forms; and virginity with all its potency on earth and in heaven, not only existed, but in triumph reigned for more than twelve hundred years. Infant baptism, with its other accompaniments, has been gradually losing its power over the human mind; and in every conflict with those who repudiate it as a papal tradition, it has uniformly fallen in public favor, and is ever making unsuccessful aggressions upon those who seek to find for it either precept or example in all the written records of Prophets and Apostles.

Still in every century from the times of Tertullian till now, there have been many witnesses for the apostolic baptism. A host of learned and pious men have in all ages stood up as remonstrants against the pretensions of those who sought for infant baptism any other warrant than the doctrines and commandments of men. A few notices of those distinguished men who in word and deed testified against it, is all that we have room for in these Tracts:—

Of distinguished men in the *third century*, the celebrated Baxter says that "Tertullian, Origen, and Cyprian, who lived in the second and third centuries, do affirm that in the primitive times none were baptized but such as engaged themselves to obey him." Saint's Rest, 1st ed., chap. 8.

Fourth Century.—Jerome says, "The Lord commanded his Apostles that they should *first* instruct and teach all nations, and *afterwards* should baptize them that were instructed in the mysteries of the faith; for it cannot be that the body should receive the *ordinance* of baptism before the soul has received the true faith." Jerome's Comment on Matth. xxvii. 19, 20. Athanasius, in his third sermon against the Arians, says—"Our Saviour hath not simply commanded to baptize; but first said *teach*, then baptize; because true faith

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proceeds from teaching, and baptism rightly follows faith." See Merningus, part 2, p. 370.

"Epiphanius, Bishop of Cyprus, was baptized upon a profession of his faith, and did afterwards assert for doctrine that none ought to be baptized but such." See Metaphrastes, l. 1, chap. 30, and Mern. page 336, as quoted by Junius.

During this century there were sundry councils and synods. The Council of Laodicea, of Neocesaria, and the synods of this time, agreed in this, that "whosoever were to be baptized should give in their names, and then, after due examination, should be baptized. And not only great men, and even princes, converted from Paganism, were baptized; but even the sons and daughters of believing parents were baptized when arrived at adult years." A clear proof that infant baptism had not yet become general; for the children of believing parents would certainly have been baptized had any infants in ordinary cases been baptized. Amongst the vast numbers of the children of believers that were baptized in adult years during this century, we shall mention a few men of renown. Basil the Great, son of a Christian Bishop, was baptized in Jordan when advanced in years. Gregory, son of Gregory, Bishop of Nazianzen, was baptized at the age of twenty. Constantine the Great, a Briton born, and king of England, son of Helena, a zealous Christian, was well advanced in years before he was baptized. During his reign most of his British troops were Christians, A. D. 320. Ambrose refused to be baptized till he was chosen Bishop of Milan. Chrysostom was born of believing parents, and was educated by Miletus, a Bishop; yet he was not baptized till the age of twenty-one. Hugo Grotius, while saying this of Chrysostom, adds, "Many of the Greeks, in every age, to this day, keep the custom of deferring the baptism of their little ones till they make a profession of their faith." Erastus testifies that "Jerome was born in the city of Shydon, of Christian parents; was brought up in the Christian religion, and was baptized in the thirtieth year of his age." "Austin, the son of the gracious Monica, being instructed in the faith, was not baptized till thirty." See Osiander's book, cent. 4, l. 3, page 371–380; also, Nauclerus, A. D. 391. Historia Tripartita tells us that "Theodosius the Emperor was born in Spain, and his parents were both Christians; that he was instructed in the Christian faith; and falling sick at Thessalonica, he was baptized by Achalis." See Dr. Taylor, lib. proph. page 239.

I cannot close the testimonies of the fourth century better than by presenting to the reader the words of Dr. Barlow, Doctor of the

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Chair at Oxford—a man eminent for learning. On reviewing the records of antiquity and the arguments of his Pedobaptist friends, in a letter to a friend, he says, "I do believe and know that there is neither precept nor example for infant baptism, nor any just evidence for it for above 205 years after Christ; that Tertullian condemns it as an unwarrantable practice. I have read what my learned friends Dr. Hammond and Mr. Baxter and others say in the defence of it, and I confess I wonder not a *little* that men of such great parts should say so much to so little purpose; "*for I have not as yet seen any thing like an argument for it.*" Thus far Doctor Barlow, Jun. 69.

Fifth Century.—In this age there were many public advocates of the true baptism. Crysostom, whose baptism we mentioned in the last century, in the fifth century publicly taught that "the time of grace (or when a man obtained grace) or conversion, was the only fit time for baptism, which," says he, "was the season in which the three thousand in Acts ii. and others afterwards were baptized." See Magd. cent. 5, page 368.

Faustus Regiensis, a Bishop in France, taught in this age that "*the will and desire* of the party that comes to be baptized, is necessary."

Evegrius says that "they who have been instructed in the word of God, were the proper subjects of baptism." See Merningus, page 421–425.

Sixth Century.—Gregory says, "In baptism the elect receive the gift of the Spirit, whereby also their spirits or understandings are enlightened in the scriptures, and that by faith in the death of Christ by baptism their sins are forgiven." "In this century the Council of Agather decreed that the articles of faith be *first* preached to the persons to be baptized before they are baptized." Vicecome's History, page 482.

Seventh Century.—In this age the Bracarens Council, in Spain, decreed that "no adult persons but such as had been well instructed and *examined*, should be baptized." "The Council of Toletanus express the same import; and we find that Paulinus baptized in the river Trent, in England, a great number of men and women." See Bead. l. 2, chap. 16, cent. 7, page 145. "In Egypt, in this century, the Christians departed from the faith of the church of Rome, placing it upon the apostolic foundation, that the person should *first believe* before he is baptized." Vice. l. 9, chap. 3.

Eighth Century.—Bede, who lived in this century, page 220, says, "Men are first to be instructed in the knowledge of the truth,

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then to be baptized as Christ has taught; because that without faith it is impossible to please God." The learned Haime, on Matth. xxviii. 19, says, "In these words is set down the rule how to baptize—that is, that teaching should go before baptism; that Christ says, Teach all nations, then baptize: for he that is to be baptized must first be instructed to believe what he in baptism shall receive. In this century the Council of Paris and that of Laodicea decreed that those who are to be baptized ought first to be instructed in the faith and make a confession of it."

Ninth Century.—Rabanus, chapter iv., says that "the catechism, which is the doctrine of faith, must go before baptism; to the intent that he who is to be baptized may first learn the mysteries of faith;" and, continues he, "the Lord Jesus anointed the eyes of him that was born blind, with clay made of spittle, before he sent him to the waters of Siloam, to signify that he that is to be baptized must first see or be instructed in the faith concerning the incarnation of Christ. When he that is instructed doth believe, then he is to be admitted to baptism that he might know whom he afterwards ought, and, in duty is bound, to serve."

Albinus says, "Three things are visible in baptism—the body the water, and the administrator; and three things invisible—the soul, *faith*, and the Spirit of God, which are all joined by the word of God." p. 220.

Rabanus likewise observes that "the adults were first to be instructed in the faith, and duly examined before they were baptized; and that as Noah and his family were saved by *water* and the ark, so the faithful are saved by Christ and baptism." p. 144.

Tenth Century.—In this age Smaragdo, on Matth. xxviii. 19, observes, "Men are to be taught in the faith, then after to be baptized therein; for it is not enough that the body be baptized, but that the soul, by faith, *first* receive the truth thereof." p. 187.

Eleventh Century.—Anselm says that "believers are baptized into the death of Christ; that believing his death and conforming thereto, may, as dying with him, live also with him." p. 169. Again, says he, "Christian baptism is the washing of water into the word of life. Take away either the water or the word, baptism ceaseth." p. 116. "In this century the Waldenses and Albigenses loudly asserted and extensively practised believer baptism." Twisk Chron. l. 11, A. D. 1100, p. 423. "Peter Bruise, a learned author in Toulouse, France, and his numerous followers, were zealous asserters and practisers of baptism after faith and repentance." Dutch Mar. chap. 11.

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Twelth Century.—Alburtus Magnus says, "The laver of baptism is not proper but to the illuminated and called, who can draw virtue from the death of Christ." page 413. Thomas Aquinas says that "in baptism God works inwardly, as he dispenseth the ordinance outwardly; there is not only a consecration of the soul to God, but the body; because the whole man, by baptism, is dedicated to God; for by baptism we die to the life of sin, and begin to live a new life of grace." p. 424. "In this century there was a great spread of those who practised believer's baptism." Twisk Chron. l. 13, pp. 528, 529.

Thirteenth Century.—In this century Jacob Merningus says that "he had in his hand, in the German tongue, a Confession of the Faith of the Baptists, called Waldenses, which asserts that in the beginning of Christianity there was no such thing as baptizing infants, and that their forefathers practised no such thing, as Johannes Bohemius writes in his second book; and Merningus' History of Baptism, part 2d, page 736." Moreover, it is observed by many, that "this faith and practice made a prodigious spread through Poland, Lombardy, Germany, and Holland." Montanus, p. 86. Merningus, p. 737.

Fourteenth Century.—In addition to the evidence cited above, which also bears upon this century, as, indeed, the documents presented with respect to any century always have an important bearing upon that immediately succeeding, we find that "Carlos, Bishop of Meyland, did exhort the ministers under his charge that they should first teach *the faith*; and that *only* upon a confession of faith and a good conversation they should administer baptism." Merning. p. 740. The Confession of the Thabotites, in the year 1431, confirms that in this century there were many Baptists, especially in Bohemia. They say, "We do from our hearts acknowledge that the ordinance of baptism is washing, which is performed with water, which, according to Christ's words doth hold out (i. e. in a figure) the washing of the soul from sin according to Christ's command." Matth. xxviii. 19. Merning. p. 743.

Fifteenth Century.—In this century the Baptists spread amazingly. Mer., p. 772. Twisk says in his Chronology, page 930, that in the year 1507, "the Waldenses, who were Baptists, were much spread in Hungary." That these Waldenses were Baptists, Montanus, Impress 2d, says that "the Waldenses, in the public declarations of their faith to the French king, A. D. 1521, assert in the strongest terms the baptizing of believers, and deny that of infants." BalthazerLydia testifies that 'at this time there were several churches

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in Thessalonica in Greece, supposed to have continued successively from the Apostles' time, agreeing with the faith of the Waldenses." See B. L. Treatise 3, of the Waldenses. "Two persons were sent from the churches in Thessalonica to find some of the same faith with themselves; and coming into Switzerland, they were taken prisoners and put into the castle of Passaw, who declared to many that they had in their care (at Thessalonica) the original of Paul's epistles, which he sent to them." Mern., page 739.

Sixteenth Century.—It is scarcely necessary to continue the history further down than this century, as almost every person knows that there were myriads of advocates for believer baptism in this century. I shall, however, mention one distinguished advocate of this cause, who flourished in this century. Jacob de Roor, a prisoner in Bridges in Flanders, steadfastly owned and maintained as follows, viz.—"That the baptism which the Apostles taught and practised must *needs be* after believing, because it is for the *burying* of sin, the *bath* or evidence of regeneration, the covenant of a Christian's life, the putting on the body of Christ, and planting into the true olive tree Christ Jesus, and for the right entrance into the spiritual ark, whereof Christ Jesus is the builder."

From the preceding documents, a mere sample of what may be gleaned from the pages of ecclesiastical history, the observant reader will readily see how much credit is due to the Princeton Professor as a lecturer on ecclesiastical history, when he says, "It is an *undoubted fact* that the people known in ecclesiastical history under the name of "Anabaptists," who arose in Germany in the year 1552, were the very first body of people in the whole Christian world who rejected the baptism of infants on the principles now adopted by the Anti-Pedobaptist body." (page 32.) Unless there be some premeditated oracular ambiguity in this expression, which it would be uncharitable to suppose, one could not easily make an assertion more unjustifiable or insupportable, as the documents I have given fully show, and to which many more might be added.

I have drawn upon my labors and researches some 27 years ago for the above items, which with much toil and more leisure than I can now command, I collected from reliable sources, for a tract of some 70 pages, titled "Strictures on Three Letters respecting the Debate at Mount Pleasant, published in the Presbyterian Magazine: Philadelphia, 1821:—by Rev. Dr. Samuel Ralston, D. D." These Strictures, although before that Rev. Doctor and others of his party now for more than a quarter of a century, have never been responded to, so far as I have learned; and the facts and documents here furnished stand as yet uncontradicted by the Pedobaptist world.

A. C.

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REFORMATION.—*No. VII.*

We have just been considering the influence of an inordinate zeal for theories of religion and for favorite points of doctrine, as manifested in the abridgment of Christian liberty. But this is, by no means, the only injurious effect that results from it. This *furor doctrinalis;*—this congenital disease of Protestantism, not only restricts just liberty of thought and action, and enfeebles the power of religion, but misdirects and perverts the most important of all the influences upon which Christianity depends, for its ultimate success, that is to say, the feeling of PERSONAL ATTACHMENT, or love of INDIVIDUAL CHARACTER.

There is nothing, I presume, for which partyism is more distinguished, than for the extreme veneration paid, by each sect, to the memory of its founder, and to those individuals who are, or have been, chiefly instrumental in sustaining it. They are regarded as models of purity and wisdom; as paragons of learning, human and divine; and as exempt from the errors and frailties of common mortals. Their zeal for a particular set of opinions has, like the fabled cestus, invested them with celestial charms, and secured for them the homage and almost the adoration of their followers. Their works, well bound and gilt, occupy a larger space, and a more conspicuous position, in the library, than the writings of the Apostles; and the biography of each is more familiar to his party, than the testimony of the Evangelists concerniug Jesus the Nazarene. To censure Paul or Peter, James or John, may be pardoned; but whoever shall speak a word against McLain or Sanderman; Gill or Fuller; Knox or Calvin; Wesley or Luther, in the ears of one of their followers, commits an offence which is not to be forgiven him. To express, on the other hand, an unfeigned admiration for their great men; to boast of their talents, and to speak of their writings as the only true exposition of the Christian doctrine, and the very bulwark of truth, is to win at once their favor, and secure their confidence. They regard their peculiar tenets as the concentration of all revealed knowledge;—the very focus of all divine illumination; and, if they love one another, it is *for the sake of these doctrines*, and in proportion to the zeal displayed in their behalf. Nay, it is to be feared that the love they profess for Christ himself, is founded chiefly upon their persuasion that, in all his teachings, he agrees with them in opinion. Such, at least, is every where the character of the true sectary; though, doubtless, there are some, in every communion, who are too well acquainted with the nature of Christianity, and too

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deeply imbued with its spirit, to answer this description. Nevertheless, it is unhappily true of multitudes, and especially of those, who, from their activity and zeal, acquire conspicuity and influence, and give character to this age of partyism.

We are, however, by no means to be understood as deprecating personal attachment in religion. A religion which did not make provision for the influence of personal regards, would be quite unsuited to man, who is himself a *person*, and who, from his very constitution and habits, requires to be thus guided. No mere principles, however acceptable and just, will ever suffice for his government and direction. His tendency to place reliance upon some select and favorite individual, is not to be repressed. From the earliest dawn of perception and of reason, he has found it to be his safety and his happiness to repose upon the bosom of affection; to be led by the hand of trustful power, or to receive, with ready confidence, the instructions of experienced wisdom. Without this dependence upon others, and this acquiescence in the dictates of authority, no human being could be either reared or educated. Every one is trained to reverence, and schooled in submission to superiors by an inexorable necessity, arising at once from the helplessness and the ignorance of early life. Nor is any one, at maturity, released from the influence of the habits thus impressed, or from the inherent tendencies of his nature in this respect. He still leans upon others for support; he still yields submission to authority; he still learns by the experience of those around him; confides in their judgment; considers often more the person who speaks, than what is spoken, and is governed and directed, far more than is commonly imagined, by *men* rather than by *principles*.

It is in spiritual relations, especially, that this striking characteristic of human nature is most conspicuous. Here, from the very nature of the subject, he is unable to make any original discoveries, and is wholly dependent upon foreign aid. Here he must receive every thing upon trust, and yield in every thing to authority; for faith is but the confidence of hope, and the evidence of invisible things. From the depths of an unseen spiritual universe he must hear the voice of revelation; he must sit at the feet of divine wisdom; he must listen, with reverence, to the accredited ambassadors of heaven; he must believe mysteries too deep for reason to fathom, and obey an authority which he is unable or unwilling to dispute. Hence he yields himself, with an unreserved submission, to those spiritual guides, of whose powers he has become assured; and every where on earth, and in every stage of civilization, is found to en-

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trust his dearest interests to their care, and render an implicit obedience to their requirements. Consequently, there is, among men, no influence, so extended and so powerful, as that of religious teachers; and no principle so controlling as a personal, or individual regard for a favorite leader.

When we come, now, to contemplate Christianity, we find that it is, in this respect, precisely adapted to human nature. It not only makes abundant provision for the free exercise of the sentiments of respect, veneration, and love for individual character, but even rests its power to save and reform the world, *upon a personal attachment to its Author*. It is not a mere voice from heaven; nor does it consist in a system of abstract principles; or in a code of well digested laws, which should so commend themselves to human reason, as to secure observance. Neither is it presented to the world as an ingenious theory of spiritual life, nor as a complete and consistent formula of religious doctrine. On the contrary, it is to us the history of a PERSON—the life; the death; the resurrection of Jesus of Nazareth. It has to tell us of his conception and birth; his growth and progress; his temptation and obedience; his travels and his travelling companions; his work of wisdom and his deeds of power; his sorrows and his fortitude; his poverty and beneficence; his courage and his patience; his gentleness and benignity; his prudence and moderation; his compassion and magnanimity; his purity and devotion of soul; his firmness and consistency of purpose; his meekness and condescension; his faithfulness and truth. It has to detail to us his resignation to the Divine will; his self-possession when, in the hour of danger, he is betrayed and forsaken; his noble demeanor before an unjust and prejudiced tribunal; his silent submission to contumely and reproach; his calm and unshrinking fortitude amidst the terrible scenes of the crucifixion; his burial and his tomb; his resurrection and his unfailing love; his consolations to his disciples, and his glorious ascension to the throne of the universe; his promise of return, and his proclamation of forgiveness. It has to state to us the names of places—of towns and cities, because HE dwelt in them; of districts, because HE traversed them; of lakes, because HE sailed upon them, and walked upon their waves, and stilled, by a word, their raging storms. It has to record the names of men, because they were HIS companions; and to relate to us incidents, because they reveal HIS character and perfections. It has to speak of geography, because HE was upon earth; and of the celestial mansions, because HE went to heaven. In a word, Christ is to Christianity, what he must ever be to the Christian, "ALL AND IN

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ALL." He is the theme unvaried; the beginning and the end; the first and the last. He is presented as the object of regard, admiration and love—as the model for imitation, the "leader," the "master," the "captain," the "king." The gospel itself, which saves, is, as stated by Paul, but the facts of his history; and what is the great central truth of Christianity—that rock on which the church securely rests, but simply a declaration of what JESUS IS! To have faith, then, is to believe in HIM; to have hope, is to trust in HIM; and to have eternal life, is to know HIM, and the God that HE has revealed.

How different, however, is the religion which partyism presents to us! The question here is not "What think you of Christ!" but what think you of the founder of our religious society? of Calvin? of Wesley? of Swedenborg? What think you of our doctrine? of our liturgy? of our mode of worship? Instead of a personal attachment to Jesus, we have extravagant admiration for some zealous partizan. Instead of belief in gospel facts, we have a passion for a particular set of doctrinal opinions; for history we have substituted philosophy; for things divine, things human; an erring mortal for Immanuel, and earth for heaven. Where is now the abandonment of self and of the world, for the "excellency of the knowledge of Christ," that we may be "found in HIM," and "know the power of HIS resurrection," and the "fellowship of HIS sufferings!" Where now the love of John, who leaned upon HIS bosom, or stood beside HIS cross? Where that personal interest in CHRIST; that indissoluble and intimate union and communion with HIM, that opened the heavens to Stephen, that he might "see JESUS standing on the right hand of God!" How cold and distant is now an intercourse once so dear and intimate; so social and so personal! How weak and transient now, an individual attachment, once stronger than death, and more enduring than the grave! How disparaged now, a Christian union, once dearer than life, and more precious than all the treasures and honors of the world!

Nothing can be more evident than that the true genius of Christianity has been lost sight of by the greater part of its professors; and that an undue zeal, for special doctrines, has led away the minds of men from the contemplation of the character of Christ, and created an attachment to human leaders, which is due to him alone. This is the great evil of partyism, and the besetting sin of Protestantism. Men love one another no longer for Christ's sake, but for opinion's sake; and labor no longer in the service of Christ, but in that of a party. They have mistaken the proper object of

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regard, and their affections are misplaced. Their judgment is perverted, and both their profession and their practice are at fault. An entire and thorough reformation is required, not so much in forms and ordinances, as in spirit and temper; not so much in the nature of their faith, as in its object; and less in the minute points of Christian knowledge, than in their entire conception of the Christian institution.

It is, then, the object of the present effort at reformation, if it be properly understood, (which it is not, even by many of its professed advocates,) to withdraw the religious community from unprofitable doctrinal discussions and controversies; and from those unhappy attachments to party names and party leaders, which have been the great obstacles to Christian union and religious progress; and to induce the adoption of the simple and original gospel, as the basis of faith and union; and the reception of Christ himself into the affections, as the essential means of grace, and the only just hope of salvation. It proposes to discard and abolish the creeds and formula and every thing else that tends to perpetuate the existence, or the remembrance of the feuds, and the follies of Protestantism; and to adopt alone those divine scriptures which reveal to us Christianity as it was in the beginning, and Christ as he was, is now and ever will be—the true object of Christian love, and the true bond of Christian union. That love which unites to Jesus, must also unite Christians to one another. If they are not thus united one to another, it is a clear evidence that they are not truly united to Christ. In the attempt, therefore, to reform religious society, it becomes the first and principal object to concentrate the attention of all upon him, and upon those simple facts, and truths, almost universally accredited, which are the only possible grounds of intercommunion, and which lead the soul in loving Christ, to love also his people and his teachings. R. R.

MORAL SOCIETIES,

Having religious rites and secrets, "Sons of Temperance," "Odd Fellows" and "Free Masons."—No. II.

The "Sons of Temperance" first demand our attention as submitted in our introductory remarks. Of these, as a fraternity, I know nothing but from their Constitution and Laws. From these sources alone I derive my information.

As to the title inscribed upon their banners, although curious to ascertain its origin, I have found no history or explanation in any

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thing recorded, either in their Constitution or By-Laws. From these we would conclude that they are rather SONS OF ABSTINENCE than SONS OF TEMPERANCE. But their lexicography may differ from ours, and with them *abstinence* may mean taking a little, and *temperance* taking nothing at all.

But they are only the *sons* of Temperance—born of that granddam—and, therefore, heirs in common of her titles, honors, and estate, without any respect to their own personal virtues. And should this be the fact, the title or designation is unfortunate, unless it should follow in their particular case, that the Sons of Temperance are so in character as well as in blood. But *sons* do not always walk in the steps of those whose names they inherit; and if the Sons of Temperance should be, in truth, sons of total abstinence, they are, out of a proper respect for the Queen's English, in duty bound to select a more appropriate cognomen both for their mother and themselves.——Of the items that first claim our attention, the first is their *membership*; the terms of which are very judiciously placed in the Constitution, but not till after their officers are *initially* enumerated. Having only seen one edition of this Constitution, and that is titled "Constitution and By-Laws of Wellsburg Division, No. 37, of the Sons of Temperance of the State of Virginia, instituted February 18, 1847," I may probably not do an institution so large and respectable full justice in assigning to it so informal and vague a thing as this *Magna Charta* of the "Sons of Temperance." If there be any other Constitution of more dignity and authority than that "printed by J. A. Metcalf, Wellsburg, 1847," I shall be thankful to any of the Sons of Temperance for a copy of it. Meantime, we must use such documents as are authentic with the association at this latitude, and from them form our estimate of its character and claims upon a Christian community:—

"PREAMBLE.

"We, whose names are annexed, desirous of forming a society to shield us from the evils of intemperance, afford mutual assistance in case of sickness, and elevate our characters as men—do pledge ourselves to be governed by the following Constitution and By-Laws:—

CONSTITUTION.

"ARTICLE 1.—*Name*—This association shall be known as the Wellsburg Division, No. 37, of the Sons of Temperance, of the State of Virginia.

"ART. 2.—*Pledge*—No brother shall make, buy, sell, or use, as a beverage, any spiritous or malt liquors, wine or cider.

"ART. 3.—*Officers*"—These are only initialized, and we do not understand them; and, therefore, cannot give them to our readers.

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"ART. 4.—*Duties of Officers*"—Not knowing the Officers, we cannot report their duties.

"ART. 5. *Eligibility for Membership*—Sect. 1. No person shall be initiated into the Division under eighteen years of age, nor for a less sum than two dollars.

"Sect. 2. No person shall be admitted into this Division who does not possess a good moral character, or who is in any way incapacitated from earning a livelihood, or who has no visible means of support.

"ART. 6.—*Contributions and Benefits.*—Sect. 1. The regular dues to this Division shall not be less than six and a quarter cents per week.

"Sect. 2. Every *bona fiæ* member who shall be qualified as required by the Constitution and By-laws of this Division, shall, in case of sickness or disability, be entitled to, and receive weekly, not less than three dollars; except it be shown that such sickness or disability be brought on by his own improper conduct.

"Sect. 3. No brother residing within five miles of the Division of which he is a member, shall be entitled to benefits for more than one week previous to his case being reported to such Division. No benefits shall be granted for a less time than one week. All arrears, either for dues or fines, shall in every case be deducted from the first payment.

"Sect. 4. In case of the death of a brother entitled to benefits, the sum of thirty dollars shall be appropriated as a funeral benefit. The W. P., in the absence of competent relations or friends, shall take charge of the funeral, and keep an account of the disbursements.

"Sect. 5. On the death of the wife of a brother, also beneficial, he shall be entitled to the sum of fifteen dollars as a funeral benefit."

Such are the essential articles and sections of the whole institution having any claims upon society. All other articles and sections are about the ways and means of securing, dispensing, and enjoying these contributions and benefits. For this purpose they are to meet *every Friday evening*. For the election of officers and other business, there are four quarterly terms—the first of October, January, April, and July, for carrying into effect the object of the institution; there are no less than four standing committees,—committee of finance, committee of ways and means, committee of investigation, and committee of claims. There are also special committees.

Such is a portion of the machinery of this institution. There are also various fines, forfeitures, and penalties by law established, varying from 25 cents to 5 dollars.

OPENING OF MEETINGS AND RULES OF ORDER.

"Sect. 1. After the Division has been duly opened, by singing an ode, reading the Scriptures, or prayer," the business proceeds, &c.

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From these extracts a general view of the genius, character and design of this institution may be gathered. There are but two things not revealed in the Constitution and By-Laws. These are its fraternal *secrets* and its "*regalia.*" And, of course, the uninitiated will always be more curious on these points than on any other. But to me, on the present occasion, they are wholly uninteresting, and I shall institute no particular inquiry on these subjects.

The membership of this new institution first demands our attention. Females are constitutionally excluded, boys also; and persons over fifty are not very welcome. As they advance above fifty the price of admission rises. Over sixty, a special vote is requisite to admission at all.

In an economical and prudential point of view these are admirable regulations. Old ladies and boys cannot well keep secrets; and as young men must have visible means of supporting themselves, in order to admission, it is proper to exclude old men, or to cause their admission ultimately to depend on their likelihood to become a charge on the funds of the institution. Again, this institution is worthy of all praise, from the amateurs of genteel castes in society; that it will receive not even young men, from eighteen to twenty, unless they are possessed of "a good moral character."

This is much better than the old fashioned Temperance Societies. They took in all sorts of persons, men, women and children; good character or bad. They stooped to conquer. They sought to raise and redeem the fallen; but these more genteelly take care of those who are already honorable and of good reputation. True, some will think that these are less humane; but, then, they are more temperate. They are all of good moral character, and in good circumstances, they are able to pay an initiation fee, purchase *regalia* and spend a portion of their income every week; and, besides this, to devote 52 evenings of the year to all the honors, pleasures and generous deeds due to themselves, their families and friends. And when any very noble deed, to their respectable brotherhood, is expedient, they have the means of raising extra donations, of conferring benefits, of paying all appropriate honors, to the dead as well as to the living. All this is achieved, too, on the noble pledge, as their centre of attraction, that "no brother shall make, buy, sell, or use, as a beverage, any spiritous or malt liquors, wine or cider." They will not, indeed, press a grape, nor squeeze an apple, for any use, at all, sacred or profane. Nor will they use any of them as a beverage, on any account whatever. This economy is admirable. It only costs the first year *five* dollars and a quarter, and after that

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but three dollars and a quarter per annum, to award all the privileges of temperance and general respectability. I wonder not that so many applications were, last year, made for acts of incorporation, both in our own State and others, to secure to them the fortunes which they may make by a course of abstinence so elevated, disinterested and noble. If I were not a Christian I would be a Son of Temperance, if not a Son of Abstinence. My reasons for this I must defer to another occasion. Meantime, I think, the Sons of Temperance are worthy of all thanks, from the State, for their noble efforts to raise up a genteel, honorable and thrifty community; especially one that will need no charity, or mercy, from Church or State; that will always have something to impart to others, except that secret charm, by which all this honor, dignity and regalia are achieved.

A. C.

THE NOVATIANS.

MATHEWS C. H., Nov. 11, 1847.

Dear brother Campbell—Our Baptist brethren, in all their historical records, of themselves, claim the Novatians as Baptists, and, through them, trace their origin (as they say) to the days of the Apostles. And they give historical extracts, concerning the Novatians, which state the truth, but *not the whole* truth. I ask your permission, therefore, to place before your numerous readers, the whole truth, in regard to those people, and show that none but the Disciples of Christ, who are now engaged in the present effort at reformation, can claim these ancient worthies.

Dr. Waddington says, that they were the first ecclesiastical reformers. Moshiem says, they "*cannot* be charged with having *corrupted* the doctrines of Christianity, by their opinions; their crime was that by the unreasonable severity of their discipline, they gave occasion to the most deplorable divisions, and made an unhappy rent in the church." The church, alluded to by the Doctor, is the Romish church, or corrupted Christianity. Mr. Robinson says, they would address a candidate, for admission among them, thus: "If you be a virtuous believer, and will accede to our confederacy against sin, you may be admitted among us by baptism, or if any Catholic has baptized you before, by rebaptism; but mark this, if you violate the contract by lapsing into idolatry or vice, we shall separate you from our community, and do what you will, we shall never readmit you." They declare that they would never injure, neither the person nor character of those they excluded; but would never readmit them. This severity of discipline was their only error. And for this, when we consider the times in which they lived, there is great apology. In seasons favorable to Christianity, many would renounce idolatry and join the Christians; but when called upon to suffer for Christ's sake, they would go back to idolatry again. The Novatians looked upon all such as hypocrites, acting from

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worldly policy, and determined not to readmit them. Mr. Milner admits, that the Novatians were the most respectable of all the dissenting churches. Milner's Church His. vol. 2, p. 240. Concerning their views, Mosheim speaks as follows: "They considered the Christian church as a society where virtue and innocence reigned universally, and none of whose members, from their entrance into it, had defiled themselves with any enormous crime; and, in consequence, they looked upon every society, which readmitted heinous offenders to its communion, as unworthy of the title of a true Christian church. For that reason, also, they assumed the title of *Catholic*, i. e. the pure; and what showed a still more extravagant degree of vanity and arrogance, they obliged such as came over to them from the general body of the Christian (the Catholics) to submit to be baptized a second time, as a necessary preparation for entering into their society; for such deep root had their favorite opinion concerning the irrevocable rejection of heinous offenders taken in their minds, and so great was its influence upon the sentiments they entertained of other Christian societies, that they considered the baptism administered in these churches, which received the lapsed to their communion, even after the most sincere and undoubted repentance, as absolutely divested of the POWER OF IMPARTING THE REMISSION OF SINS." Mosheim, vol. 1. p. 96, also, Eusebius, Book 6, chap. 43.

Now, our Baptist friends, in making this extract, always leaves out that part which relates to the design of baptism—the remission of sins. See, as proof of this, Benedict's His. vol. 1, p. 103. We have given the whole truth, which shows that they advocated, in reference to baptism, what the Disciples now do. Upon the best evidence, the Novatians taught that believers alone were the fit subjects of baptism, that baptism is immersion, and that the object of baptism is the remission of sins. The Novatians flourished in A. D. 250, and upon the testimony of Mr. Robinson, Long, and others, a remnant of them existed until the fifteenth century. Thus it is obvious, that for fifteen hundred years, there lived a body of people who taught faith and immersion for the remission of sins.

Yours in Christ. WM. H. HUGHART.

LETTERS FROM EUROPE—*No. XXVI.*

My dear Clarinda—I CAST but a transient glance at the beautiful structure of the High School of Edinburgh and the famous Church of St. Giles,—a Grecian Saint of the 6th century, the founder of a Monastery in Languedoc, which has been known by the name of St. Giles. A certain Mr. Preston, of the era of James II., procured a single arm bone of this saint, which he most piously bequeathed to this Church of St. Giles. "In gratitude for this invaluable donation the magistrates of the city, in 1454, considering that the said bone was freely given to "our moyer kirk of Saint Gele of Edinburgh, "*without ony condition makyn*," granted a charter

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in favor of Mr. Preston's heirs, by which the nearest heir of the name of Preston was entitled to the honor of carrying said bone in all public processions. This honor the family of Preston continued to enjoy till the reformation."

It was in this church that the "Solemn League and Covenant" was sworn to and subscribed by the committee of Estates of Parliament, the commissioner of the Church, and the English commissioner, Oct. 13, 1643. On the outside of the northern wall is the monument of Napier of Merchiston, the inventor of Logarithms.

The Castle of Edinburgh is the most prominent, as well as the loftiest and most ancient building in the city, located upon the summit of a precipitous ledge of rocks. The era of its foundation reacheth beyond all the written records of the city, and is, indeed, unknown. It is supposed to have been the neucleus around which grew and clustered Edinburgh. Its more ancient name was *Castryn Puellarum*—the Camp of the Maidens—because the daughters of ancient Pictish kings were educated within its walls. It is 383 feet above the level of the sea; and from its various fortifications a very extended and delightful view of the surrounding country can be enjoyed. I gazed with exquisite pleasure on the grand area that comes within the purview of a single glance of the eye in this grand landscape. Two thousand soldiers can be accommodated within its spacious walls, with an armory of 30,000 stand of arms.

While Bruce and Baliol were contending for the crown, in 1296, it was besieged and taken by the English. Robert Bruce then demolished its fortifications, that it might not again fall into the hands of an hostile power. But it was rebuilt and again besieged and capitulated to Cromwell in 1650. The Crown Room, we learned, contains the old Scottish Regalia. There are yet the Golden Crown, the Sceptre and Sword of State, and the Lord Treasurer's Rod of Office deposited in one and the same old oak chest. But I had neither leisure nor curiosity to apply for an order from the Lord Provost, as the custom is; and so I spent the remainder of my time in surveying the gigantic cannon called *Mons Meg*, cast at Mons, in Flanders, employed at the siege of Norham; but was finally burst when firing a salute to the Duke of York, in 1682. It is the largest piece of artillery in the world, and would seem to have been, at one time, a host in itself.

Indeed, my visit to the Tower of London fully satisfied me with these splendid toys of Kings and States, for which so many wars have been waged, and so many heroes slain. I learned, however, that they are still in good keeping, in the same old oak chest in

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which they were discovered. Yes, the identical crown *for which* Bruce liberated his country, and *with which* his son ruined it; a crown which could not heal the broken heart of Robert III., and which procured the assassination of James I.; a crown which made the heart of Mary ache, and which, when placed upon her son, relieved it not; a crown, which was last worn by Charles II. without honor to himself, or pleasure to the nation. "At last it was safely deposited in a wooden chest, much to the satisfaction of the Monarchs of Europe, and to the prosperity of the nation."* On descending from the hill, a short distance from the Esplanade, the house of Allan Ramsay, "author of the Gentle Shepherd," appears in full view, a residence of more pleasing associations and reminiscences, to me, at least, than the old castle of Edinburgh.

In passing from the castle, through Bank street and opposite the Bank of Scotland, a Gothic edifice of modern date, lifts its lofty spire 241 feet from the earth, seen from almost every point in Edinburgh. This gem of modern architecture is called VICTORIA HALL; because, forsooth, its foundation stone was laid when her Majesty visited the city. But it is, in fact, the hall in which the GENERAL ASSEMBLY, of the Kirk of Scotland, now holds its annual sessions. It is in very good keeping, with an hierarchical establishment. To see Presbyterianism at home, I learn, that it is yet necessary to attend one of the great sessions of the General Assembly, when they have in attendance a few representatives of all the "States Ecclesiastic," and, especially, when any case of appeal, of high interest, is to be adjudicated. I had the curiosity to enter the building, and was conducted into its penatralia by the good lady that has it in charge. There were the rooms for committees, the seats for the lawyers, to take depositions, or make notes of evidence in the politico-ecclesiastic causes there adjudicated. It is, indeed, though used as a "church," or "kirk," or house of worship, much on the style of a Supreme Court room; having, indeed, a pulpit for its moderator instead of a bench, and a chair for its prosecutor, instead of a desk for its clerk of sessions. A splendid chapel, truly, as they would call it in England; but not much after our taste, as a house for the pure in heart to worship him who dwells not in temples reared with human hands, and who is infinitely better pleased with "an humble and contrite spirit," than with all the architecural grandeur and sculptured beauty which the ingenuity, the taste, or the pride of man ever yet displayed.

*Chamber's Walks in Edinburgh, p. 49.

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There are many other noble structures in Edinburgh, of which I can say nothing, from my own particular observation, such as Heriot's Hospital, the High School and Parliament House, &c. I cast, indeed, a transient glance at the Royal Institution, one of the handsomest piles in Scotland. I made, also, two or three different walks to the Scott Monument. Sir Walter is honored with one of the most tasteful and splendid monuments I saw, not in Scotland only, but in Europe. There are some things, of the monumental order, truly grand and superbly rich, which might be regarded by some as of superior grandeur. But, in my opinion, as respects fine taste and fine art, beauty, grandeur and magnificence, there are none to equal, certainly none to surpass this splendid pageant, consecrated to one of Scotland's most gifted sons.

For the gratification of the amateurs of this great master of Historic Romance, I will copy a history of the Monument, which I found in the city:

"The design was furnished by George M. Kemp, a man of genius and industry, who raised himself from the humble condition of an operative mason to the proud eminence of successful competitor for the honor of designing the monument erected to the most gifted of Scotland's sons. The architect died before the structure was completed. The foundation was laid on the 15th of August, 1840, and the building was finished in 1844. Its height is 200 feet 6 inches, and its cost was £15,650. A stair of 287 steps conducts to the gallery at the top. In each front of the Monument, above the principal arch, are six small niches, making a total of 24 in the main structure, besides 32 others in the piers and abutment towers. These niches are to be occupied by sculptural impersonations of the characters, historical and fanciful, portrayed in the writings of Sir Walter. The following statues fill the four principal niches which crown the four lowest arches. In the northern niche, facing Prince's Street, is the statue of Prince Charles (rom *Waverley*) drawing his sword. In the eastern niche, on the side next the Calton Hill, is Meg Merriles (from *Guy Mannering*) breaking the sapling over the head of Lucy Bertram. In the southern niche, next the Old Town, is the statue of the *Lady of the Lake* stepping from a boat to the shore; and, in the western niche, is the *Last Minstrel* playing on his harp. Other statues for the remaining niches are in progress. The following is the inscription on the plate placed under the foundation stone:—

This graven plate,
Deposited in the base of a votive building,
On the fifteenth day of August in the year of Christ 1840,
And never likely to see the light again
Till all the surrounding structures are crumbled to dust
By the decay of time, or by human or Eternal violence,
May then testify to a distant posterity that

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His countrymen began on that day
To raise an effigy and architectural monument
TO THE MEMORY OF SIR WALTER SCOTT, BART.,
Whose admirable writings were then allowed
To have given more delight and suggested better feeling
To a larger class of readers in every rank of society
Than those of any other author,
With the exception of Shakespeare alone:
And which were therefore thought likely to be remembered
Long after this act of gratitude,
On the part of the first generation of his admirers,
Should be forgotten.

He was born at Edinburgh 15th August 1771;
And died at Abbotsford 21st September 1832.

"Fine though the structure be, it may be questioned whether the site is the best that could have been chosen; and whether the Old Town would not have been a more congenial atmosphere for such a memorial. In its present situation, the effect of the mass is to depress and overpower every surrounding object, the Castle Rock itself not excepted. A marble statue of Scott, by Steele, for which the sculptor received £2000, was placed in the Monument on the 15th of August 1846."

In our currency, this splendid thing cost some 78 000 dollars; while the marble statue of Scott, said to be the man, a little larger than real life, cost some 10,000 dollars more. A handsome sum, truly, where are thousands almost in a state of absolute want of the real necessaries of life. But the world must do homage to its great men, and worship them that worship it. I could never look at that splendid statue without regretting how the original employed his splendid talents, nor without the impression that he, too, now regretted it, whatever might be his destiny. For if in heaven a painful reminiscence be, it must be for wasted time and prostituted talent.

The last room that I visited, for mere recreation, was that in which Spurzheim taught Phrenology; and in which he prophesied that Edinburgh, with all its hostility to the new theory, would yet become its radiating centre. This, I presume, has been verified in the works of George Combe—books by no means free from great errors, and which, because of the much strong, good sense and sound Phrenology contained in them, have done full as much injury to a good portion of his readers as benefit. There is, indeed, an expurgated development of all his grand views, from the pen of Scott, the Phrenologist, and from some other still more recent authors, whom I cannot name.

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The room was, indeed, a small one; probably, if well packed, it might contain 150 or 175 persons. Still, small though it was, a mighty host has risen out of the few that there listened to that convincing reasoner, and witnessed his admirable dissections of the brain. There are yet two small rooms, of skulls, adjoining that in which he lectured, in which Bro. Henshall and myself spent some hour or two; speculating upon all conceivable models of heads, gathered from all the world; from Mexico to China, and from Nova Zembla to the Cape of Good Hope. If men's brains can differ so much from one another, and if the volume, density and tenacity of the organized marrow are so diverse, in diverse heads, what marvel is it if the character of those minds operated upon, and operating through, such greatly diversified machinery, should be marked with corresponding variations of thought, and feeling, and action! But my sheet is full, and I must bid adieu to Edinburgh and hie away to Aberdeen, in the morning.

Yours as ever. A. CAMPBELL.

LETTERS FROM EUROPE—*No. XXVII.*

Dy dear Clarinda—In company with brother John Dron, of Auchtermuchty, and brother John Ingles, of Banff, I left the city of Edinburgh, Saturday morning, 14th of August, for the city of Aberdeen, north of Edinburgh one hundred and nine miles, and distant from London 501 miles. It was the first Sabbatic Saturday that I had enjoyed for some time, and never did I need one more. The evening before I had made a two hours speech, in response to the allegata of Rev. James Robertson, in the Waterloo Rooms. It often seemed, during the speech, as though I were addressing a mob, rather than a calm, deliberate and moral assembly. I retired at a late hour, and awoke at a very early one in order to secure my seat in the omnibus that carried us to the steamer. I, therefore, soon as I got aboard sought repose, and occasionally found a little in a crowd of some hundred and fifty passengers. We had a beautiful day, a smooth sea, along a rocky coast, where, for miles on miles, we saw a wall of rock worn into every form by the continual attrition of waves lashed by fierce winds, and sometimes bearing in their bosoms masses of ice. The steamer kept, during most of the day, so near the coast as to afford a clear view of many a projecting cliff; of many an overhanging rock, and of many a curious cave that might have made an Ossian eloquent, in setting forth their claims upon our admiration. We arrived at the mouth of the river Don a little before sunset. This river forms a convenient haven, and quite

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accessible in good weather. In a quarter of an hour we were within the precincts of Old Aberdeen. Brother Dunn, of the Baptist Church, was anxiously waiting our arrival; and, in a few minutes, we found ourselves more comfortably lodged, in his delightful mansion, in the bosom of his very kind and hospitable family. There is no passport to the human heart comparable to that which Christianity confers upon its true disciples. Christians have a common key to the hearts of all the children of their Father. They know one another the moment they recognize the relationship. We feel ourselves always at home, always safe and happy in the bosom of a Christian family. I wonder not to hear the Messiah say, that whosoever forsaketh father or mother, wife or children, houses or lands, for the kingdom of heaven's sake, shall receive a hundred fold more—fathers, brothers, houses, lands, &c., &c., in the present world, as an earnest of the life everlasting to be enjoyed in the next. True, our natural and political relations of husbands and wives, of parents and children, &c., remain as before; but we receive from our Christian relatives all that kindness, attention and comfort which our fathers, or our children, our husbands, or our wives could bestow upon us.

A very refreshing and profound repose, during the night, so much invigorated me that I addressed a large and respectable audience twice on the Lord's day, morning and evening, besides meeting with the brethren in the afternoon and delivering an exhortation. On Monday morning we hastened, by stage, to Banff, almost due north some 45 miles distant from Aberdeen. It was a pleasant day and a pleasant ride, on the top of a staunch coach, through a highland looking country, not at all highly cultivated, but rather bleak. We saw not much to relieve us save now and then an Inverness Mountain on our west, and the Ocean on the east. But every thing and every place in Scotland is interesting to any one well acquainted with its religious and political history, and with the leading characteristics of its ancient and modern population.

The Earl of Fife's rich estate is the only highly cultivated vicinity I noticed, from Aberdeen to Banff, with, perhaps, a single exception. This solitary old gentleman lives in a castle of large dimensions, yet unfinished and likely to be so for another generation, in the midst of what we would call a very extensive and rich domain. But rising from bed at five in the evening, and retiring to repose at five in the morning, one cannot conceive why he should live in the midst of such fine gardens and groves, ornamented with beautiful walks, summer-houses, alcoves, bowers, jetteaus, &c., ase nviron

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his splendid residence, to be surveyed by himself for an hour or two in the evening of the day. Such, however, are the eccentricities of man. There is one excuse for him. His good lady, bitten by her own rabid lap-dog, fell a prey to canine madness; and in the midst of all that could gratify the lusts of the flesh, the lusts of the eye, and the pride of life, left her lord the Earl, childless and alone, e solitary occupant of his large estate and splendid residence.

The noble Earl has, however, acted the nobleman in a very prominent respect. His domain and gardens, running up to the very precincts of the town of Banff, though surrounded with ten feet walls of solid stone, are generously thrown open to the citizens to walk through them, and to enjoy all their beauty and comforts, and they are neither few nor trivial; only that they are not allowed to handle or injure any thing adhering to the soil. To walk through them is, indeed, a feast to both body and soul; for if there be the sentiment of piety in the human heart, the combined beauties of nature and art, so well displayed here, are admirably calculated to rouse into an ecstacy that sentiment, and to awaken every grateful emotion to the Giver of all good. I was gratified to learn, that the privilege was not abused, by the citizens of Banff, by any improper liberties taken, as respected either the flowers and fruits, of which we saw so rich a variety. Brother Dron and myself had two or three pleasant walks through these delightful gardens and pleasure grounds, much to our refreshment and comfort.

I addressed the brethren and citizens of Banff on two successive evenings, and had a large and a very attentive audience. The church there is not very numerous; but they are choice spirits. We had one love feast with the brethren assembled from the town and country; and from all that I could see and learn, a purer and more devoted company of disciples, of primitive simplicity and fervent piety, I met not any where in Great Britain. Brother Ingles and brother Cameron are the leading men of the church in town, and they appear to be altogether worthy of the place they hold in the affections and esteem of the brethren. Some truly excellent spirits from the country round, for twenty miles, attended our meetings, and never did a purer, or more undissembled godly sincerity and honesty of purpose to cleave to the Lord through good and evil report, appear to my view, than amongst these and many other Scotch brethren. Whether from the pure air of latitude 57° 40, or the less fertile soil of Banff county, or a more religious education, or other more propitious circumstances, I speculate not; but all of these may

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have, together with the grace of God, contributed something to the perfection of their Christian character.

From Banff we returned to Aberbeen, in the same manner by the same route, and were again gladly received by the brethren in that city. From this excursion to Banff, and from several baths in the Northern Sea, I felt much invigorated. I felt a strong impulse to visit the two universities of that city, especially the Marischal College; honored by the lives and labors of the justly celebrated Professors —George Campbell and James Beattie. I made an excursion through the university premises, and the adjoining church, where repose the ashes of these two celebrated men. It was vacation in the university, and all there was silent as the grave-yard. Much of it has been rebuilt. I had no guide, but finding, through brother Dunn and the Sexton, the tombs of these two men of renown, I sat me down and transcribed from their plain monuments the following inscriptions:

Memoriae Sacrum
Georgii Campbell S. S. T. D. Collegñ
Marischallani apud Abrædonensis;
Praefecti Theologiae Professoris
Verbique Divini Ministri, qui VI
Die Aprilis, Anno MDCCXCVI mortem
Obiit Annos natus LXXVII quin et,
Gratiae Farquharson uxoris,
Vitae Functae die Febuari
XVI mo Anno MDCCXCIII tio
Aetatis LXII do

This inscription was upon a plain marble slab, which, in our language, is equivalent to—

Sacred to the memory
Of George Campbell, Doctor of Divinity,
Principal Professor of Theology
And minister of the word of God,
At the Marischal College of Aberdeen;
Who, on the sixth day of April one thousand seven hundred and ninety-six,
Departed this life,
Aged 77 years.
Also sacred to the memory of Grace Farquharson, his wife,
Who finished her life on the 18th of February,
One thousand seven hundred and ninety-three,
In the sixty second year of her age.

After much research, and through the aid of the veteran sexton, we found also the sepulchre of the distinguished Dr. Beattie. On his tomb we found the following inscription:

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Memoriae Sacrum
Jacobi Beattie L. L. D.
Æthices
In Academia Marischallana hujus urbis
Per XLIII annos
Professoris Meritissimi
Viri
Pietate, Probitate, Ingenio atque Doctrina
Praestantis
Scriptoris elgantissimi pœtæ Suavissimi
Philosophi vere Christiani.
Natus est V Nov, Anno MDCCCXXV
Obit XVIII Aug. MDCCCIII
Omnibus Libris orbus
Quorum natum Maximus
Jacobus Hay Beattie
Vel a puerilibus annis
Patrio Vigens Ingenio
Vel novumque jam addens Paterno
Suis carissimus patriæ flebilis
Lenta tube consumptus
Periit
Anno Ætatis XXIII.

We thus translate it:

Sacred to the memory
Of James Beattie, L. L. D.
A most meritorious Professor of Ethics in the Marischal Academy
Of this city, during forty-three years.
A man pre-eminent in piety, probity, genius and learning.
A most elegant writer, a most delightful poet;
In truth a Christian philosopher.
He was born Nov. 5th in the year 1735, *and died Aug.* 18*th*, 1803.
Deprived of all his children,
The eldest of whom, James Hay Beattie,
While yet a boy abounding in native genius,
Or already adding new grace to the paternal;
Most dear to his country, lamented by his relatives,
Consumed by a protracted decay,
Died
In the 23*rd year of his age.*

While reading the inscription, on this plain monument, I was forcibly reminded of that beautiful poem, "The Hermit," written by the elder Beattie; the last stanza of which vividly came to my mind:

"'Tis night, and the landscape is lovely no more;
I mourn, but you woodlands I mourn not for you!
For spring is returning your charms to restore,
Perfumed with fresh fragrance and glittering with dew.

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Nor yet for the ravage of winter I mourn,
Kind nature the embryo blossom shall save;
But when shall spring visit the mouldering urn?
Ah! when shall it dawn on the night of the grave!"

The antislavery placards arrived at Aberdeen during our visit to Banff. But only at these two points did we anticipate them. So that only in the city of Aberdeen and Banff had we an unprejudiced audience, so far as that species of prejudice could avail against us. The city of Aberdeen is now distinguished into New and Old Aberdeen. The new city is mostly built of the most beautiful granite that I have ever seen. Indeed, the quarries of granite, in its immediate vicinity, are of the most beautiful color and of the most compact and solid character. It has hitherto been, and still is, a very considerable article of trade, both at home and abroad.

The city of Aberdeen may be called a beautiful city. Many of its streets are, indeed, not only neat, but grand. For durability and comfortable residences it would seem, to a stranger, to be equal to any town of the same population in Great Britain. There are now two colleges in it; and these two institutions are, no doubt, one principal cause of its growth and prosperity. My stay was, indeed, but very short in this, as well as many other towns of considerable rank. Our brethren there are zealous, and very circumspect in the discharge of relative duties, as far as I could learn. There is also a Baptist Church in it, I am informed, of considerable respectability as to number and character. Our excellent brother Dunn, our kind host, with several of his truly amiable daughters are members of it. May grace, mercy and peace be with them all!

From Aberdeen we departed on the 19th for Montrose. We had another pleasant coach ride, at the rate of some twelve miles per hour. Stages, in every part of Great Britain, owing, in part, to good roads, more especially to good drivers and good horses, travel about twice as fast as most of our American stages.

At Montrose we had one meeting. The placards there first anticipated us, and called for some short notice. We disposed of them with as few words as possible, by reading some of our writings on the subject and delivering our views on some points alluded to in the placards. We had an atttentive hearing by only a portion of the audience. Some were superexcited and came rather to hear us on the subject of American slavery than on the gospel. We did not, however, gratify them, having a paramount object in our eye. After enjoying the hospitalities of the brethren, at Montrose, during the night, next morning we departed thence for Dundee, via Arbroath,

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on the Firth of Tay, a mere landing place for the steamers running between Edinburgh and Aberdeen.

At no time, during my tour, did I seem to myself in such visible danger of life as in making this landing. The coast was rocky, the port narrow and difficult to attain. Add to this, the sea was quite rough, a good breeze, and some forty-five of us, with considerable baggage, let down from the steamer, crowded into an open boat, some half a mile from the shore. The boat was greatly crammed till within a few inches above water, with one unmanageable sail and a pair of oars. It looked like tempting the Lord. We failed, on the first effort, in making port. We had again to put to sea, across the waves, and, with much difficulty, got ourselves about a mile from shore, and then took a new course in hopes of striking the little harbor. With much dexterity and great effort we succeeded, by a few yards only, in making the desired haven. The slightest indiscreet movement, on the part of the superexcited passengers while in the trough of the billows, or on the back of a wave, would evidently have capsized the boat and consigned us to the deep. But we are often just as safe in an ark of bulrushes, daubed with slime, as in a man of war, begirt with the oaks of Bashan, under the vigilance of him "who maketh the winds his chariot," who rides upon the storm" and "manages the seas." To him be all the praise.

Affectionately your father,

A. CAMPBELL.

[*Selected for the Millennial Harbinger.*]

NOVEL READING.

NOVEL-READING *produces an undue development of the imagination.* That profound thinker, the author of the "Natural History of Enthusiasm,"* &c., in his invaluable treatise on "Home Education," remarks, that "the imagination and the imaginative sentiments are the very last to be developed, where nature takes her own course. It is the rich-colored chrysanthemum† of the intellectual parterre. So late in their appearance are the genuine imaginative emotions, and so nearly do they bear upon the confines of personal or adult mental culture, that, except in regard to certain commencements and preparations, the subject might altogether have been excluded, as not belonging to home education." An American medical writer, in a treatise on the influence of mental cultivation upon health, says the nervous system, being connected with the brain, is early developed, and becomes the predominating system in youth; which predominance is necessary during the periods devoted to the increase

* Mr. Isaac Taylor. † A flower that blooms late in the season.

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of the body; but this great and early development very much increases the liability to disease. He, therefore, concludes that, during this period, strong excitement of the feelings is in danger of producing such a preponderance of the nervous system as to make it easily excited, and disposed to sympathize with disorder in any part of the body, thus generating a predisposition to hypochondriasis and numerous afflicting nervous diseases. "Mental excitement," he says, "increases the flow of the blood to the head, and augments the size and power of the brain, just as the exercise of the limbs increases and strengthens the muscles of the limbs exercised." And Dr. James Jackson says, "Extra development and sensibility of the brain cannot take place but at the expense of some function or structure in the animal or organic system. When, therefore, an undue share of the vital energy of an individual is directed to a particular organ, a proportional subduction is made from some other."

Any sort of light reading is supposed to be less injurious to health than close study. But, if these principles are correct, works of fiction, which strongly excite the imagination and feelings, must be much more injurious than study, and, in the period of youth, highly dangerous. As the predominance of the nervous system is necessary during the growth of the body, the opinion of Mr. Taylor, as to the late development of the imagination, agrees with the analogy of nature; for it is the imagination which acts most directly on the nervous system; and we should naturally conclude that the wisdom of the Creator would delay its development during the predominance of the nervous system. What, then, must be the physical effects of strong stimulants, applied to the imaginative powers of girls in their teens! for this is generally the period when the taste for novels is acquired, and when their deleterious influence, in the permanent deterioration of character, is most severely felt. The danger is very great, at this critical period, as to the health of females, either that fatal diseases will be induced, or that such a permanent preponderance of the nervous system will be created, as greatly to enfeeble the constitution, and destroy all balance of character. Just such injurious excitement is furnished by novel-reading; and we need not go far to find examples of just such ruinous effects. "That excessive predominance of feeling and imagination," says Mr. Hall, "for which the infidel Rousseau was noted, is thought to have been chiefly owing to such a cause. Nearly his whole time, till eight years of age, was spent in listening to romances, read to him by his father."

The effects of this kind of reading upon girls, in the premature and disproportionate development of the imagination, is thus described by Hannah More, whose extensive acquaintance with fashionable society, will give due weight to her opinions on such a subject:—"Frivolous reading will produce its correspondent effect in much less time than books of solid instruction; the imagination being liable to be wrought upon, and the feelings to be set a-going much faster than the understanding can be opened and the judgment enlightened. A talent for conversation should be the *result* of instruction—not its *precursor:* it is a golden fruit when suffered to ripen gradually in the tree of knowledge; but, if forced in the

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hot-bed of a circulating library, it will turn out worthless and vapid, in proportion as it was artificial and premature. Girls who have been accustomed to devour a multitude of frivolous books, will converse and write with a far greater appearance of skill, as to style and sentiment, at twelve or fourteen years old, than those of a more advanced age, who are under the discipline of severe studies; but the former, having early attained to that low standard which had been held out to them, become stationary; while the latter, quietly progressive, are passing through just gradations, to a higher strain of mind; and those who early begin with talking and writing like women, commonly end with thinking and acting like children."

The following remarks of the same writer apply with equal force, after the period of youth is passed. Speaking of the education of females, she says, "Though their imagination is already too lively, and their judgment naturally incorrect, in educating them we go on to stimulate the imagination, while we neglect the regulation of the judgment. They already want ballast, and we make their education consist in continually crowding more sail than they can carry.—Their intellectual powers being so little strengthened by exercise, makes every little petty business appear a hardship to them; whereas serious study would be useful, were it only that it leads the mind to the habit of conquering difficulties. But it is peculiarly hard to turn at once from the indolent repose of light reading,—from the concern of mere animal life, the objects of sense, or the frivolousness of female chit-chat,—it is peculiarly hard, I say, to a mind so softened, to rescue itself from the dominion of self-indulgence, to resume its powers, to call home its scattered strength, to shut out every foreign intrusion, to force back a sprig so unnaturally bent, and to devote itself to religious reading, to active business, to sober reflection, to self-examination: whereas, to an intellect accustomed to think at all, the difficulty of thinking seriously is obviously lessened." *Young Lady's Guide.*

[TO BE CONTINUED.]

LETTERS FROM HON. JOHN QUINCY ADAMS

To his Son on the Bible and its Teachings.

LETTER I.

St. Petersburg, September, 1811.

My dear Son—In your letter of the 18th January, to your mother, you mentioned that you read to your aunt a chapter in the Bible, or a section of Doddridge's Annotations every evening. This information gave me real pleasure; for so great is my veneration for the Bible, and so strong my belief that, when duly read and meditated on, it is of all books in the world, that which contributes most to make men good, wise, and happy—that the earlier my children begin to read it, the more steadily they pursue the practice of reading it

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throughout their lives, the more lively and confident will be my hopes that they will prove useful citizens to their country, respectable members of society, and a real blessing to their parents. But I hope you have now arrived at an age to understand that reading, even in the Bible, is a thing in itself neither good nor bad, but that all the good which can be drawn from it, is by the use and improvement of what you have read, with the help of your own reflection. Young people sometimes boast of how many books and how much they have read; when, instead of boasting, they ought to be ashamed of having wasted so much time to so little profit. I advise you, my son, in whatever you read, and most of all in reading the Bible, to remember that it is for the purpose of making you wiser and more virtuous. I have myself for many years made it a practice to read through the Bible once every year. I have always endeavored to read it with the same spirit and temper of mind which I now recommend to you; that is, with the intention and desire that it may contribute to my advancement in wisdom and virtue. My desire is, indeed, very imperfectly successful; for, like you, and like the Apostle Paul, "I find a law in my members, warring against the law of my mind." But as I know that it is my nature to be imperfect, so I know that it is my duty to aim at perfection; and feeling and deploring my own frailties, I can only pray Almighty God for the aid of his Spirit to strengthen my good desires, and to subdue my propensities to evil; for it is from Him that every good and perfect gift descends. My custom is, to read four or five chapters every morning, immediately after rising from my bed. It employs about an hour of my time, and seems to me the most suitable manner of beginning the day. But as other cares, duties, and occupations engage the remainder of it, I have, perhaps, never spent a sufficient portion of my time in meditation upon what I have read. Even meditation itself is often fruitless, unless it has some special object in view; useful thoughts often arise in the mind, and pass away without being remembered or applied to any good purpose—like the seed scattered upon the surface of the ground, which the birds devour, or the winds blow away, or which rot without taking root, however good the soil may be upon which they are cast. We are all, my dear George, unwilling to confess our own faults, even to ourselves; and when our own consciences are too honest to conceal them from us, our self-love is always busy, either in attempting to disguise them to us under false and delusive colors, or in seeking out excuses and apologies to reconcile them to our minds. Thus, although I am sensible that I have not derived from my assiduous perusal of the Bible, (and I might apply the same remark to almost every thing else that I do,) all the benefit that I might and ought, I am as constantly endeavoring to persuade myself that it is not my own fault. Sometimes I say to myself, I do not understand what I have read; I cannot help it; I did not make my own understanding; there are many things in the Bible "hard to understand," as St. Peter expressly says of Paul's Epistles;—some are hard in the Hebrew, and some in the Greek—the original languages in which the scriptures were written; some are harder still in the translations. I have been obliged to lead a wandering life about the world, and scarcely ever

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have at hand the book which might help me to surmount these difficulties. Conscience sometimes puts the question—Whether my not understanding many passages is not owing to my want of attention in reading them. I must admit that it is; a full proof of which is, that every time I read the Book through I understand some passages which I never understood before, and which I should have done at a former reading, had it been effected with a sufficient degree of attention. Then, in answer to myself, I say—It is true; but I cannot always command my own attention, and never can to the degree that I wish. My mind is oft-times so full of other things, absorbed in bodily pain, or engrossed by passion, or distracted by pleasure, or exhausted by dissipation, that I cannot give to proper daily employment the attention which I gladly would, and which is absolutely necessary to make it "fruitful of good works." This acknowledgment of my weakness is just; but for how much of it I am accountable to God, I hardly dare to acknowledge to myself. Is it bodily pain? How often was that brought upon me by my own imprudence or folly? Was it passion? Heaven has given to every human being the power of controlling his passions, and if he neglects or loses it, the fault is his own, and he must be answerable for it. Was it pleasure? Why did I indulge it? Was it dissipation? This is the most inexcusable of all; for it must have been occasioned by my own thoughtlessness or irresolution. It is of no use to discover our own faults and infirmities, unless the discovery prompts us to amendment. I have thought if in addition to the hour which I daily give to the reading of the Bible, I should also from time to time (and especially on the Sabbath) apply another hour occasionally to communicate to you the reflections that arise in my mind upon its perusal, it might not only tend to fix and promote my own attention to the excellent instructions of that sacred book, but perhaps also assist your advancement in its knowledge and wisdom. At your age, it is probable that you have still greater difficulties to understand all that you read in the Bible than I have at mine; and if you have so much self-observation as your letters indicate, you will be sensible of as much want of attention, both voluntary and involuntary, as I here acknowledge in myself. I intend, therefore, for the purpose of contributing to your improvement and my own, to write you several letters, in due time to follow this, in which I shall endeavor to show you how you may derive the most advantage to yourself, from the perusal of the scriptures. It is probable, when you receive these letters, you will not, at first understand them; if that should be the case, ask your grand-parents, or your uncle or aunt, to explain them; if you still find them too hard, put them on file, and lay them by for two or three years; after which read them again, and you will find them easy enough. It is essential, my son, in order that you may go through life with comfort to yourself and usefulness to your fellow-creatures, that you should form and adopt certain rules or principles for the government of your own conduct and temper. Unless you have such rules and principles, there will be numberless occasions on which you will have no guide for your government but your passions. In your infancy and youth, you have

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been, and will be for some years, under the authority and control of your friends and instructors; but you must soon come to the age when you must govern yourself. You have already come to that age in many respects; you know the difference between right and wrong, and you know some of your duties, and the obligations you are under to become acquainted with them all. It is in the Bible you must learn them, and from the Bible how to practise them. These duties are to God, to your fellow-creatures, and to yourself. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength, and thy neighbor as thyself." On these two commandments Jesus Christ expressly says, "hang all the Law and the Prophets," that is to say, the whole purpose of divine revelation is to inculcate them efficaciously upon the minds of men. You will perceive that I have spoken of duties to *yourself*, distinct from those to God and your fellow-creatures; while Jesus Christ speaks only of two commandments. The reason is, because Christ and the commandments repeated by him, consider self-love as so implanted in the heart of every man by the law of his nature, that it requires no commandment to establish its influence over the heart; and so great do they know its power to be, that they demand no other measure for the love of our neighbor, than that which they know we shall have for ourselves. But from the love of God and the love of our neighbor result duties to ourselves as well as them, and they are all to be learned in equal perfection by our searching the scriptures. Let us, then, search the scriptures; and, in order to pursue our inquiries with methodical order, let us consider the various sources of information that we may draw from in this study. The Bible contains the revelation of the will of God. It contains the history of the creation of the world and of mankind; and afterward the history of one peculiar nation, certainly the most extraordinary nation that has ever appeared upon the earth. It contains a system of religion, and of morality, which we may examine upon its own merits, independent of the sanction it receives from being the Word of God; and it contains a numerous collection of books, written at different ages of the world, by different authors, which we may survey as curious monuments of antiquity and as literary compositions. In what light soever we regard it, whether with reference to revelation, to literatvre, to history, or to morality—it is an invaluable and inexhaustible mine of knowledge and virtue.

I shall number separately those letters that I mean to write you upon the subject of the Bible; and as, after they are finished I shall perhaps ask you to read them all together, or to look over them again myself, you must keep them on separate file. I wish that hereafter they may be useful to your brothers and sisters as well as to you. As you will receive them as a token of affection for you during my absence, I pray that they may be worthy to be read by them all with benefit to themselves, if it please God that they should live to be able to understand them.

From your affectionate,

JOHN QUINCY ADAMS.

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ANECDOTES, INCIDENTS AND FACTS,

Connected with the origin and progress of the current reformation, some of which have never been before published.—No. I.

THE greatest changes in nature and society are frequently not only the results of causes remote in themselves, but of instruments, agencies and events exceedingly feeble and small compared with the magnitude, importance and grandeur of the results. The dreams of Joseph, and the exposure of Moses in an ark of bulrushes, were, in themselves, matters of trivial importance. Yet, constituted as the world is, the destinies of all mankind are more or less directly or indirectly connected with these events. Time, in its mighty career, and eternity, in its grand and awful developments, may yet show that in the mysterious schemes of Divine Providence and moral government, the whole human race may, in the epocha of time, be much affected by these very trifling and apparently contingent events.

Had Joseph not been sold a slave into Egypt, the Israelites had never sojourned there; the arts and learning of the Egyptians, together with their idolatry, would not have given character and destiny to the Jewish people. The Exodus and all its miracles had never occurred, human history would never have been what it now is, or what it will hereafter be. If Carthage had conquered Rome, and not Rome Carthage, who could now declare what might have been, or what might yet be, the condition of the world! If the elector of Saxony had not patronized Luther, or if a sale of indulgencies had not roused into action the mighty energies of his soul, what of Protestantism would there have been in its present forms!

Newton's observation of a falling apple, Franklin's reflections upon a thunder cloud, the Marquis of Worcester's speculations on steam, the conjectures of Columbus on a new continent, &c. &c. have changed the condition of mankind, and given new sciences and new arts to the world.

The beginnings of all things are both small and weak. Yes, the oak is in the acorn, the giant in the embryo, and the destinies of the world in the fortunes of an individual. The character of a nation sometimes takes its color from that of an individual. Hence the ambition of a Cæsar, or a Napoleon, gives laws to nations, dissolves and reorganizes the kingdoms of the world. And so in a single great truth, placed in a proper attitude before the mind, may sometimes be found the cause of momentous changes, not only in a single individual, but in great masses of mankind—indeed, in nations and generations of men.

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The question has been often propounded to me—how came you by your present views of the Christian religion? Are they original or derived? If original, by what process of reason? If derived from what authority or source? These are questions of but little consequence to any individual. The capital question is, *are they well founded.*

There are no new discoveries in Christianity. It is as old as the sacred writings of the apostles and evangelists of Jesus Christ. *Our whole religion, objectively and do trinally considered, is found in a book.* Nothing discovered by any man, that has lived since John wrote the Apocalypse, is of any virtue in religion; nay, indeed, is no part or parcel of Christianity. All that can now be pretended or aimed at, by any sane mind, is *the proper interpretation of what is written in Hebrew and Greek* and translated into all the modern languages in the civilized world. Whatever in Christianity is new is not true. Whatever is true is contained in the commonly received and acknowledged books our Old and New Testaments, or covenants. Philology, and not philosophy; history, and not fable; reason, and not imagination; common sense, and not genius, are essential to the perception, and candor and honesty, to the reception of the gospel of Christ and its spiritual privileges and honors.

But how were you led to interpret the scriptures differently, and to teach and practise differently from what you once thought, believed and pratised? Well, as these may be useful to others, I will answer the question by the narration of a few incidents, anecdotes and facts, some of which, never before published, may be of use to others, and lead them to a new mode of thinking and acting, as well as of enjoying the Christian religion.

I will go no farther back than my arrival in the United States in 1809, and note a few matters very trivial in appearance, but important in their bearing and results.

The first *proof sheet* that I ever read was a form of MY FATHER'S DECLARATION AND ADDRESS, in press in Washington, Pennsylvania, on my arrival there in October, 1809. There were in it the following sentences: "*Nothing ought to be received into the faith* or worship of the Church, or be made a term of communion amongst Christians, that is not as old as the New Testament. Nor ought any thing to be admitted as of Divine obligation, in the church constitution and management, but what is expressly enjoined by the authority of our Lord Jesus Christ and his Apostles upon the New Testament church; EITHER IN EXPRESS TERMS OR BY APPROVED PRECEDENT." These last words "*express terms*" and "*approved precedent*" made a deep impres-

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sion on my mind, then well furnished with the popular doctrines of the Presbyterian church in all its branches. While there was some ambiguity about this "approved precedent," there was none about "express terms." Still a *precedent*, I alleged, might be in "*express terms*," and a good precedent might not be clearly approved or expressly stated by apostles or evangelists with approbation.

While reasoning with myself and others, on these matters, I accidentally fell in with Doctor Riddle of the Presbyterian Union church, and introduced the matter to him. "Sir," said he, "these words, however plausible in appearance, are not sound. For if you follow these out you must become a Baptist." "Why, sir," said I, "*is there*, in the scriptures, *no express precept for, nor precedent of, infant baptism.*" "Not one, sir," responded the Doctor. I was startled. and mortified that I could not produce one. He withdrew. Turning round to Mr. Andrew Munroe, the principal bookseller of Jefferson College, Cannonsburgh, Pa., who heard the conversation;—send me, sir, if you please, forthwith, all the treatises you have in favor of infant baptism. He did so. Disclaiming the Baptists as "an ignorant and uneducated population," as my notions were, I never inquired for any of their books or writings. I knew John Banyan's Pilgrim's Progress, and had often read it; but I knew not at that time that he was a Baptist.

All the members of the "Washington Christian Association," whose "Declaration and Address" my father had then written, were not only all Pedobaptists, but the most leading and influential persons in it were hostile to the Baptist views and practice. So to work I went to maintain my positions in favor of infant baptism. I read much during one year on the subject. I was better pleased with Presbyterianism than with any thing else, and desired, if possible, to maintain it. But despite of my prejudices, partialities and prospects, the conviction deepened and strengthened that it was all a grand Papal imposition. I threw away the Pedobaptist volumes with indignation at their assumptions and fallacious reasonings, and fled, with some faint hope of finding something more convincing, to my Greek New Testament. But still worse. I found no resting place there; and entering into conversation with my father on the subject, he admitted there was neither express terms nor express precedent. But, strange to tell, he took the ground that once in the church, and a participant of the Lord's supper, we could not "unchurch or paganize ourselves;" put off Christ and then make a new profession, and commence again as would a heathen man and a publican.

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Having the highest esteem for his learning, and the deepest conviction of his piety and devotion to the truth, his authority over me then was paramount and almost irresistible. We went into discussion. He simply conceded, that we ought not to teach nor practise infant baptism without Divine authority; but, on the contrary, preach and administer the apostolic baptism. Still, however, we ought not to unchristianize ourselves and put on Christ, having not only professed and preached the Christian faith, but also participated in its solemn rites. We discussed this question, and all that family of questions, at sundry interviews, for many months. At length I told him that, with great reluctance, I must dissent from all his reasonings upon that subject and be baptized. I now fully and conscientiously believed that I never had been baptized, and, consequently, I was then, in point of fact, an unbaptized person; and hence could not consistently preach a baptism to others, of which I had never been a subject myself.

His response was—"I have, then, no more to add. You must please yourself." On leaving, in the morning, he asked me *when*, *where* and *by whom* I intended to be immersed. As to the place, I preferred to be baptized near home, among those who were accustomed to attend my preaching; as to the time, just as soon as I could procure an acceptable Baptist minister. The nearest and, indeed, the only one known to me was Elder Matthias Luse, living some thirty miles from my residence. I promised to let my father know the time and place, as soon as I obtained the consent of Elder Luse.

Immediately I went in quest of an administrator, of one who practised what he preached. I spent the next evening with Elder Luse. During the evening I announced my errand. He heard me with pleasure. Having, on a former occasion, heard him preach, but not on that subject; I asked him, *into what formula of faith* he immersed. His answer was, that "*the Baptist church required candidates to appear before it, and on a narration of their experience, approved by the church, a time and place were appointed for the baptism.*"

To this I immediately demurred, saying:—That I knew no scriptural authority for bringing a candidate for baptism before the church to be examined, judged and approved by it, as prerequisite to his baptism. To which he simply responded:—"*It was the Baptist custom.*" But was it, said I, the apostolic custom! He did not contend that it was, admitting freely that such was not the case from the beginning. "But," added he, "if I were to depart from our usual custom they might hold me to account before the Association." "Sir," I replied, "there is but one confession of faith

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that I can make, and into that alone can I consent to be baptized." "What is that!" said he. "Into the belief *that Jesus is the Christ*, the confession into which the first converts were immersed. I have set out to follow the apostles of Christ and their master, and I will be baptized only into the primitive Christian faith."

After a short silence he replied, saying—"I believe you are right, and I will risk the consequences; I will get, if possible, one of our Redstone preachers to accompany me. Where do you desire to be baptized!" "In Buffaloe creek, on which I live, and on which I am accustomed to preach. My Presbyterian wife," I added, "and, perhaps, some others will accompany me."

On the day appointed Elder Henry Spears, from the Monongahela, and Matthias Luse, according to promise, met us at the place appointed. It was the 12th of June, 1812, a beautiful day, a large and attentive concourse was present, with Elder David Jones of Eastern Pennsylvania. My father made an elaborate address on the occasion. I followed him with a statement of the reasons of my change of views, and vindicated the primitive institution of baptism, and the necessity of personal obedience.

To my great satisfaction my father, mother, and eldest sister, my wife and three other persons besides myself were that same day immersed into the faith of that great proposition on which the Lord himself said he would *build his church*. The next Lord's day some twenty others made a similar confession, and so the work progressed, until in a short time almost an hundred persons were immersed. This company, as far as I am yet informed, was the first community in the country that was immersed into that primitive, simple, and most significant confession of faith in the divine person and mission of the Lord Jesus Christ, without being brought before a church to answer certain doctrinal questions, or to give a history of all their feelings and emotions, in those days falsely called "*Christian experience;*" as if a man could have Christian experience before he was a Christian! A. C.

ACTS OF APOSTLES.

SECTION XIII.,—CHAPTER XIX.

XIX.—Now it came to pass, that while Apollos was at Corinth, Paul, having passed through the upper parts, came to Ephesus:

1. "*Upper parts.*"—Galatia and Phrygia lay north of Ephesus.

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2 and finding there some disciples, he said to them, Have you, on
your believing, received the Holy Spirit! And they replied to
him, No; we have not so much as heard whether the Holy
3 Spirit is received. And he said unto them, Into what, then,
were you immersed? And they said, Into John's immersion.
4 And Paul said, John, indeed, administered the immersion of re-
formation, telling the people that they should believe in Him
5 that was to come after him: that is, in Jesus. And hearing

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2. "*Have you received the Holy Spirit since you believed?*"—Such was the ancient order of things Men received the Holy Spirit *after*, not *before* they believed.

"*Whether there be any Holy Ghost.*"—The proper supplement here is similar to that in John vi. 39; which in the common version reads, "For the Holy Ghost was not yet *given*." The translators might, with equal authority, have supplied in this case the same word—"*given*."

3. "*Unto what*"—or, rather, *Into what* "were you then baptized."—Persons were originally by baptism *in* water introduced *into* something—person, name, or relation; else this question would have had no pertinency.

4. Paul here explains "John's baptism."

5. "*When they heard this they were baptized in the name of the Lord Jesus.*"—There are not wanting respectable critics of the order of Beza and Dr. Gill, who make these words a continuance of Paul's speech, and therefore deny that these persons were again baptized, or baptized into Jesus Christ. Still, the more judicious, and indeed the more learned, understand this verse as the words of Luke the historian; who simply states, that on hearing the exposition of John's baptism which Paul gave as merely introductory to Jesus, "they were on hearing it baptized into the name of the Lord Jesus." We must regard this as every way most consistent with a common sense view of the whole context, and as more consonant to the style and manner of the author of the Book of the Acts.

"*In* the name of the Lord Jesus."—The obstinacy of an erroneous prejudice is seldom more strikingly exemplified than in this case. We have the same preposition, *eis*, three times connected with baptism in this context; twice translated *into* and once *in*.—"*Into* what were you baptized?"—"*Into* John's baptism."—"They were baptized *in* the name of the Lord Jesus." Why not in the last case *into the name?* Because of the erroneous precedent found in the mistranslation of the commission—"Baptizing them *in* the name" instead of "*into* the name of the Father, the Son, and the Holy Spirit." Doddridge is consistent with the original and the apostolic usage, and renders it as we have done.

On the imposition of the Apostle's hands these twelve men received the Holy Spirit—as conferred by the Apostles—in its miraculous gifts. Hence when the Apostle asked whether they had "received the Holy Spirit since they believed," he meant in its miraculous powers. For on receiving it, "they spake with tongues."

The case of these men, which has, in one particular, so long perplexed commentators and creed-makers, seems to be this:—They had been baptized by some of the disciples of John after the death of John, or after John's baptism had ceased; consequently it was to them of no value whatever: for inasmuch as "all Judea and Jerusalem had gone out to John at Jordan," and vast multitudes had been by him immersed—not one of whom is said, on that account, to have been excepted from Christian baptism. Now of the vast multitudes converted in Jerusalem and Judea immediately after the ascension of the Lord, it would be wholly inadmissible that none of them were of the disciples of John. If any one say there was not one of these thousands belonging to the converts of John, we ask him, Wherein

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6 this, they were immérsed into the name of the Lord Jesus. And
Paul, laying his hands on them, the Holy Spirit came upon them;
7 and they spoke with tongues, and prophesied. And they were,
8 in all, about twelve men. And he went into the synagogue, and
discoursed with boldness, disputing for the space of three months,
and evincing the things which related to the kingdom of God.
9 But as some were hardened, and would not believe, speaking re-
proachfully of this way before the multitude, he departed from
them, and separated the disciples, disputing daily in the school
10 of one Tyrannus. And this was done for the space of two years,
so that all the inhabitants of Asia, both Jews and Greeks, heard
11 the word of the Lord. And God wrought extraordinary mira-
12 by the hands of Paul; so that handkerchiefs, or aprons, were
carried from his body to those that were sick, and the diseases
13 removed from them, and the evil spirits came out. And some
of the strolling Jews, who were exorcists, undertook to name
the name of the Lord Jesus over those who had evil spirits,
14 saying, We adjure you by Jesus, whom Paul preaches. And
there were seven sons of one Sceva, a Jewish chief priest, who
15 did this. But the evil spirit answering, said, Jesus I know, and
16 Paul I know; but who are you! And the man in whom the evil
spirit was, sprung upon them, and getting master of them, pre-
vailed against them, so that they fled out of the house, naked and

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did John prepare a people for the Lord, if none of them received him! It is inadmissible. Therefore, as we do not read of one of the disciples of John having been exempted from Christian baptism because a subject of John's baptism, we must regard these as not having been the legitimate subjects of John's baptism—that is, baptized after it ceased to be a divine institution.

8 "*Disputing*"—Διαλεγομενος—The term here so rendered, means reasoning or holding conversations with them. As the same is again used in the next verse with regard to two years daily employment in the school of one Tyrannus, we must suppose that either it indicates conversational discussion, or that Paul was one of the greatest disputants of any age.

"*All that dwelt in Asia*"—There were two Asias in those days—Asia *Minor* and *Proconsular* Asia. Asia Minor embraced Galatia, Phrygia, Pisidia, Lycaonia, and Pamphylia, where the Apostles had formerly preached. Proconsular Asia included Ionia, Æolia, and Lydia The Apostle and his companions were at one time forbidden to preach the word in this Asia. But now "all that dwelt in Asia heard the word"—that is, Proconsular Asia. Here the seven churches were located to whom the seven apocalyptic epistles are addressed.

12. "*Special miracles.*"—These are a new class. That demons are not diseases, as some pretended rationalists contend, is evident from this contrast—diseases *departed from them*, but the evil spirits *went out of them*—diseases depart in one way—evil spirits escape in another.

13. "*Vagabond or wandering Jews*"—*Exorcists.*—Irenæus, Origen, Epiphanus, and Josephus, are quoted by Dr. Whitby in proof that these exorcists pretended to casting out demons by arts and charms derived from Solomon. These exorcists were dispossessors of demons by profession—not conjurers. These unfortunate sons of Sceva the priest, give ample proof that demoniacs are not mere lunatics. We have no diseases now-a-days that come out of men, saying, "they know Jesus and Paul" and respect them. How baseless the scepticism of those who convert demons into physical maladies! This passage is to such spirits inexplicable.

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17 wounded. And this was known to all the Jews, and Greeks also
dwelling at Ephesus; and fear fell upon them all, and the name
18 of the Lord Jesus was magnified. And many of them, who be-
lieved, came and confessed, and made a declaration of their
19 deeds. And a considerable number of those who had curious
arts, bringing their books together, burnt them before all: and
they computed the value of them, and found it fifty thousand
20 pieces of silver: so powerfully did the word of the Lord grow
and prevail.
21 Now when these things were fulfilled, Paul proposed in spirit,
that, passing through Macedonia and Achaia, he would go to
Jerusalem, saying, After I have been there, it is necessary for
22 me also to see Rome. And sending two of those that minis-
tered to him, Timothy and Erastus, into Macedonia, he himself
23 staid some time in Asia. And there happened, about that time,
24 no small tumult concerning that way. For a man whose name
was Demetrius, a silversmith, by making silver shrines of D.-
25 ana, procured no small gain to the artificers; whom he gathered
together, with the workmen employed in that business, and
said, Men, you know that our maintenance arises from this
26 manufacture; and you see and hear that this Paul has persuaded
great numbers of people, not only of Ephesus, but almost of all
Asia, and has turned them aside, saying that they are not deities
27 which are made with hands; so that there is danger, not only
that this occupation of ours should be depreciated, but also that
the temple of the great goddess Diana should be despised, and
her grandeur destroyed; whom all Asia and the world worship.
28 And hearing this, they were filled with rage; and cried out, say-
29 ing, Great is Diana of the Ephesians! And the whole city was
filled with confusion; and they rushed with one accord into the
theatre, dragging thither Gaius and Aristarchus, Macedonians,
30 Paul's fellow-travellers. And when Paul would have gone in to
31 the people, the disciples would not permit him. And some, too,
the principal officers of Asia, as they had a friendship for him,
sent to him, and desired that he would not venture himself into

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19 "*Fifty thousand pieces of silver.*"—It is computed that were these drachmas, or silver *denarii* pieces, the least silver coin, the value of these books must have been some 10,000 dollars of our currency. If Jewish shekels, about 72,000 dollars. These books, according to ancient tradition, were Ephesian letters, "written charms" and "arts of magic," by which these exorcists imposed upon the people and gained reputation for great wisdom and power. I have seen one of that class written in Latin, titled, if I remember right, "*De Arte Magica*," professing to introduce one into its mysteries.

24. "*Silver shrines for Diana.*"—Dr. Hammond and Mr. Biscoe, says Dr. Doddridge, gave it as their opinion, and produced some evidence of it, that these shrines were "little models of the temple," to be used for superstitious purposes. Others opine that they were coins or models, on the reverse of which the temple was represented. The trade, whatever it was, was carried on in rather a large way, as the number of interested tradesmen seems to have been very considerable.

38. "*The Chancellor.—Grammateus*—"Literally a scribe; but in this city an officer of some authority." Doddridge.

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32 the theatre. Some, therefore, were crying one thing, and some
another; for the congregation was confused, and the greater part
33 did not know for what they had come together. And they thrust
forward Alexander, from amongst the multitude, the Jews urg-
ing him on. And Alexander, beckoning with his hand, would
34 have made a defence to the people. But when they knew that
he was a Jew, one voice arose from them all, crying out, for about
35 the space of two hours, Great is Diana of the Ephesians! But the
chancellor, having pacified the people, said, Ephesians, what
man is there that does not know that the city of the Ephesians
is devoted to the great Diana, and to the image that fell down
36 from Jupiter! Since, then, these things are incontestible, it is
necessary for you to be quiet, and to do nothing in a precipitate
37 manner; for you have brought these men, who are neither
38 robbers of temples nor blasphemers of your goddess. If, there-
fore, Demetrius, and the artificers that are with him, have
a charge against any one, courts are held; and there are the
39 proconsuls; let them implead one another. But if you are in-
quiring any thing concerning other matters, it shall be deter-
40 mined in a legal congregation. And, indeed, we are in danger
of being called in question for the insurrection which has hap-
pened this day, as there is no cause by which we can account
41 for this concourse. And when he had said these things, he dis-
missed the congregation.

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38. *Roman Proconsuls.*—It is probable that the province of Asia was at this time administered by Celer and Ælius—procurators, after the death of Silanus.

39. "*A lawful assembly.*"—Forthwith dismissed the assembly. ἐκκλησία often translated church, is the term here used, and certainly indicates any kind of assembly, sacred or profane, common or special; and not merely a building of stone, brick, or wood.

PRACTICAL THOUGHTS AND REFLECTIONS.

No one can, with devout attention, read the Acts of the Apostles without observing what a prominence is given to the Holy Spirit, as the prime agent, in the sanctification and salvation announced in the gospel.

In the opening of the book of Acts, we are told, that our Divine Master gave charge to the Apostles *by* the Holy Spirit, and that before his ascension he promised that they should, soon after he left them, be baptized *in* the Holy Spirit. In selecting an Apostle, in the place of Judas, they quote David as speaking concerning Judas, by the Holy Spirit. On the day of Pentecost the Holy Spirit descended from heaven audibly, and was as visible on the persons of the Apostles as was the Messiah in his personal ascent to heaven.

Joel, speaking by the Spirit and of the outpouring of the Spirit, is quoted as proof that its descent was a subject of ancient prophesy; and, after quoting this, Peter announces the fact that the Messiah, now in heaven, had received the Holy Spirit as its dispensator, and by his authority promises it on reformation and bapti m to all that heard him that day.

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When Peter and John were arraigned before the rulers, elders and Scribes, by Sadducean influence, because of preaching the resurrection of Christ, and of the dead by him, Peter addressed them, being "filled with the Holy Spirit." And when they were dismissed from the presence of that council, and had returned to their own company and had related the affair to them, they all united in one concert of prayer until the place in which they were assembled was shaken, and they were all filled with the Holy Spirit." Thus the Apostles were sustained and comforted by the Holy Spirit, and, therefore, appealed to it in proof of their mission, saying, "We are Christ's witnesses of these things, and so is the Holy Spirit whom God has given to those who submit to his government."

When they proceeded to the election of officers in the Christian church, the person placed at the head of the first seven was "Stephen, a man full of faith and the Holy Spirit;" who, when addressing his persecutors, said to them:—"You do always resist the Holy Spirit; as did your fathers so do you." They gnashed their teeth at him in fury; but he, being full of the Holy Spirit, looking steadfastly into heaven, saw Jesus standing at the right hand of God.

When Samaria received the word of the Lord, Peter and John going down, prayed for them, that they might receive the Holy Spirit; and imparted it to them by the imposition of their hands. And when Peter preached to the Gentiles, the Holy Spirit fell on all them that heard the word, and they spake with tongues glorifying God. Then God gave to the Gentiles the same gifts of the Spirit vouchsafed to the Jews.

Filled with that same Holy Spirit, Paul struck with blindness Elymas the sorceror, because of his seeking to pervert the right ways of the Lord. "But the disciples were filled with joy and the Holy Spirit." So matters proceed through this book, which opens to us the Christian dispensation as propounded by the plenipotentiaries of the Messiah.

I wonder not that some of the ancients called the book of Acts the GOSPEL OF THE HOLY SPIRIT. They had "the gospel of Christ reported by the four evangelists; one of whom also reported the Gospel of the Holy Spirit.' Christianity is a manifestation of the whole Godhead, in the salvation of man; a new volume in the celestial library, for angels to read. Nature, as philosophers call it, both in the facts of its existence and in the course of its movements, reveals the wisdom, and power, and goodness of God. But nature is dumb as respects the mysteries of that being of beings, as to nature and personality. The Old Testament reveals the moral perfections and the moral government of God, and intimates in promise, in prophecy and in type, a new development of divinity. Hence, what Moses said, by authority, in commanding Aaron to bless the typical people of God, Paul expounds in his Apostolic benediction. Aaron the High Priest on this wise blessed—"The Lord bless thee and keep thee. The Lord make his face shine upon thee and be gracious to thee. The Lord lift up his countenance upon thee and give thee peace" But Paul blessed thus—"The grace of the Lord Jesus Christ, and the love of God, and the com-

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munion of the Holy Ghost be with you all." Num. vi. 24–26: 2 Cor. xiii. 14.

The new institution is in this, as in other respects, better than the old. The old was but star light and moon light. The new is the risen day. God and man are both revealed in the new. And God is revealed to man by dwelling in man, so far as man can comprehend him now. God and man dwelt together in Paradise. God now dwells in man, in the person of Jesus, and by the Holy Spirit in his people; and God and man shall again dwell together in a new and eternal Paradise. *This is nature, grace, and glory as respects man.*

But while we *apprehend*, we do not *comprehend* these things. We still see through a glass darkly. We do not, indeed, comprehend ourselves, nor can we. "The greatest miracle to man is man." The book of ACTS OF APOSTLES is to us, as respects this subject, invaluable. No one can understand it and doubt as to the personality of the Father, the Son, and the Holy Spirit. We are, in preaching faith, reformation and baptism, but disclosing the commission, and developing the *names* of the Godhead.

In working miracles, the Apostles, or rather the Holy Spirit in them, addressed the prejudices of men as much as in the manner of preaching. In selecting demonstrations of supernatural power he seems to be governed by the pretences of the adversary and the prejudices of the people, as Moses, of old, withstood by Jannes and Jambres. The magicians were beat, themselves being judges; and the sons of Sceva are likewise beaten both in letter and spirit. We have not these sensible powers and demonstrations of the Spirit now, simply because they are not needed. But we do need its comforts, its joys and its peace; and these we have in its presence, in our hearts, shedding abroad the love of God in us, and influencing us to think, feel and act in harmony with the will of God. We are, therefore, encouraged by precept, by promise and by example to ask the Holy Spirit. The great teacher himself said, and let us remember it, that "If we give good things to our children that ask us, how much more will our Father in heaven give his Holy Spirit to them that ask him."

A. C.

DISCIPLINE.—*No. VII.*

IN our last number we finished our inquiries into the teachings of the New Testament upon the office of Elder, or Bishop, by presenting in a connected view all the allusions and explanations therein made concerning it, either by evangelist or apostle. The result of this search was the conclusion that this office is not formally defined; that the circumstances which led to its institution are not stated; and that, in the first allusions to it, there is reason to believe that its nature and relations were already familiar to those who made up the first Christian churches, to-wit: Jews, accustomed to and trained up under the discipline of the synagogue. At the same

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time we discovered, from the actions referred to this officer and the descriptions given him of his qualifications, many important duties which devolved upon him; and thus we were enabled to learn much of practical utility, concerning his official relations. 1. They were to *rule;* 2. *to take heed of the flock;* 3. *to watch against heretics;* 4. *to feed the Church;* 5. *to teach the disciples;* 6. *to labor in word and doctrine;* 7. *to confute gainsayers;* 8. *to exhort;* 9. to be conspicuous for *hospitality,* and 10. *to lay on hands in the ordination of evangelists.* These various duties are all spoken of as properly belonging to the elders or bishops as such, and, whilst some of them, here separately mentioned, may generally be included under the terms used to designate others, the fulness of the scriptural instructions, on this subject, must be the more apparent to all, from the very minute detail which they give us of what an elder should both be and do. We cannot stop now to inquire, as we may hereafter do, what is meant by ruling and all the other terms describing the duties of the elders, but with the single remark, that the Holy Spirit has evidently assigned them an arduous task which they may not lightly avoid or neglect, and given them a rank deserving and requiring the highest respect and veneration for those over whose souls they are still to watch. We proceed to inquire, What do the scriptures teach us concerniag the office of Deacon!

We have already adverted to the term and seen that, in its common acceptation, it means simply *minister;* as "minister of God," "minister of the gospel," "minister of circumcision," "minister of the law," &c.; so that in its official sense, if it have one, we must look for its meaning out of its simple and primary definition. An induction, then, of the cases in which it is thus employed in the scriptures will best open to us the light of divine truth. The first occurrence of the term in this sense, reckoning chronologically, is in 1 Tim. iii., 8–12. "The deacons in like manner must be grave, not double-tongued, not given to much wine, not per sons who earn money by base methods; holding fast the secret of the faith in a pure conscience. But let these also be first proved; then let them exercise the office of the deacon, being without blame. Let the deacons be the husband of one wife, ruling well their children and their families. For they who have performed the office of a deacon well procure to themselves an excellent degree, and great boldness in the faith which is in Christ Jesus." Here it is expressly taught that this is an *office,* since the performance of his work is called the performance of the *office of a deacon;* but whilst we are informed as to his religious and moral qualifications, nothing is said

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specifically of his duties. Before they should be called upon to enter on them, it is, indeed, required that they should have been *first proved*. They are to be men of *gravity*, *candor*, *sobriety*, and above the grovelling pursuits of avarice; at the same time noted for their sincere and conscientious adherence to the secret of the faith. They are also to rule well their children and their families; but what they are *to do* as officers is not affirmed. The practical effects of a faithful discharge of their duties seem to have been the procurement of a higher *degree*, or greater influence and regard, or it may be, promotion to the rank of elder, and the acquisition of great *boldness in the faith;* but this does not settle the question what those duties were. We have the term employed, in its official sense, in but one other place in the scriptures, (Phil. i. 1,) where it is merely introduced to indicate that these officers, in the church at Philippi, were included in the address; but while the *officer* is not elsewhere spoken of, the *office* is: and in Acts vi. we have the most satisfactory teaching on this subject to be found in the New Testament. It reads thus—"Now, in those days, the number of the disciples being multiplied, there arose a murmurring of the Hellenists against the Hebrews, because their widows were neglected in the daily *ministration* (*diakonia*). And the twelve, having called the multitude of the disciples together, said, It is by no means agreeable, that we should leave the word of God to attend tables; therefore, brethren, look out from among yourselves, seven men of attested character, full of the Spirit and wisdom, whom we may set over this business. We will constantly attend to prayer and the ministry of the word." Accordingly, they selected seven, and the Apostles having prayed, *laid hands on them*, and thus appointed them over this business.—This is an important passage upon this subject; for although the seven are not called *deacons*, yet the office they were to perform was *diakonia*, (*deaconship*,) and as they acted, in its discharge, by a solemn official appointment, there can be no doubt of the propriety of denominating them *official deacons*. Still, the specific object for which these seven were appointed is all that we are taught, as to the duties of this order. This was the daily *ministration*, which the Apostles afterwards explained to mean the waiting or attending at tables; a service peculiar to the days of a community of goods, and, therefore, no longer needed in the church, in this sense. Yet, as the church still has its fund raised, by the weekly contribution, for the assistance and support of the poor, who are always with us, she still has need of this officer, specifically for the same duty. We discover nothing here, however, nor yet in the other allusions to

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this officer, found in the New Testament, furnishing us with any other light upon the responsibility of the deacons. If we impose any thing farther upon them, we must derive our authority for doing so, not from any thing ordained or affirmed concerning them specifically in the scriptures, but from the general nature of the office, or meaning of the term, or else from the collateral lights that have reached us concerning the primitive usages.

If any one has found, or can discover from the scriptures alone, that deacons, in the primitive order, were ever appointed for any other duty than this one, of taking care of the destitute, by collecting and appropriating the bounty of the church for their comfort and support, we would like to see the evidence of it. We, of course, include in this duty every thing necessary to its being *well performed*, and, therefore, regard the deacons of a congregation as occupying a rank of high trust; and filling a station calculated to give them great honor and influence among the brethren, which, as members of the kingdom, they must not neglect to employ, by any means in their power, for the advancement of the truth, and the honor of the Lord.

In the discharge of this duty there would, necessarily, arise cases in which *men* could not, with propriety, act; especially in a country, like the East, where the social intercourse between the sexes was restricted by so many forms; and, therefore, we find that into this order females were introduced, evidently by apostolic sanction. Paul, in his epistle to the Romans, xvi. 1., speaks of Phœbe, as a *deaconess* of the church at Cenchrea, who had been a helper of many, especially of himself; and in the 1 Epistle to Timothy, iii. 11–12, we interpret him as describing their qualifications for office.

How benevolent and wise this arrangement, and how diligent and faithful ought those to be who are entrusted with the delightful charge of ministering, to the sick and needy, those comforts which the church may provide; for inasmuch as you have done it unto even the least of these my little ones, you have done it unto me! Why it is that this apostolic plan, of constituting the deaconship, has been so universally neglected, by the various denominations, does not appear, we think, from the scriptures. Upon reformation principles, a precedent so plainly set forth in the New Testament, cannot, consistently, be disregarded; and, we know, that whilst some congregations may not have acted so scripturally upon this subject, as the truth requires, it is generally regarded, among our brethren, as an essential element in the restoration of primitive order, to ordain, in every church, both deacons and deaconesses.

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Thus have we, by a careful induction, gathered from the scriptures all that they teach us concerning the two official ranks, in the Christian church, to-wit, Elders and Deacons; but in doing so we have gone upon the assumption that elders and bishops are in office the same. But inasmuch as this is a point upon which there is a practical diversity of opinion, among the religionists of the day, we deem it not unworthy of a fair and scriptural examination.

The proof upon this subject may not be manifold; but to one filled with a due reverence for the Sacred Oracles, and a proper respect to apostolic authority, it cannot but be entirely sufficient. The use of the two terms, interchangeably, and that in their proper official sense, ought to be regarded as a sufficient indication of the apostolic will concerning them; and to convince every word-reverencing man that between bishops and elders they recognized no official difference. In the 17th verse of Acts, and 29th chapter, it is said that Paul, who was at Miletus, "Sent to Ephesus and called the elders (*presbuterous*) of the church;" when they had arrived he addressed them, in a very solemn and impressive manner, upon their official responsibilities. In this address he says, "Take heed, therefore, to yourselves and to all the flock over which the Holy Ghost hath made you *overseers* (*episkopous*,) that is, *bishops*. Now, it is beyond the ingenuity of sectarian criticism to say that the same officers here convoked as *elders* are not addressed as *bishops*. It is most evident, too. that this latter term was used as a common official title; for, while the metaphor of a *flock* was in the Apostle's mind, he would hardly have rejected its natural correlate, *pastor*, and employed the term *bishop*, had this not been a common and fixed official title. In proper metaphorical style, we do not say *overseers or bishops of a flock*, but *pastors*; and as this latter term is thus frequently and beautifully employed in the scriptures, yet, in this place, although so evidently indicated by the style, rejected for another, having no proper metaphorical relation to the figure of a flock, by which the church is represented, we conclude that it must have been because the term selected was one of established technical import, and therefore used officially.

Not to insist farther on this point; let us hear this same apostle, in his directions to Peter. After telling him (chap. 1 v. 5,) that he had left him in Crete for the purpose of ordaining elders (*presbuterous*) in every city, lest Titus might be misled by these very general instructions and ordain elders, whether worthy or not, he proceeds to place certain limitations to the injunction;—as, "If any be blameless," &c., adding by way of reason, "for a bishop (*episkopos*)

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must be blameless." Now, can any man, in his senses, suppose that such a logician as Paul would give, as a reason for restricting Titus in the ordination of *elders*, to such as were *blameless*, &c., that *bishops must be blameless*, unless by *bishops and elders* he meant the same *officers!* Suppose I were to say, that no man shall be elected to the office of *Judge* unless he was honest, and assign as a reason that *kings* must be honest, would not every one see at once that unless I meant to say, that *judges* are *kings*, I would be speaking nonsense? Just so with Paul, unless with him *elders* and *bishops* are the same, his reasoning is both inconsequential and incoherent.

In 1 Pet. v. 1, the style is very similar to that of Paul in Acts. The *elders* which are among you, he says, I exhort: Feed the flock of God, which is with you, exercising the *overseer's* office, (*episkopounte*s) or discharging the office of *bishops*, not by constraint, but willingly, &c. That the terms are used promiscuously, none can deny; and, it must also be conceded, that this could not have been done, with propriety, if those distinctions, which now obtain between bishops and presbyters, or elders, had been at that time recognized; for it will have been observed, that the *elders*, who are now ranked as inferior to bishops, are called, in apostolic style, by these titles; and as the less cannot include the greater, although the greater may include the less, we cannot, by any ingenuity of construction, find, in the usage of the apostles, an argument for episcopal supremacy. The apostle Paul called himself a *minister* or *deacon*; but a *deacon*, simply, is never called an *apostle;* so if the bishops were really superior to the elders, they might, nevertheless, be sometimes called *elders;* but in that case *elders* could never be called *bishops*, as the apostle styles them, in the cases referred to. "The truth is," to adopt the language of Doctor George Campbell, "the word *episkopos* (bishop) was properly the name of an office, and *presbuteros* (elder) was a title of respect, borrowed from the Jewish custom (which was, indeed, analogous to that of other nations,) of calling not only the members of the Sanhedrim *presbuteroi*, elders or deacons, but also the members of the city councils."

It would seem to one imbued with a proper sense of the paramount authority of the scriptures, in all matters of discipline, that where a clear scriptural proof, that the apostles did regard and speak of *elders* and *bishops* as the *same in office*, could be given, controversy should cease, and tradition be silent; but inasmuch as the argument has been pushed beyond this, its sufficient conclusion, it may be proper, very briefly, to advert to what is alleged by the advocates of episcopal supremacy, as evidence in their favor, drawn

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from the apostolic fathers. In doing so, however, it is not to be understood that we consider these as of binding authority in any case; but merely as explanatory to what may not be altogether clear in scriptural allusions. Were an apostolic father, therefore, to speak contrary to the teachings of the apostles, we should not regard it proper to pay the least respect to what he might say; but if any thing, in the writings of the apostles, should be left obscure, or not fully explained, we should have no objection to receiving any light upon the subject, which one, personally known to them and their principles, could give us; provided, always, it was not inconsistent with other things, taught us by the apostles, free from ambiguity and doubt. As, therefore, we consider the teachings of the apostles, as to the official identity of elders and bishops, to be not only unambiguous, but conclusive beyond a reasonable doubt, nothing which an apostolic father could say, could, in the least, affect our conclusions on this subject.

Yet, as our minds are so constituted, as to feel it strange, that one, well acquainted with the customs of the apostles, should, so near to their day, teach any thing contrary to their lessons, we cannot, when we hear it affirmed, but experience more or less dissatisfaction, and desire to examine into the matter to see if there is not some solution to it at once true and sufficient; and we enter upon the inquiry the more readily, from the conviction that, as truth is always consistent with itself, these fathers, in favor of whose knowledge and veracity there is a strong presumption, cannot be found, when faithfully represented and rightly understood, to differ at all from the apostles. It is the same feeling and the same confidence with which we desire to meet and seek an investigation, with the sceptical geologist. We are sure, before we have learned the meaning of *fossil-remains*, that nothing has been found which the author of the Bible did not know all about, for he had created it and laid it there, in the ages of his own appointment; and, therefore, we not only do not fear, but anxiously desire to see uncovered all the wonders of his hand; confident that his wisdom and his power are always in harmony. With the patience of our readers, then, we shall endeavor, at our next sitting, to say a few things upon the authority of the apostolic fathers, concerning this long arrogated claim of episcopal supremacy, and if we do not overturn, as we have no hope that we will, this cherished error of a lordly hierarchy, we trust, at least, to be able to give good reasons for not embracing it ourselves.

W. K. P.

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NEWS FROM THE CHURCHES.

Colemansville, Kentucky, March 5, 1848.

We have had several additions since the first of January last—some seven or eight. L. C. M'MURTRY.

Van Buren, March 7, 1848, Tuesday morning.

Beloved brother Campbell—I am here, in good health, about 1500 miles from home, laboring in the good cause of the reformation, for which you have sacrificed so much and nobly struggled for a quarter of a century. The success has been far beyond the expectations of the most sanguine. Thank the Lord that your writings ever fell in my way! I shall ever feel the debt of gratitude that you taught me how to read the Bible, the Book of the Lord. It imparts to me a happiness that no language can tell.

1. I stopped at Little Rock with brethren Rice and Dearborn, one of your pupils, and labored a week. There were about 7, or 8, or 9 additions when I left.

2. I reached here and labored a week. The result was 12 additions, amidst a cloud of opposition and the smoke of mysticism which had been raised by a revival effort of the sects.

3. I visited Fayetteville, 52 miles north, and labored 12 days with great success. We had about 35 additions, and organized a church 50 strong, with Elders and Deacons. We have 4 able Lawyers, an able Physician, and a distinguished Preacher from the Cumberland Presbyterians, in the congregation. I left them rejoicing!

4. I returned to Van Buren, and visited Oakland, a fine population, 10 miles from this place In 5 days we had about 18 or 20 additions, and organized a church 40 strong, with Elders and Deacons. The entire neighborhood is with us in feeling and sentiment, so far as I could ascertain. The combined powers of opposition cannot peril the cause at these places. We gained some from the Presbyterians, the Cumberlands, the Methodists, and Baptists. We had a fine hearing, and many are convinced, who will, I trust, finally submit.

Brother Graham was with me several days at Fayetteville, and his eloquence and power were greatly appreciated. He obtained several scholarships there and here; and the prospect for subscribers for your invaluable Harbinger is good. I expect to start in the stage in the morning for the Rock. I had one baptism here on Lord's day. I expect to organize this church to-night.

You could do great good by taking a travel next fall to the Rock, and thence on this route to St. Louis. I might agree to accompany you. This is a great country. The success of this precious cause is the only motive that could induce me to make such immense sacrifices of domestic happiness. J. T. JOHNSON.

Baton Rouge, Louisiana, March 13, 1848.

Teaching brethren, visiting the South, will receive a hearty welcome if they will visit Baton Rouge. C. G. M'HATTON.

Clarksville, Arkansas, March 20, 1848.

I have been here since Thursday night. The people have given a fine hearing, and the public mind has been greatly enlightened. I regret that I cannot stay longer. This morning (Monday) I start in the stage for Little Rock, for home. We ought to have a first rate Evangelist in this state. The face of things can be changed in twelve months. I defy the combined opposition at Fayetteville, Oakland, near Van Buren, and that region of country. This is a fine country, with a good population, and the reformation will prevail. The people here have never before had the matter properly set before them. Another effort here would establish the cause. Oh! that our brethren would awake!

J. T. JOHNSON.

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Bedford, March 26, 1848.

Dear brother Campbell—It is a long time since you have had a word from me, and it seems to me longer since I saw you at our house. How strangely mysterious are the ways of God's providence! When you were here accompanied with three of your children, two years last fall, I look back and see of our own little circle at that time—and strange, truly strange and dark is the path we have trod! Many, very many dear friends are no more. Our own family and the church have been again afflicted. In our family, JOSEPHINE, eldest daughter, aged 10 years, departed in the triumphs of hope, on the 25th of January last. In twelve hours from that time, my brother HENRY, whom you saw at my house, also died. Since that, his child, about twenty months old. His wife's mother, (sister COLLINS,) and brother CHARLES F. BARTLETT, have died, all of malignant typhus. Brother Bartlett, you will remember, was one of our *overseers*, and one of the best of men. We cannot too deeply deplore his loss. Yet, praised be the name of the Lord, amidst all this, and the half is not told, we have just closed a meeting in our congregation, in which we were assisted by our much beloved brother A. S. Hayden, and visited and cheered by our venerable brother Father Bentley, thirty-one were baptized, two added from the Methodist church, who had been immersed, and one restored. Thus in midst of affliction, when his chastening seemed too much for us, God our Father has filled our hearts with the fullness of joy. Little did we think that in that dark cloud, or from behind it, from which seemed to issue the arrows of death, so bright a sun would so soon in his glory and power break forth, dispelling the darkness of death in our horizon, and thus condole—in the place of a brother dead, God has given us the last of a mother's sons to rejoice over. William is obedient to God. In the place of the affliction to the church, many sons and daughters. But no father now to fill the place of brother Bartlett; and in the place of our little daughter, it seems, brother Campbell, if any one can sympathize better than another, you can. Surely strangely mysterious are his ways, and past finding out!

J. P. ROBISON.

ANOTHER TROPHY OF THE LEXINGTON DEBATE.

Springfield, Illinois, March 30, 1848.

In the fall of 1845 I commenced preaching in the town of Macomb, M'Donough county, Illinois, in company with brother Isaac Murphy, now of Bethany, Va. We organized a congregation of about seventeen members, to which were added some twenty-seven or eight during the same meeting. Since that time I have visited them occasionally, and the congregation has increased to 75 or 80 members. Among them is a very amiable sister, the wife of brother B. Naylor, who was convinced by the "Campbell and Rice Debate." She was a devoted Presbyterian for some time; but having heard her husband read the Debate in the family, during his leisure hours, she yielded to the power of truth, renounced infant sprinkling, and obeyed the gospel understandingly and for herself.

A. J. KANE.

West Liberty, Morgan county, Ky., April 5, 1848.

At a meeting held here the 4th Saturday and Sunday in March, by Elders Samuel M'Cormick and Joseph Nicholl, nine persons confessed the Lord, and one was received from the Baptists.

We were entertained last night by a discourse from brother Harry, a black man, who has recently purchased his freedom from Mr. John Chapman, of your state. He is decidedly an interesting speaker, both in matter and manner, and I commend him to the favor of the brethren. He carries with him undeniable testimonials of character and standing.

JAMES W. DANIEL.

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LITERARY ITEMS.

According to the best authorities, the art of printing was known in China upwards of 900 years ago. In the time of Confucius, B. C., 500 books were found of slips of bamboo; and about 150 years after Christ, paper was first made; A. D. 745, books were bound into leaves; A. D. 900, printing was in general use. The process of printing is simple. The materials consist of a graver, blocks of wood, and a brush, which the printers carry with them from place to place. Without wheel, or wedge, or screw, a printer will throw off more than 2500 impressions in one day. The paper (thin,) can be bought for one-fourth the price in China that it can in any other country. The works of Confucius, six volumes, four hundred leaves octavo, can be bought for ninepence. For an historical novel, twenty volumes, one thousand five hundred leaves, half a crown is the price amongst the Chinese.

OBITUARY.

Corydon, Indiana, March 21, 1848.

Died, at the residence of her daughter, Mrs. Delilah Slaughter, in Corydon, on the 27th day of November, 1847, Mrs. ELIZABETH SPENCER, relict of the late Capt. Spier Spencer, aged 70 years. The deceased was born in Virginia, and emigrated with her father, Capt. Charles Polke, to Kentucky, at an early age When in her 7th year, she, with her mother, two sisters, and a brother, were taken prisoners at what has since been called "the Burnt Station," and endured the hardships of a march to Detroit, then in possession of the English, and commanded by Col. De Peyster, through whose kindness and good offices Captain Polke was afterwards enabled to ransom his family. At the age of 17 years she was married to Captain Spier Spencer, (who fell at Tippecanoe.") In 1807 Capt. Spencer and his family settled at Vincennes, in the then territory of Indiana; and afterward, in 1809, they removed to Corydon, where the deceased continued to reside up to the date of her death.

The deceased was a lady of no ordinary character. She possessed a mind of great native strength, and unaided as she was, except by a very defective education, she acquired a great fondness for reading, and became a person of great general information; and especially was she fond of poring over the pages of the inspired volume. Amid all the difficulties of a social and eventful life, she ever found consolation in its blessed promises. She sought no other comforter than her Saviour, and found him all-sufficient in every affliction. She early in life attached herself to the church, and died a member the Christian denomination, having early come out in the reformation. She has for many years been a subscriber to the Harbinger, which she has constantly read.

She had generally enjoyed good health; and when she was last attacked, she seemed to be impressed with the idea that she never would recover. She did not, however, regret her approaching dissolution. She had suffered many of the severest trials of human existence—had felt how worse than vain were all the enjoyments of this life, and hailed death as a welcome deliverer, who should translate her from this to a happier existence Her death was as triumphant as her life had been pure and useful.

T. C. S

☞ Several obituary notices—a letter from Palmyra, Mo.,—and some other articles are deferred till our our next.

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The sixth edition of the CHRISTIAN BAPTIST will be ready for delivery in a few days. This was the first work of Mr. Alexander Campbell; and was commenced on the 4th of July, 1823, and was continued monthly for seven years. It sketched the outline of principles and measures, upon the filling up of which the other periodicals have been since that time engaged. In the nature of the case, in unity of plan and completeness of form, it must be without a rival among its successors. This appears the more obvious when it is recollected that upon its pages were concentrated the intellectual rays now diffused over so many contemporaneous publications. All our gifted writers of that period were contributors to the Christian Baptist, and its Editor concentrated his whole genius to its claims. The serial articles on the "Ancient Order of Things," and the "Ancient Gospel," with some few similar ones, confer upon it incalculable value, and are alone worth more than the price charged for this edition. Such essays will never be re-written, and he who would feel the full force of those reasons which operated the reformation of this age, would do well to consult the originals.

In the preface to the Christian System, Mr. Campbell says, "The Christian Baptist, in seven annual volumes, being the first of these publications, and affording such a gradual development of all these principles, is, in the judgment of many of our brethren who have expressed themselves on the subject, better adapted to the whole community, as it now exists, than our other writings. In this judgment I must concur."

TERMS: The Christian Baptist was first published in 7 unbound volumes, at one dollar per volume, or seven dollars for 2016 pages, large duodecimo; but is now comprised in one large royal octavo volume of 670 pages, at the following rates:—

Single copy, half bound, cloth, $1,25; five copies, $5,50; single copy, full bound, leather, $1,50; five copies, $6,00; so that the price to companies is, for the half binding, $1,00; and for the full binding, $1,25. Single copies can be mailed to any address for one dollar, post paid.

To afford this standard work at these prices, it is necessary that a large edition be printed, and that the money accompany the order with the addition of 50 cents for box and drayage; and all letters must be post paid.

Religious Editors publishing this, shall receive a copy of the work.

Cincinnati, Ohio, April 3, 1848. D. S. BURNET.

I regard the foregoing work as an invaluable acquisition to any library, and should be greatly pleased to see it in the possession of every family, and within the reach of every individual in America. At the preceding rates it may be regarded in the light of a gift, rather than a purchase. I see no good reason why one hundred thousand copies of that work should not be sold in the United States, with a proper effort. JAMES SHANNON.

Bacon College, Harrodsburg, Ky.

We are glad to see the "Christian Baptist" offered at less than cost to the public. Not less than cost to the publisher; yet, in fact, less than cost. Brother Burnet has stereotyped the work, and from the sale of sundry editions the plates are paid for. He paid nothing for the copy-right; and, therefore, can now publish it for less than cost. To him it costs no labor,

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supervision, or expense beyond the simple material and workmanship. Still he is entitled to the thanks of the brethren and the interested public in now asking no profit on the work: for he might, doubtless, have a respectable profit per copy for every one sold. But now it would appear that he is willing to forego even this, and to offer the work absolutely at the price of materials and workmanship, including, of course, incidental expenses for boxing, forwarding, &c. We hope the brethren and friends of the cause will be at pains to circulate it as a collection of tracts—as a pioneer in the work of reformation.

A. C.

THE BRITISH MILLENNIAL HARBINGER.

Such is the title of the periodical now published by our brethren in Great Britain. Brother Wallis' "Christian Messenger" is now merged into the "British Millennial Harbinger," and has obtained a much larger circulation this year than did its predecessor. It republishes many of our principal articles, and gives a very full and free circulation to our most prominent essays throughout Great Britain. We copy the following from the cover of its March number:—

"The British Millennial Harbinger contains 48 closely printed pages, in double columns, on fine paper, and is published monthly, price sixpence.

Several communications, recommending this periodical, have come to hand during the past month. We publish the following:—

"Dear Sir—I cannot speak too highly of the British Millennial Harbinger, for it is upon every subject a complete storehouse of instruction. A stamped edition, however, is a desideratum, to which too much importance cannot be attached at this new and eventful epoch in the spread of Primitive Christianity; for it remains beyond question it would be attended with the most happy, the most beneficial, the most permanent results. It is one of the best defences of Christianity, at the present time published, and I feel assured if you would but mature your plans for its circulation at home and abroad, with an advertising sheet, it would have a monthly sale of 50,000. Its articles reflect the highest honor upon the profound talents of the writers. The claims of the Harbinger should occupy a special address at great length to friends at home and abroad, and with your future places for its circulation in all directions. I will do my utmost to promote its sale.

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THE

MILLENNIAL HARBINGER.

SERIES III.

VOL. V. BETHANY, *JUNE*, 1848. No. VI.

TRACTS FOR THE PEOPLE—*No. XXV.*

BAPTISM—No. XVI.

REVIEW OF PROFESSOR MILLER, OF PRINCETON; DR. WALL, VICAR OF SHOREM IN KENT, AND OTHERS.

IT is presumed that quite enough has been said on the main pillars of infant baptism—its antiquity and generality. On the same foundation stand five of the seven sacraments of Roman Catholocism, together with a bachelor priesthood, and the paramount virtues and powers of celibacy and the monastic life. We have also shown, I hope, to the entire satisfaction of every honest mind—of every inquirer after truth—that there has always been, even in the most degenerate days, a valiant band of saints and martyrs bearing testimony against these encroachments of "THE MAN OF SIN" upon the institutions of the Lawgiver and King of the Christian people. From all of which documentary argument and proof, we learn how little credit is due to those most reputable "Doctors of modern Divinity" who endeavor to produce the impression that the "German Anabaptists" of the 16th century were the first people in the world that either opposed infant baptism or assumed the ground on which the present Immersionists, commonly called Baptists, raise their banners and collect a community for the Lord.

Still, that no point in this controversy may be wholly overlooked or disparaged through apparent ignorance or neglect, I think it expedient to say a few words upon the ancient, though not primitive, institution of the CATECHUMENS. By the *catechumens* we mean those children admitted into the schools of the ancient church for the purpose of b ing prepared to make an intelligent profession of Christianity. That all our readers may have an impartial history of them, I will quote the whole article concerning them from Buck's Theological Dictionary, which I find generally quoted in Dictionaries and Encyclopedias of more modern date:—

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"CATECHUMENS, the lowest order of Christians in the primitive church. They had some title to the common name of Christians, being a degree above Pagans and heretics, though not consummated by baptism. They were admitted to the state of catechumens by the imposition of hands, and the sign of the cross. The children of believing parents were admitted catechumens as soon as ever they were capable of instruction; but at what age those of heathen parents might be admitted is not so clear. As to the time of their continuance in this state, there were no general rules fixed about it; but the practice varied according to the difference of times and places, and the readiness and proficiency of the catechumens themselves. There were four orders or degrees of catechumens. The first were those instructed privately without the church, and kept at a distance, for some time, from the privilege of entering the church, to make them the more eager and desirous of it. The next degree were the *candidates*, so called from their being admitted to hear sermons and the scriptures read in the church, but were not allowed to partake of the prayers. The third sort of catechumens were the *genu flectentes*, so called because they received imposition of hands kneeling. The fourth order was the *competentes et electi;* denoting the immediate candidates for baptism, or such as were appointed to be baptized the next approaching festival; before which, strict examination was made into their proficiency, under the several stages of catechetical exercises.

"After examination, they were exercised for twenty days together, and were obliged to fasting and confession. Some days before baptism they went veiled; and it was customary to touch their ears, saying, *Ephatha*,—i. e., Be opened; as also to anoint their eyes with clay: both ceremonies being in imitation of our Saviour's practice, and intended to signify to the catechumens their condition both before and after their admission into the Christian church."

If, then, infant baptism had been the custom of the primitive church, I ask these hoary Doctors of modern Divinity, how could it have happened that schools were so early, even in their "ancient church," established for preparing children for baptism by inducting them into the knowledge of the facts, precepts, and promises of Christianity! Can any one of these defenders of the high antiquity of infant baptism give a good reason for such schools! Yes, says one of the most ingenuous of them, they were instituted for *heathen* children! Whether to ascribe this dogma to his temerity or to his intractability, I know not; but this I know, that he has read ecclesiastical history to little account who assumes this attitude on this question. Surely every mere tyro in ecclesiastic learning remembers the case of the celebrated St. Augustine, born in Tagasta, 354; who, by "his Christian mother Monica, was placed among the catechumens;" so that, says Du Pin, "falling dangerously sick, he earnestly desired to be baptized;" but was not till then better edu-

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cated!! For according to the rule of the church, "catechumens were not to be prayed for who died without baptism."

Dr. Mosheim assigns to these catechumens a place in the institutions of the first century. His words are—

"Whoever acknowledged Christ as the Saviour of mankind, and made a solemn profession of his confidence in him, was immediately baptized and received into the church. But, in process of time, when the church began to flourish, and its members to increase, it was thought prudent and necessary to divide Christians into two orders, distinguished by the names of *believers* and *catechumens*. The former were those who had been solemnly admitted into the church by baptism, and in consequence thereof were instructed in all the mysteries of religion, had access to all the parts of divine worship, and were authorized to vote in the ecclesiastical assemblies. The latter were such as had not been dedicated to God and Christ by baptism; and were, therefore, admitted neither to the public prayers, nor to the holy communion, nor to the ecclesiastical assemblies."

Again he says—

"In the earliest times of the church, all who professed firmly to believe that Jesus was the only Redeemer of the world, and who, in consequence of this profession, promised to live in a manner conformable to the purity of his holy religion, were immediately received among the disciples of Christ. This was all the preparation for *baptism* then required; and a more accurate instruction in the doctrines of Christianity was to be administered to them after their receiving that sacrament."

Again—"The methods of instructing the *catechumens* differed according to their various capacities. Those in whom the natural force of reason was small, were taught no more than the fundamental principles and truths, which are, as it were, the basis of Christianity. Those, on the contrary, whom their instructors judged capable of comprehending, in some measure, the whole system of divine truth, were furnished with superior degrees of knowledge; and nothing was concealed from them which could have any tendency to render them firm in their profession, and to assist them in arriving at Christian perfection. The care of instructing such was committed to persons who were distinguished by their gravity and wisdom, and also by their learning and judgment. And from hence it comes that the ancient Doctors generally divide their flock into two classes; the one comprehending such as were solidly and thoroughly instructed; the other, those who were acquainted with little more than the first principles of religion; nor do they deny that the methods of instruction applied to these two sorts of persons were extremely different.

The Christians took all possible care to accustom their children to the study of the scriptures, and to instruct them in the doctrines of their holy religion; and schools were every where erected for this purpose, even from the very commencement of the Christian church."

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Is it not clear, then, Pedobaptist historians being witness, that pains were taken by Christian parents, even before the first century, to prepare their children for baptism! Were there, in their judgment, two baptisms—one for speechless babes, and one for educated children and adults! Or does any one assume the absurd position that the catechumens were the young or old children of unbelieving Jews and Pagans! This they must assume, or admit that the children of Christian parents were taught before they were baptized.

Speaking of the 3d and 4th centuries as respects the growing custom of baptizing infants, the learned historian J. C. J. Giesler says, "The custom of considering certain doctrines and rites as mysteries, would naturally have some effect on the mode of admission to the church. Baptism was preceded by a long preparatory course, during which the catechumens, (*catechoumenoi*,) were gradually led from general religious and moral truths to the peculiar doctrines of Christianity, by teachers appointed for the purpose (*catechistes*,) and must pass through various grades (*audientes, genuflectentes, competentes*,) before they were deemed fit to be actually admitted. This course usually occupied several years, and often the catechumens voluntarily deferred their baptism as long as possible on account of the remission of sins by which it was accompanied. Hence it was often necessary to baptize the sick, and in that case sprinkling (*baptismus clinicorum, ton klinikon*,) was substituted for the usual rite. The baptism of infants became now more common. The use of exorcism is distinctly mentioned, and all who had been baptized, even the children, partook of the eucharist."—We might quote Waddington and other ecclesiastical historians on our shelves, to the same effect; but this would be more for display than for edification. It is, we think, already proved from this institution alone, that infant baptism was not from the beginning.

From all the premises before us, may we not, then, safely affirm that there is no divine precept, no approved example, no authority for infant baptism in the Holy Oracles or in the history of the primitive church! On the contrary, there are, 1st. in the faith and repentance often required; 2d. in the import of the institution itself; 3d. in the schools and discipline established in and by the ancient church for the instruction and preparation of children for the proper understanding and believing reception of the ordinance, the clearest indications that there is no more divine authority for baptizing an infant than for giving it the consecrated wafer, the holy oil of Romanism, or the sacred memorials of a Saviour's dying love!

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With these premises before the candid reader, we ask him whether he can repose with a full acquiescence in the tenth and last argument of Dr. Miller, and that of his still more learned predecessor, Dr. Wall—viz. that "*the history of the Christian church from the apostolic age furnishes an argument of irresistible force in favor of the divine authority of infant baptism*"! Great must be the implicit confidence of any man, we think, or great must be his ignorance of church history, who can lend his assent to an assumption as gratuitous and unwarrantable as the plea for auricular confession, transubstantiation, or extreme unction.

I am now, and have long been of the opinion that these reverend gentlemen who talk so easily and so positively of church history and its faithful records, are much better read in Roman Catholic church history than in Christian antiquity or the true history of the hosts of remonstrants that never gave their assent to the haughty, imperious, and baseless assumptions of "THE MAN OF SIN," whose church history is but that of his own lofty pretensions to a regular, hereditary, ecclesiastical descent from St. Peter and that church in the imperial city, of which they say he was the first prelate, as well as the chief founder; the whole of which story, though gravely told a million of times, and fully believed by a thousand million of human kind during twelve successive centuries, is as grand a legend or as magniloquent a tale as that of the Arabian Knights or that of the more plausible Robinson Crusoe.

But that my readers may hear Dr. Miller in his own grave conclusions, and that I may give him the last word, and lest any one should think that I have done him any injustice, I shall quote directly his own epitome of the strength of his own evidence. It is in the words following, to wit:—

"Such is an epitome of the direct evidence in favor of infant baptism. To me, I acknowledge, it appears nothing short of *demonstration*. The invariable character of all Jehovah's dealings and covenants with the children of men; his express appointment, acted upon for two thousand years by the ancient church; the total silence of the New Testament as to any retraction or repeal of this privilege; the evident and repeated examples of family baptism in the apostolic age; the indubitable testimony of the practice of the whole church on the Pedobaptist plan, from the time of the Apostles to the sixteenth century, including the most respectable witnesses for the truth in the dark ages; all conspire to establish on the firmest foundation, the membership, and the consequent right to baptism of the infant seed of believers. If here be no divine warrant, we may despair of finding it for any institution in the church of God."

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I do not think it necessary to proceed to an examination of all the alleged authorities for infant baptism adduced from the last half of the 3d century, and from the 4th and 5th centuries. These are all too far off from the apostolic age. Besides in the same period I find almost all the errors of the ancient church appearing in well defined outlines, explicit enough for the humblest intellect.

It may, however, be useful to some minds easily influenced by even a spurious antiquity, to state a few undeniable facts, and to make a few observations on the testimonies pressed upon our attention by Dr. Wall and his too credulous and sanguine admirers. I shall begin with the celebrated Council of Carthage, A. D. 253, and its presiding genius St. Cyprian, with his 66 Bishops. H. Danverse, in his book on Baptism, 1674, alleges that he "would rather believe that these things" (touching the baptism of infants eight days old) "had been foisted into his writings by that villainous, cursed generation, that so horribly abused the writings of most of the ancients, than to suppose Cyprian and his Bishops so ignorant as to decide in favor of baptizing on the eighth day." I see no need for such a solution of the case: for other sayings and decisions of this Council of Carthage were equally childish. For example, 'We judge,' says he, 'that no person is to be hindered from obtaining the grace of remission, because they are not his own, but others' sins, that are forgiven him'—that is, original sin, or the sins of his parents, are forgiven him. A sage argument, truly, for infant baptism!"

But the learned Grotius takes other ground, and denies that there is any authority from any council for infant baptism previous to the Council of Carthage, held in the year 418. He argues against the universality of infant baptism even in the third century. Besides, Dr. Wall himself admits that some of the reasons given by these "Fathers" in support of the alleged decrees of the African Council, "are weak and frivolous."

Were I challenged to the task, as a matter of consequence, to take the whole collation and authors of the 3d, 4th, and 5th centuries, adduced by Dr. Wall, and to argue from them against the assumption that infant baptism was from the beginning, I would, with much confidence of a successful issue, very cheerfully undertake it. Nothing in the form of circumstantial reasoning, could, to my mind, be more conclusive against him than his own authorities in the hand of a skilful and competent reasoner. I will give only a sample or two of his authorities and of the logical application of them to this effect. He quotes the letter of the Council of Carthage, A. D. 253, addressed to Fidus in response to the interrogato-

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ry, "*Whether an infant before it was eight days old might be baptized*, if need required!" Fidus was, it seems, against this practice. The Council are in favor of it: for what reasons! 1st. "Because the Son of Man came not to destroy men's lives, but to save them." 2d. "Because, as far as lies in us, no soul is to be lost." 3d. "For it is written, *To the clean all things are clean.*" 4th. "Because the eighth day, that is the next to the Sabbath day, was to be the day on which the Lord was to rise from the dead, and quicken us and give us the spiritual circumcision." 5th. "Because Peter said, "The Lord has shown me that no person is to be called common or unclean." 6th. "Because they are not his own, but others' sins, that are forgiven him." "Therefore, it is not for us to hinder any person from baptism and the grace of God, who is merciful and kind and affectionate to all."* So reason St. Cyprian and his sixty-six bishops. Not one scripture is quoted by way of authority. No appeal is made to scripture precept, precedent, or even to the history of the church. Now can any one, free from prejudice, imagine that if infant baptism had been from the beginning a primitive apostolic usage, such a superannuated dotardly affair as this Carthage decision could possibly have occurred, or that such a question should have been debated as late as the last half of the 3d century! I wonder not that such men as "the great Grotius" should have argued against the universal prevalence of infant baptism even so late as the fourth century, from the very authorities which are urged in proof of its apostolic origin and authority.

Concerning the 6th canon of the Council of Neo-Cesarea, passed A. D. 314, which saith, "A woman with child may be baptized when she pleases. For the mother in this matter communicates nothing to the child: because in the profession every one's own [or peculiar] resolution is declared, [or because every one's resolution is declared to be peculiar to himself."] I am of the same opinion with Grotius, who says of it—"How much soever the commentators draw it to another sense, it is plain that the doubt concerning the baptizing women great with child, was for that reason because the child might seem to be baptized together with the mother, and a child was not wont to be baptized but upon its own will and profession." Grotius quotes Balsamon and Zonaras of the 12th century as interpreting this canon as he does, for which he has good authority. But on these matters I lay no stress whatever. They only show that learned and very distinguished men, not Baptists either,

* Wall's History of Infant Baptism, vol. i., pp. 129–132.

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concur with us in repudiating the decrees of councils as evidence that infant baptism was fully established in their days, or that it was from the beginning.

After describing the preparation for receiving baptism as respects the state of mind of the recipient of it, St. Gregory Nazianzen says, "Some may suppose this to hold in the case of those who can desire baptism. What say you to those that are as yet infants, and are not in a capacity to be sensible either of the grace or the miss of it! Shall we baptize them too! Yes, by all means, *if danger make it requisite.* For it is better that they be sanctified *without their own sense of it*, than that *they should die unsealed and uninitiated. And a ground of this to us is circumcision*, given on the eighth day, and was a typical seal, or baptism, and was practised on those that had no use of reason, as also the anointing of the door-posts, which preserved the first born by things that had no sense. "As for us," (whom danger of death does not threaten,) "I give my opinion that they should stay three years, or thereabouts, when they are capable to hear and answer some of the holy words, and though they do not perfectly understand the words, yet they form them, and that you then sanctify them in soul and body with the great sacrament of initiation."* This needs no comment.

At this period, A. D. 360, it is very evident that infant baptism was still in debate; and no one as yet presumes to appeal to the history of the church from the beginning. This may be made still more evident from the words of the great Basil, his contemporary. He says, "There is a time for sleep, a time for watching, a time of war, a time of peace; but any time of one's life is proper for baptism; yet the most proper time is Easter." Again he says, "Do you demur, and put it off, when you have been from a child catechized in the word! Are you not got acquainted with the truth! Having been always learning it, are you not come to the knowledge of it! A seeker all your life long, a considerer till you are old. When will you be made a Christian! When shall we see you become one of us! You do not know what change to-morrow may bring." This is a very striking passage; and notwithstanding the assertion of Dr. Wall that these were the children not of Christians but of unbaptized Pagans, I must think that amongst these were the children of Christians; else, I ask, how could he say, "*You have been from a child catechized in the word?*" Did Pagans so bring

* St. Gregory Nazianzen, as quoted by Dr. Wall, vol. i., p. 177. The Greek for the sacrament of initiation is, Τω μεγαλω μυστηριω της τελειωσεως, rather the great mystery of perfection or initiation.

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up their children? Did they teach them that the Bible was the book of God? Did they introduce them to a Saviour in whom they did not believe? This passage from Basil is alone sufficient to show that in the 4th century infant baptism was any thing but universal.

To Basil we shall add a quotation from St. Chrysostom: "The catechumens being of this mind," (having an aversion to a godly life,) "to take no care of a godly life; and those that are baptized, some of them, forasmuch as they were children when they received it, and some for that they received it in a fit of sickness, having put it off to that time, and having no mind to live godly, show no good inclination. And they that received it in their health show but very little; having been for the present zealously affected, afterward even they let their fire of zeal go out." So spoke Chrysostom, A. D. 380.

We are now brought down to the era of the Pelagian controversy, to the commencement of the 5th century, and till this time we have no decree of any council nor declaration of any distinguished author that, fairly construed, could induce us think that infant baptism was practised from the beginning, or that it had become universal. No one appears even disposed to trace it up to the apostolic age, but to assign for it some other reason or authority, doctrinal or inferential. It seems, indeed, all the while struggling against objections, and finding in circumcision, or expediency, or in the opinion of some distinguished persons a support for itself—evidently wanting the seal and the authority of apostolic sanction either in the form of precept or example.

We know no good reason for either listening to, or examining, the conflicts of St. Austin and St. Jerome against Pelagius and Cælestius, on original sin, and their respective allusions to baptism for remission of sins; or the reasons urged for, and against, its application to infants according to their respective theories and hypotheses. They but reiterate the dogmas and decrees of their own times—the decisions of Fathers and Councils, with their own assertions and opinions.

As a matter of curiosity, however, we will quote a passage or two from Dr. Wall's History of Infant Baptism, setting forth the views of the most orthodox of all the great Fathers, the defender of the faith and traditions of the true church as opposed to the equally distinguished heterodox and heretical Pelagius, who is quoted as affirming that "men slander me as if I denied the sacrament of baptism to infants, or did promise the kingdom of heaven to some

* Wall, vol. i., page 236.

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persons without the redemption of Christ; which is a thing that I never heard, no, not even any wicked heretic say." "Who is there so ignorant—who can be so impious as to hinder infants from being baptized and born again in Christ, and to make them miss of the kingdom of heaven; since our Saviour has said that none can enter into the kingdom of heaven that is not born again of water and the Holy Spirit! Who is there so impious as to refuse to an infant, of what age soever, the common redemption of mankind, and to hinder him that is born to an uncertain life from being born again to an everlasting and certain life! "*

Pelagius in all this was verbally most orthodox: for all the church with the great St. Austin believed and taught infant baptism for the remission of sin original. Austin said of the Pelagians, "Beset both with the authority of God's word, and with the usage of the church that was of old delivered to it, and has been since kept by it in the baptizing of children, that they dare not deny that infants are baptized for forgiveness of sins, and that it must not be supposed that the church does this in any trickish or deceitful meaning; but since what is acted is acted seriously, that which is spoken must be supposed to be really done."

But adds St. Austin, although Pelagius in this speaks according to the true church, "The Pelagians do not yield that infants are baptized for the remission of sins in such a sense as that any sins are forgiven to them who, they say, have none"—namely, infants; "but that they, though they be without sin," (i. e. original sin,) "yet are baptized with that baptism by which is granted forgiveness of sins to all that have any."† Concerning this concession of Pelagius to the orthodox St. Austin, Dr. Wall says, "There will ever be this difference between a man of sense and a thick-skulled man—that the former, if he find himself gravelled, will at least have the modesty to give over talking. Pelagius after he was brought to this contradiction, kept silence, and we hear no more of him."‡

So then it appears that Pelagius, St. Austin, and Dr. Wall agree first in infant baptism; and, secondly, in pretence the first, and in sincerity the last two believed in the baptism of infants for the remission of original sin; and that without either faith or repentance on their part. This, no doubt, was the mystic charm of infant baptism and its passport into the catholic faith of all that taught or believed infant damnation for original sin, or because of simple descent from a fallen and condemned progenitor.

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* Wall, vol. I, page 450. † Ibid., p. 454. ‡ Ibid., p. 454.

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Indeed, Dr. Wall strongly affirms that St. Austin, and the orthodox with him, "held as certain that children which are baptized, dying before they commit actual sin, are undoubtedly saved:" "for," continues Dr. Wall, "St. Austin says in these last words that 'he that does not believe this'—that baptized children dying in infancy are *undoubtedly saved—'is an infidel.*' "Austin plainly supposes," says Dr. Wall, "that without baptism they would be liable to eternal damnation because of original sin."*

"Austin did not think," says Dr. Wall, "nor pretend that infants that are baptized have, in any proper sense, faith or repentance, or conversion of heart, &c." How much soever he is here pressed with the difficulty of explaining the reasons why godfathers answer in the child's name—'He does believe'—he does not, for all that, fly to the justifying of so great a paradox as to say that the child does indeed, in a proper sense, understand, believe, or disbelieve any thing. He shows the words are true in a sacramental sense, but does not maintain that they are so in a proper one. Nay, he plainly yields that they are not: he grants that infants cannot as yet either believe with the heart or confess with the mouth. And when, at other times, he argues that infants, after they are baptized, are no longer to be counted either among the *infidels* or *catechumens*, but the *fideles* or *credentes*, (believers;) yet still he means and explains himself as he does here—'that they are constituted *fideles*, not by that faith which consists in the will of believers, but by the sacrament of faith." "He holds, indeed, that the Holy Spirit does do offices for the infant and is in the infant. You see here his words: the regenerating spirit is one in these that bring the child, and in the child that is brought: and in that part of the epistle which I left out because of the length, he says, "The water affording outwardly the sacrament of the grace, and the Spirit operating inwardly the benefit of the grace, loosing the bond of guilt, &c., do regenerate. But he supposes the infant to be merely passive, and not to know, understand, or co-operate any thing themselves." "We affirm, therefore, that the Holy Spirit dwells in baptized infants, though they know it not: for after the same manner they know him not though he be in them, as they know not their own soul: the reason whereof which they cannot yet make use of, is in them, as a spark raked up, which will kindle as they grow in years."—Dr. Wall, pp. 276, 277, 278.

* Wall, vol. i., page 274.

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Thus believed, wrote, and taught the revered and admired Saint Austin, the *beau ideal* and prototype of the justly celebrated John Calvin. I have given Dr. Wall's translation of the original Latin, lying before me, that I might not be supposed to have given a single tint or shade to the views of the great patron of infant baptism. With such views of baptism as those here delineated, professed by orthodox and heterodox, by Catholics and heretics, no one need wonder at the popularity of the rite, its wide diffusion, or the tenacity of its hold on the minds and affections of a too credulous and servile people.

We have considered every thing extant appealed to by its advocates in Old Testament and New—every thing alleged from church history, in the form of "Apostolic Fathers," Greek Fathers, distinguished writers, "decrees of Synods and Councils," &c. &c., down to the period when "THE MAN OF SIN" arrives at full maturity, and with his crown and mitre, his shepherd's crook, his crosier and sword spiritual, proclaims himself PONTIFEX MAXIMUS, "the PRINCE OF THE APOSTLES," "the VICAR OF CHRIST," and "the HEAD OF THE CHURCH."

From this period down, we can find, as we have already shown, a host of distinguished men in every age, with their scattered communities—Mountaineers or Piedmontese—bearing witness for the Apostolic Institutions, and against the haughty and insolent assumptions of the Roman Pontiff, exalting himself above all the gods of earth and objects of human fear, sitting in the temple of God, assuming to be his Vicegerent, claiming for himself a reverence and an adoration due to God alone. He, indeed, has even aimed, and successfully, "to change times and laws," and usages inimical to his own claims and pretensions. Leaving the youth of the Christian profession to the necessity of making a personal application and a personal profession of the faith before initiation by baptism, was by no means so favorable to the rapid growth and worldly aggrandizement of his church, as the universal baptism of infants as soon as born. The Roman hierarchy never was in favor of much thinking or examination on the part of its population. The clergy will think for them, if the people will only faithfully believe and serve them. I need not, then, trace through the sixth century the still more rapid progress of this rite. It never was, however, catholic—that is, universal. To pursue it farther in this direction would be but waste of time and prodigality of life.

A. C.

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LETTERS FROM HON. J. Q. ADAMS,

TO HIS SON, ON THE BIBLE AND ITS TEACHINGS.

LETTER II.

THE first point of view in which I have invited you to consider the Bible, is in the light of *Divine Revelation*. And what are we to understand by these terms? I intend, as much as possible, to avoid the field of controversy, which I am not well acquainted with, and for which I have little respect, and still less inclination. My idea of the Bible as a Divine Revelation, is founded upon its practical use to mankind, and not upon metaphysical subtleties. There are three points of doctrine, the belief of which forms the foundation of all morality. The first is, the existence of a God; the second is, the immortality of the human soul; and the third is, a future state of rewards and punishments. Suppose it possible for a man to disbelieve either of these articles of faith, and that man will have no conscience, he will have no other law than that of the tiger or the shark; the laws of man may bind him in chains, or put him to death; but they never can make him wise, virtuous, or happy.—It is possible to believe them all without believing that the Bible is a Divine Revelation. It is so obvious to every reasonable being that he did not make himself, and the world which he inhabits could as little make itself, that the moment we begin to exercise the power of reflection, it seems impossible to escape the conviction that there is a Creator. It is equally evident that the Creator must be a spiritual, and not a material being; there is also a consciousness that the thinking part of our nature is not material, but spiritual; that it is not subject to the laws of matter, nor perishable with it. Hence arises the belief that we have an immortal soul; and pursuing the train of thought which the visible creation and observation upon ourselves suggest, we must soon discover that the Creator must also be the Governor of the Universe; that his wisdom and his goodness must be without bounds; that he is a righteous God and loves righteousness; that mankind are bound by the laws of righteousness and are accountable to him for their obedience to them in this life, according to their good or evil deeds. This completion of divine justice must be reserved for another life. The existence of a Creator, the immortality of the human soul, and a future state of retribution, are therefore so perfectly congenial to natural reason when once discovered—or, rather, it is so impossible for natural reason to disbelieve them—that it would seem the light of natural reason could alone suffice for their discovery; but the conclusion would not be correct. Human reason may be sufficient to get an obscure glimpse of these sacred and important truths, but it cannot discover them in all their clearness. For example—in all their numberless false religions, which have swayed the minds of men in different ages and regions of the world, the idea of a God has always been included:—

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"Father of all! in every age,
In every clime ador'd—
By saint, by savage, and by sage—
Jehovah, Jove, or Lord."

So says Pope's Universal Prayer. But it is the God of the Hebrews alone who is announced to us as the Creator of the world. The ideas of God entertained by all the most illustrious and most ingenious nations of antiquity were weak and absurd. The Persians worshipped the Sun; the Egyptians believed in an innumerable multitude of gods, and worshipped not only oxen, crocodiles, dogs, and cats, but even garlics and onions. The Greeks invented a poetical religion, and adored men and women, virtues and vices; air, water, and fire, and every thing that a vivid imagination could personify. Almost all the Greek philosophers reasoned and meditated upon the nature of the gods; but scarcely any of them reflected enough even to imagine that there was but one God, and not one of them ever conceived of Him as the Creator of the world. Cicero has collected together all their opinions upon the nature of the gods, and pronounced them more like the dreams of madmen than the sober judgment of wise men. In the first book of Ovid's Metamorphoses, there is an account of the change of Chaos in the world. Before the sea and the earth, and the sky that surrounds all things, (says Ovid,) there was a thing called Chaos, and some of the gods (he does not know which) separated from each other the elements of this Chaos, and turned them into the world; thus far and no farther could human reason extend. But the first words of the Bible are, "In the beginning God created the heavens and the earth." The blessed and sublime idea of God, as the Creator of the universe, the source of all human happiness for which all the sages and philosophers of Greece and Rome groped in darkness and never found, is recalled in the first verse of the book of Genesis. I call it the source of all human virtue and happiness; because when we have attained the conception of a Being, who by the mere act of his will, created the world, it would follow as an irresistible consequence, even if we were not told that the same Being must also be the Governor of his own creation—that man, with all other things, was also created by him, and must hold his felicity and virtue on condition of obedience to his will. In the first chapters of the Bible there is a short and rapid historical narrative of the manner in which the world and man were made—of the condition upon which happiness and immortality were bestowed upon our first parents—of their transgression of this condition—of the punishment denounced upon them—and the promise of redemption from it by the "seed of the woman."

There are, and always have been, where the holy scriptures have been known, petty witlings, and self-conceited reasoners, who cavil at some of the particular details of this narration. Even serious inquirers after truth have sometimes been perplexed to believe that there should have been evening and morning before the existence of the sun—that man should be made of clay, and woman from the ribs of man—that they should have been forbidden to eat an apple

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and for disobedience to that injunction, be with all their posterity doomed to death, and that eating an apple could give "the knowledge of good and evil,"—that a serpent should speak and beguile a woman. All this is undoubtedly marvelous, and above our comprehension. Much of it is clearly figurative and allegorical; nor is it easy to distinguish what part of it is to be understood in a literal and not in a symbolical sense. But all that it imports us to know or understand is plain; the great and essential principles, upon which our duties and enjoyments depend, are involved in no obscurity. A God, the Creator and Governor of the Universe, is revealed in all his majesty and power; the terms upon which he gave existence and happiness to the common parent of mankind are exposed to us in the clearest light. Disobedience to the will of God was the offence for which he was precipitated from Paradise; obedience to the will of God is the merit by which Paradise is to be regained. Here, then, is the foundation of all morality—the source of all our obligations, as accountable creatures. This idea of the transcendent power of the Supreme Being is essentially connected with that by which the whole duty of man is summed up—obedience to his will. I have observed that natural reason might suffice for an obscure perception, but not for the clear discovery of these truths. Even Cicero could start to his own mind the question, Whether justice could exist upon earth unless founded upon piety! but could not settle it to his own satisfaction. The ray of divine light contained in the principle that justice has no other foundation than piety, could make its way to the soul of the heathen, but there it was extinguished in the low, unsettled, and inconsistent notions which were the only foundations of *his* piety. How could his piety be pure or sound, when he did not know whether there was one God or a thousand; whether he or they had or had not any concern in the formation of the world, and whether they had any regard to the affairs or the conduct of mankind. Once assume the idea of a single God, the Creator of all things, whose will is the law of moral obligation to man, and to whom man is accountable, and piety becomes as rational as it is essential; it becomes the first of human duties; and not a doubt can thenceforth remain that fidelity in the associations of human piety, and that most excellent virtue Justice, repose upon no other foundation. At a later age than Cicero, Longinus expressly quotes the 3d verse of the first chapter of Genesis as an example of the sublime: "God said, Let there be light, and there was light;" and wherein consists its sublimity? In the image of the transcendent power presented to the mind, with the most striking simplicity of expression. Yet this verse only exhibits the effects of that transcendent power which the first verse discloses in announcing God as the Creator of the world. The true sublimity is in the idea given us of God. To such a God the heart of man must yield with cheerfulness, the tribute of homage which it never could pay to the numerous gods of Egypt, to the dissolute debauchees of the heathen mythology, nor even to the more elevated, but not less fantastical imaginations of the Grecian philosophers and sages.———Truly your affectionate Father,

JOHN QUINCY ADAMS.

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INTERPRETATION OF THE SCRIPTURES—*No. VI.*

It has not been my design, in these papers, to enter upon the consideration of the rules to be observed in *translating* the scriptures from the original tongues. Such a discussion would profit few of our readers, and would be, indeed, quite unnecessary, since these rules have been so satisfactorily established, and so clearly exhibited by writers of unequalled erudition and ability. It has been my aim, rather, to treat of certain questions, which seem to be as yet unsettled in the minds of many, concerning the method of ascertaining the true sense of scripture from an approved version in any language with which they may be familiar. In the course of my remarks, I have endeavored to expose the errors of those who imagine the Bible to possess a species of absolute and necessary intelligibility in itself, irrespective of the condition of the mind to which it is presented, and independent of the kind and degree of attention paid to it, as well as of the common rules of the language in which its ideas are conveyed.

It has been shown, I trust, that the state of mind of those to whom the scripture is addressed, is a matter of the utmost importance; and that if the heart be not in a suitable condition, the proper impressions cannot be made upon it. To this cause alone is evidently referred, in the parable of 'The Sower,' any failure or deficiency that may appear in the results designed to be accomplished by the word of God. Just as the sun's rays fall in vain upon the eyes of the blind, so does the light of truth fail to penetrate into the soul that is unfitted to receive it. The perspicuity of the scriptures, then, is necessarily relative, as we have before stated, depending quite as much upon the attention and disposition of the reader, as upon the intrinsic perfection of the oracles themselves. In these, of course, there is no deficiency whatever. The light of divine truth shines forth from them forever with unabated splendor. But this light is necessarily transmitted through the medium of human language, in order that it may depict upon the human heart the bright image of the divine perfections. This medium must be so pure that no ray of the celestial light shall be intercepted; or, in other words, we must have a true version, in which the divine communications are fully delivered; but it is no less necessary that the mind should be ready to receive the truth, and that this should dwell long enough upon the heart to produce its proper impression. There can never be any imperfection in this impression, unless

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from some defect in the medium of communication, or in the heart itself on which the impression is to be made. If no defect exist in these, the heavenly light will truly reveal God to the human soul; and not only so, but will also reveal man to himself, and with such unerring truthfulness portray his real character, that no one can mistake the resemblance. It will not be here as in a miniature drawn by human art, which misrepresents; is seldom accurate, and almost invariably flatters; but rather as in the Daguerreotype which forms, by means of the light of day, a perfect image upon the polished plate fitted to receive it. THE BIBLE, INDEED, IS THE DAGUERREOTYPE FOR THE SOUL. Through it the spiritual light of heaven passes, and imprints upon the heart a faithful representation of the character. Like the Daguerreotype, however, it, too, may fail by a mistranslation or perversion of its language, which, like the lens of the former, is the medium through which the light passes;—or by an insensibility or corruption of the heart, which is as the plate on which the image is portrayed. What care, then, should be taken that this celestial light, itself so pure and perfect, should be transmitted through a pure medium, and received into a heart well prepared for its reception! And how faithful and superior is the image which it then produces, compared with any portraitures that may be drawn by the prejudice of enemies, or the flattery of friends!

The same suitable preparation of mind, however, is required on the part of a translator of the scriptures, since it is also necessary that he should clearly understand the same word, in order that he may express its meaning accurately in his own language. The same knowledge of the subject, therefore; the same purity of purpose; the same unbiassed judgment; the same singleness of heart; love of truth and diligent attention, will necessarily be required of him. Hence it is that writers have laid down most appropriately, in systems of hermeneutics, what are termed the "moral qualifications of an interpreter of scripture," some of which we shall here extract from E. Henderson, the English editor of Ernesti, as of equal application in the case immediately before us:—

"It has frequently been asserted, that in the interpretation of scripture, we should proceed in the same manner that we would do in regard to any other book of antiquity. To a certain extent, this position may be regarded as just, and many of the observations contained in the following pages are founded on it; but as the Bible contains subjects, which, of all others, are calculated to affect the heart, and it is generally admitted, that in proportion as the heart is interested in any inquiry, a corresponding degree of influence will be exerted on the processes of investigation; it is evident,

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that respect must be had to the moral state of the affections, if we would arrive at just and accurate views of divine truth.

"The high and exclusive claims of scripture, too, give them an elevation of character, which commands peculiar attention and respect. Till the mind be satisfied on the subject of these claims, it may be conceded to an inquirer, to class the sacred writings with other works, pretending to a heavenly origin, though, even then, he could not be justified in treating their contents with levity and indifference of mind; but no sooner are their inspiration and paramount authority admitted, than, according to the natural constitution of the human mind, he is constrained to place himself under the influence of a principle, which will lead him to bow with humble submission to their holy dictates, and to seek in all things to receive and practise whatever is presented to him, as the will of the great Author of revelation.

"If he be imbued with the spirit of the Bible, and his affections be in unison with its dictates, nothing will be more natural and easy, than the acquisition of correct ideas respecting its contents; whereas, if his views, feelings, and inclinations are at variance with its requirements, he will infallibly, though perhaps unwittingly, endeavor to pervert the language in which these requirements are recorded, in order to bring them into accordance with his wishes, or the standard of his preconceived opinions.

"§ 1. The primary moral qualification, therefore, of all who would successfully interpret the scriptures, is *vital and practical godliness*—that "godliness," "which is profitable to all things"—"the fear of the Lord," which "is the beginning of wisdom." While it is the righteous determination of heaven, that "none of the wicked shall understand;" we are taught by Him, who is truth itself, that all who conduct their inquiries under the influence of a predisposition to conform to the will of God, shall not be left without instruction; "If any one is willing to do his will, he shall know concerning the doctrine." John vii. 17. "What man is he that feareth the Lord? Him shall he teach in the way that he shall choose." Psalm xxv. 12.

"§ 2. *Unreserved submission to the authority of divine revelation.* The language of him who interprets scripture, should ever be in harmony with that of Samuel: "Speak, Lord, for thy servant heareth." All favorite ideas, popular hypotheses, hereditary or self-cogitated systems and opinions, must be laid prostrate at the feet of the Bible, which must be "received not as the word of men; but as it is in truth, the word of God." "To the law and the testimony" all our decisions must be brought. If they differ from them, "it is because there is no light in them." A divine revelation might naturally be expected to teach truths untaught by reason; and it is equally natural to expect, that our limited capacities should not be able to comprehend fully the modes, circumstances, and relations of those truths which reason could not teach, and which are known only by revelation, any more than of many physical and moral truths connected with our world, known without revelation.

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"§3. *An humble and teachable disposition of mind.* As few things are more hostile to the pursuit of truth, in general, than self-conceit and pride of intellect, so there is no temper so offensive to the great Author of religious truth, than a proud and self-sufficient disposition: "Though the Lord be high, yet hath he respect to the lowly; but the proud he knoweth afar off. Every one that is proud in heart, is an abomination to the Lord. God resisteth the proud, but giveth grace to the humble. The meek will he guide in judgment, and the weak will he teach his way." Psalm cxxxviii. 6; Prov. xvi. 5; 1 Peter v. 5; Psalm xxv. 9. Hence, both in the general defence of Christianity, and in the successful interpretation of its essential doctrines, none have more signally distinguished themselves than they who, to a grasp of intellect above their fellows, have united the profoundest reverence and humility in exploring the depths of heavenly wisdom.

"§ 4. *A decided attachment to divine truth, springing from a perception of its intrinsic beauty and excellence.* That spirit of indifference which some would recommend as favorable to the discovery of truth, is perfectly incompatible with all just ideas of the nature and importance of divine revelation. The truths it discloses are so transcendently excellent, and bear so directly on our best and dearest interests, that whenever discovered in their native light, they must win the heart, and decide the choice. Accordingly, those who derive no saving benefit from the gospel, are said to receive not the LOVE OF THE TRUTH. 2 Thess. ii. 10. The more the true glory of the revealed system is perceived, the more will the mind be imbued with its spirit, and the influence which this imbuement will exert in leading to full and consistent views of that system, cannot fail to be signally beneficial.

"§ 5. *Persevering diligence in the use of every proper means for discovering "the mind of the Spirit."* While it is of prime importance for the interpreter of scripture to form a just estimate of his natural faculties, and never to attribute supremacy to his own understanding, or the judgment of any mere man, or body of men, it is obviously his duty to apply those faculties in the use of the various means with which he is furnished for understanding the scriptures. Subject to those restrictions, which a sense of the supreme authority of the oracles of God, and the natural darkness of the mind cannot but inspire, human reason and science may, without hesitation, be allowed their full share in the interpretation of those oracles. Though incompetent themselves to the discovery of spiritual knowledge, yet, when discovered, they are competent to discern, to examine, to compare, to illustrate, and to confirm it by means similar to those which, in every other pursuit, lead most certainly to improvement and perfection. Not only must the interpreter render himself familiar with the contents of the sacred volume, by a constant and unremitting reading; but he must spare no pains in finding out, and appropriating to his use, all the accessory means by which his acquaintace with it may be facilitated and advanced: endeavoring to make himself master of every subject in any way connected with the work in which he is engaged; and guarding against every temptation to

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precipitation and rashness, in drawing conclusions respecting subjects of such transcendent importance."

The sixth prerequisite, which has reference to the efficacy of prayer, and upon which we have some remarks to offer, we postpone to our next. R. R.

DISCIPLINE.—*No. VIII.*

ANY conclusion in matters pertaining to Christianity, based upon authority less ancient and divine than that of the Saviour and his Apostles, must always be more or less questionable; and even when the probabilities are increased to the highest practicable cumulation, it must still want the only sanction which can make it a safe and justifiable rule of action. But when such a conclusion, however plausibly justified by circumstances and the probability of truth, comes into collision with the revealed will of the Lord, as discovered to us through the holy Apostles, it is next to blasphemy against the Holy Spirit, by which they were guided in uttering the oracles of truth, to hesitate for a moment as to its rejection. Whilst, then, we might give great credit to, and be strongly influenced by, what the Apostolic Fathers might say upon a question, untaught in the scriptures, or but obscurely hinted at, so long as their authority seemed to accord with the spirit and genius of the inspired teachers; we should, nevertheless, deem it our duty not only to entirely disregard, but with all our zeal, repudiate their doctrine, so soon as it was found ministering to a system either opposed to, or different from that developed by the Apostles. This is the only scriptural, —the only safe rule. On this subject, then, of episcopal supremacy, although we should find all the saints, from St. Clement Romanus down, countenancing a third official rank in the person of a bishop, as at present claimed and constituted either by the Church of England or any other ecclesiastic party, we would not value their authority a groat in the face of the clear scriptural developments we have of a different order in apostolic days and under apostolic authority.

Still we have no objection to hearing what they say; and if we base not our faith upon them, we shall be gratified if we find that their testimony, when fairly ascertained and given, concurs with the dictates of our inspired teachers.

The first of the Apostolic Fathers, whom we shall mention, is St. Clement Romanus—worthy of highest respect both for his piety

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and the antiquity of his writings. He is almost universally conceded to be the same of whom Paul makes so honorable mention in his epistle to the Philippians, iv., 3., where he recognizes him as *one whose name is written in the book of life.* Whilst it is impossible to determine with absolute certainty the time at which he wrote the only epistle to which we shall allude, that is his first epistle to the Corinthians, the evidences, both internal and external, are almost conclusive that it must have been just before the destruction of Jerusalem, and after the persecution under Nero, or between the 64th and 70th year of Christ.

The object of this epistle is thus set forth by his biographer:—"It was written upon the occasion of a great schism and sedition in the church of Corinth, begun by two or three factious persons against the governors of the church, who envying either the gifts, or the authority and esteem of their guides and teachers, had attempted to depose them, and had drawn the greatest part of the church into the conspiracy; whom, therefore, he endeavored, by soft words and hard arguments, to reconcile to peace and unity. From the object, therefore, with which Clement wrote, we might well anticipate that if he could, consistently with the teachings of the Apostles, say any thing to strengthen the authority of the rulers of the church, he would most certainly do so. It was just the occasion, calling for a clear and strong development of episcopal authority, the absolutism of a bishop or archbishop, had such an hierarch been then recognized as supreme in his authority over the lay members of this factious and disturbed congregation in Corinth. But does he teach any thing at variance with what we have already learned from the Apostles? We shall hear him.

After reading over carefully the twenty-four chapters of this epistle, addressed in the name of the church of Rome "to the church of God which is at Corinth," we find but four allusions to the officers of this church, which seem to have any bearing upon the subject which is before us. After much argument upon the subject of the resurrection, he proceeds in the 19th chapter to give us a very remarkable and consecutive development of the order in which the churches had been established. "The Apostles," says he, "have preached to us from our Lord Jesus Christ; Jesus Christ, from God. Christ, therefore, was sent by God; the Apostles, by Christ: so both were orderly sent according to the will of God. For having received their command, and being thoroughly assured by the resurrection of our Lord Jesus Christ and convinced by the word of God, with the fulness of the Holy Spirit, they went abroad, publishing that

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the kingdom of God was at hand. And thus preaching through countries and cities, they appointed the first fruits of their conversions to the bishops and ministers (deacons) over such as should afterwards believe, having first proved them by the Spirit. Nor was this any new thing; seeing that long before it was written concerning bishops and deacons. For thus saith the scripture, in a certain place: "I will appoint their overseers (bishops) in righteousness, and their ministers in faith."*

Nothing could be more formally historic than this passage. The object is clearly to give the origin of the church officers whom he would have the Corinthians obey, and to show that they were of divine authority. Can any one suppose, then, if there had been more than the *two* orders denominated by him bishops and deacons, that he would have failed to mention the third! The distinction of *bishop*, *presbyter*, and *elder*, had not yet been made by the Apostles; and, therefore, this Father, so well acquainted with Paul and his proceedings, mentions only the *two* orders as comprehending the entire official constitution of the churches planted by the Apostles. That the propriety of this mode of organizing the churches might the more fully appear, he quotes Isaiah to show that it was "no new thing," but the subject of prophecy long before.

But the occasion being one which called for the most explicit teaching upon the origin and authority of rulers, this pious Father is not content with simply stating the fact and what he understood to be the prophetic allusion to it, but proceeds also to give the reason of the arrangement. Alluding to the text of the *budding rod*, by which the emulation among the tribes concerning the priesthood was settled in favor of Aaron, to the end that there might be no division nor tumult in Israel, "so likewise," says he, "our Apostles knew by our Lord Jesus Christ, that there should contentions arise upon the account of the ministry. And, therefore, having a perfect foreknowledge of this, they appointed persons, as we have before said, and then gave directions how, when they should die, other chosen and appointed men should succeed in their ministry.—Wherefore we cannot think that those may be justly thrown out of their ministry, who were either appointed by them or afterwards chosen by other eminent men, with the consent of the whole church," provided only, they live reputably, &c. ver. 17–18.

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* The passage here referred to is Isai. lx., 17., and reads in the common version thus:—"I will also make thine officers peace and thine exactors righteousness." Whether this zealous Father has made a right use of this passage or not, does not affect our argument.

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It is scarcely possible to conceive how this writer, in thus urging upon the Corinthians the authoritative origin of the official ranks in the church, and the particulars concerning the mode by which they were to be perpetuated, could have entirely overlooked *the bishop*, if there had been such an officer in contradistinction from the elders or presbyters. He first shows that the Apostles had appointed but *two* ranks; and then, that it might not be supposed that they had not given any rule for their future selection, states, not only the fact that they had, but assigns as the reason of it, their perfect foreknowledge that contentions would arise on account of it. Both the rule and the reason of it, then, are clearly set forth by this Father, and the exact correspondence of the one with the teachings of the Apostles is not more remarkable than the literal fulfilment of the other, in the angry wars of ambitious ecclesiastics, so long waged upon this very subject.

There are but two other allusions to this subject, in this epistle. The first is found in the 22d chapter, 14th verse, and is thus introduced. The example of Moses in interceding for Israel, and praying God, if he would not forgive them, to blot him also out of the book of the living, is urged upon these seditious Corinthian leaders as worthy of their imitation; and he then asks, "Who is there among you that is generous? Who that is compassionate? Who that has any charity? Let him say, if this sedition, this contention and these schisms be upon my account: I am ready to depart—to go away whithersoever you please, and do whatsoever you shall command me; only let the flock of Christ be in peace, and the elders that are set over it." Here again the authority of the elders is clearly recognized, and no allusion whatever made to one superior and supreme bishop. The question is one of authority and obedience, and the *elders* alone are represented as entitled to the one, and the congregation as obliged to the other.

The other passage referred to is but an exhortation to the seditious leaders to submit to the elders. It is in the 23d chapter, 15th verse, and reads thus: "Do ye, therefore, who laid the first foundation of this sedition, submit yourselves unto your elders; and be instructed unto repentance, bending the knees of your hearts." Thus do we find this, the earliest and most authentic of what are denominated the Epistles of the Apostolic Fathers, agreeing in every, the most minute particular with the regulations of the Apostles, and corroborating, if possible, the strength of the position; that the only official ranks known or authorized in the Christian church, in apostolic days, were those of bishops or elders and deacons; and

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that the third order now claimed under the term *bishop* as contradistinguished from *elders* or *presbyters*, was not then recognized.

The next of the Apostolic Fathers, in chronological order, is Ignatius. His epistles were written about the year 116, or perhaps a little earlier; but for sufficient reasons we shall first consider the testimony of Polycarp, who is generally supposed to have written his epistle to the Philippians, the only one extant, about the same time, or at any rate in the first half of the second century. The genuineness of the epistle, so far as it pertains to our subject, is generally conceded; and its concurrence with the style of St. Clement and the Apostles, is without an apparent exception. The introduction of this epistle reads thus: "Polycarp and the presbyters (or elders) that are with him;" and from this we infer that he considered himself as one of those whom he styles *presbyters*, notwithstanding the assumption that he was a prototype of bishops to the contrary. He was the writer, but his co-presbyters united with him in the communication. Had he considered himself as holding an official rank different from that of the presbyters, the presumption is he would have written thus: 'Polycarp, bishop of Smyrna, with the presbyters who are under him,' &c. Paul almost invariably distinguishes himself as an Apostle from those who united with him in his epistles. It is Paul an *Apostle*, and Sosthenes the *brother;* Paul an *Apostle*, and Timothy the *brother;* Paul an *Apostle*, and all the *brethren* with him; and why not Polycarp the *bishop*, and the *elders* with him? But it is simply Polycarp and the elders with him, or his associates; for this is the clear import of the style. Paul, it is true, does sometimes omit to distinguish himself as an Apostle—as "Paul and Sylvanus and Timothy," &c.; but here there is no distinctive epithet attached to any of the parties named, for reasons sufficient.

But not to insist on the style of introduction farther, let us proceed to the passages in which allusion is made to the officers of the church at Philippi. There are but two in the epistle: the first occurs in the 2d chapter, 13th verse. After giving directions for the regulation of their habits, he says: "Wherefore, ye must needs abstain from all these things; being subject to the elders and deacons as unto God and Christ." He then proceeds to give directions to the elders: "And let the elders be compassionate and merciful towards all; turning them from their errors; seeking out those that are weak; not forgetting the widows, the fatherless, and the poor; but always providing what is good both in the sight of God and man," &c. We here have recognized but the two orders—elders

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and deacons; nor can we suppose, had there been a third, exclusively entitled to the rank of *bishop*, St. Polycarp would have so outraged his rights and respects as to have thus passed him by in perfect silence, or worse—to have enjoined upon the congregation subjection—not to him, but to the elders, who, according to modern church polity, were his inferiors!

Nor can we find any explanation of a style so insulting, in an evasion which might be sought from the present relations of bishops. According to the admission of even the most strenuous advocates of episcopacy, every church in those days had its own bishop, who in person exercised a paramount authority in the management and direction of its concerns. This letter, therefore, addressed to the church at Philippi, and urging them to obey and be subject to the elders, must be regarded as totally wanting in decent respect to the bishop, provided there had been such an officer, as now understood, at that time recognized among them.

But once more, in Polycarp, does the term occur; and there he is expressing his *affliction on account of Valens, who was once a presbyter among them, because he had so little understood the place that was given to him in the church*, as to fall into the sin of covetousness and other vices, making it prudent that he should be removed from his office.

There is nothing, then, in this epistle, which even the most superstitious admirer of the Fathers can, by any ingenuity, construe into a presumption against our interpretation of the Apostles; but, on the contrary, upon the subject of church officers the most exact conformity in style to the injunctions given us by those inspired authors of the only true and primitive system of church discipline. There are but five of the Fathers properly denominated Apostolic, and of these only three have said any thing, so far as hath been delivered to us, concerning the subject on which we are now inquiring of them. We have already heard two—St. Clement Romanus, who wrote perhaps just before the destruction of Jerusalem; and St. Polycarp, whose epistle may be dated somewhere before the middle of the second century. The third and last of these Apostolic Fathers is St. Ignatius, to whose writings is assigned a date nearly the same as that of Polycarp, but somewhat earlier. Notwithstanding, we have laid him over to be considered last, mainly because we do not regard his epistles upon this subject, of even plausible pretensions to authenticity. Professedly writing at an intermediate period between Clement and Polycarp, he not only employs a style entirely different from theirs, but utterly irreconcilable with the plainest

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teachings of the Apostles, not only on this, but on other subjects.—While the inspired writers of the New Testament never make the slightest official distinction between bishop and presbyter—and Clement and Polycarp, one before and the other after him—uniformly follow their example, the epistles ascribed to this Saint invariably, and with the most labored diligence, distinguish them as never the same, but always of *two* distinct and unequal ranks. It is needless to cite examples. In all his six epistles extant this style is forced into the letters with the most studious and unnecessary repetition, as though it were the special and peculiar design of the writer to set forth the honor and glory due to the bishop, and to mark the superiority of his rank to that of mere presbyters. On this wise, times fulsomely numerous, do these productions speak: "I exhort you that you study to do all things in a divine concord. Your bishop presiding in the place of God; your presbyters in the place of the council of Apostles; and your deacons, most dear to me, being entrusted with the ministry of Jesus Christ; who was the Father (!!) before all ages, and appeared in the end to us." Epistle to the Magnesians, chap. ii., ver. 5. And again: "I cried whilst I was among you; I spoke with a loud voice, Attend to the bishop and the presbytery, and the deacons;" and this he claims to have done by the Spirit; for, says he, "I knew nothing from any man concerning the division which should come among you; but the *Spirit spoke on this wise, Do nothing without the bishop.*" Epist. to the Philadelphians, chap. ii. 14th verse.

Now the manifest and unexampled prominence which is given in these epistles to an official distinction no where else found at so early a period, is enough in itself to satisfy an impartial critic that such passages are interpolations, or that the whole productions are fabrications of a later day, got up to support a growing assumption of ambitious and tyrannical hierarchs. But just because they do support this assumption to the full extent of their authority, do those who love the chief places in the synagogue attempt to support *them;* yet even the most zealous advocate for their authenticity on this point, would be very unwilling to admit their authority on other subjects. Even a Lord *Archbishop* of Canterberry, (of whose official rank, by the by, not even Ignatius says a word,) has been constrained to acknowledge that these epistles "not only labored under many impertinences unbecoming the character of that great man, but were fraught with many things that were altogether fabulous: nay, if we may credit the Archbishop Usher, had some passages in them that tended to corrupt the very faith of Christ, in one of the most

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considerable points of it." Besides this, the manifest disagreement of the various copies of them and the quotations made from them by subsequent Fathers, make it certain that nothing like certainty can be arrived at, as to what this Saint did or did not write.—Whilst, then, Archbishops assume the authority of rejecting what *does not* suit them and retaining what *does*, we hope we will not be charged with a want of reverence, if we prefer, out of abundant caution, and a too great respect for the Apostles, to decline his instructions altogether. W. K. P.

CONSOLATION.

"We sorrow not as those who have no hope."

THE loved, but not the lost!
Oh, no! they have not ceased to *be*,
Nor live alone in memory;
'Tis we who still are tossed
O'er life's wild sea; 'tis *we* who die;
They only live whose life is immortality.

The loved, but not the lost!
Why should our ceaseless tears be shed
O'er the cold turf that wraps the dead,
As if their names were crossed
From out the Book of Life? Ah, no!
'Tis *we* who scarcely live that linger still below.

The loved, but not the lost!
In heaven's own panoply arrayed,
They met the conflict undismayed;
They counted well the cost
Of battle. *Now their crown is won*;
Our sword is scarce unsheathed—*our* warfare just begun.

But they have passed away
From all that dims the tearful eye;
From all that wakes the ceaseless sigh;
From all the pangs that prey
On the bereaved heart, and most
When conscience dare not say, "The loved, but not the lost."

This is the woe of woes!
The one o'ermastering agony;
To watch the sleep of those who die,
And *feel 'tis not repose*;
But they who join the heavenly host—
Why should we mourn for *them?*—*"the loved, but not the lost!"*

The spirit was but born,
The soul unfettered, when they fled
From earth—the living, *not* the dead—
Then, wherefore should we mourn?
We, the wave-driven, the tempest tossed,
When shall we be with them—the loved, but not the lost?

J. RUSLING.

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LETTERS FROM HON. JOHN QUINCY ADAMS

To his Son on the Bible and its Teachings.

LETTER III.

The grand general point of view in which I propose for you to consider the Bible, to the end that it may "thoroughly furnish you unto all good works," is in the historical character.

To a man of liberal education, the study of history is not only useful and important, but altogether indispensable; and with regard to the history contained in the Bible, the observation which Cicero makes respecting that of his own country is much more emphatically applicable, "that it is not so much praiseworthy to be acquainted with as it is shameful to be ignorant of it." History, so far as it relates to the actions and adventures of men, may be divided into five different classes. First, the history of the world, otherwise called Universal History: second, that of particular nations: third, that of particular institutions: fourth, that of particular families: and fifth, that of individual men. The last two of these classes are generally distinguished by the name of Memoirs and Biography. All these classes of history are to be found in the Bible, and it may be worth your while to discriminate them one from another. The universal history is short, and all contained in the first eleven chapters of Genesis, together with the first chapter of the first book of Chronicles, which is little more than a genealogical list of names; but it is of great importance, not only as it includes the history of the creation, of the fall of man, of the antediluvian world, and the flood, in which the whole human race (excepting Noah and his family) were destroyed, but as it gives a very precise account of the time from the creation until the birth of Abraham. This is the foundation of ancient history: and in reading profane historians hereafter, I would advise you always to reflect upon their narratives with reference to it with respect to the chronology. A correct idea of this is so necessary to understand all history, ancient and modern, that I may hereafter write you something farther concerning it: for the present I shall only recommend to your particular attention the fifth and eleventh chapters of Genesis, and request you to cast up and write me the amount of the age of the world when Abraham was born. The remainder of the book of Genesis, beginning at the 12th chapter, is a history of one individual (Abraham) and his family during three generations of his descendents; after which the book of Exodus commences with the history of the same family, multiplied into a nation: this national and family history is continued through the books of the Old Testament until that of Job, which is of a peculiar character, differing in many particulars from every other part of the scriptures. There is no other history extant which can give so interesting and correct view of the rise and progress of human associations as this account of Abraham and his descendents, through all the vicissitudes to which individuals, families, and nations are liable. There is no other history where the origin of a whole nation is traced up to a single man, and where a

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connected train of events and a regular series of persons from generation to generation is preserved. As the history of a family, it is intimately connected with our religious principles and opinions, for it is the family from which (in his human character) Jesus Christ descended. It begins by relating the commands of God to Abraham, to abandon his country, his kindred, and his father's house, and to go to a land which he would show him. This command was accompanied by two promises; from which, and from their fulfilment, arose the differences which I have just noticed between the history of the Jews and that of every other nation. The first of these promises was, that "God would make Abraham a great nation, and bless him;" the second, and incomparably the most important, was, that "in him all the families of the earth should be blessed." This promise was made about two thousand years before the birth of Christ, and in him had its fulfilment. When Abraham in obedience to the command of God, had gone into the land of Canaan, the Lord appeared unto him and made him a third promise, which was that he should give that land to a nation which should descend from him, as a possession: this was fulfilled between five and six hundred years afterward. In reading all the historical books of both the Old and New Testaments, as well as the books of the Prophets, you should always bear in mind the reference which they have to these three promises of God to Abraham. All the history is no more than a narrative of the particular manner, and the detail of events by which those promises were fulfilled.

In the account of the creation, and the fall of man, I have already remarked that the moral doctrine inculcated by the Bible is, that the great consummation of all human virtue consists in obedience to the will of God. When we come hereafter to speak of the Bible in its ethical character, I shall endeavor to show you the intrinsic excellence of this principle; but I shall only remark how strongly the principle itself is illustrated, first in the account of the fall, and next by the history of Abraham. In the account of the creation we are informed that God, after having made the world, created the first human pair, and "gave them dominion over every living thing that moveth upon the earth." He gave them also "every herb bearing seed, and the fruit of every tree for meat;" and all this we are told "God saw was very good." Thus the immediate possession of every thing was given them, and its perpetual enjoyment secured to their descendants, on condition of abstaining from the "fruit of the tree of knowlegde of good and evil." It is altogether immaterial to my present remarks whether the narrative is to be understood in a literal or allegorical sense, as not only the *knowledge*, but the possession of created good was granted; the fruit of the tree could confer upon them no knowledge but that of evil, and the command was nothing more than to abstain from that knowledge—to forbear from rushing upon their own destruction. It is not sufficient to say that this was a command in its own nature light and easy; it was a command to pursue the only law of their nature, to keep the happiness that had been heaped upon them without measure; but observe, it contained the principle of *obedience*—it was assigned to them as a

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duty—and the heaviest of penalties was denounced upon its transgression. They were not to discuss the wisdom or justice of this command; they were not to inquire why it had been enforced upon them, nor could they have the slightest possible motive for the inquiry: unqualified felicity and immortality were already theirs: wretchedness and death were alone forbidden them, but placed within their reach as merely trials of their obedience. They violated the law; they forfeited their joy and immortality; they "brought into the world death and all our woe." Here, then, is an extreme case, in which the mere principle of obedience could be tried, and a command to abstain from that which every motive of reason and interest would have deterred had the command never been given—a command given in the easiest of all possible form, requiring not so much as an action of any kind, but merely forbearance; and its transgression was so severely punished, the only inference we can draw from it is that the most aggravated of all crimes, and that which includes in itself all others, is disobedience to the will of God. Let us now consider how the principle of obedience is inculcated in the history of Abraham, by a case in the opposite extreme. God commanded Abraham to abandon forever his country, his kindred, and his father's house, to go he knew not where; promising, as a reward of his obedience, to bless him and his posterity, though he was then childless: he was required to renounce every thing that could most contribute to the happiness and comfort of his life, and which was in his actual enjoyment; to become a houseless, friendless wanderer upon the earth, on the mere faith of the promise that a land should be shown him which his descendents should possess—that they should be a great nation—and that through them all mankind should receive in future ages a blessing. The obedience required of Adam was merely to retain all the blessings he enjoyed; the obedience of Abraham was to sacrifice all that he possessed for the vague and distant prospect of a future compensation to his posterity: the self-control and self-denial required of Adam was in itself the slightest that imagination can conceive; but its failure was punished by the forfeiture of all his enjoyments; the self-dominion to be exercised by Abraham was of the most severe and painful kind; but its accomplishment will ultimately be rewarded by the restoration of all that was forfeited by Adam. This restoration, however, was to be obtained by no ordinary proof of obedience; the sacrifice of mere personal blessings, however great, could not lay the foundation for the redemption of mankind from death; the voluntary submission of Jesus Christ to his own death, in the most excruciating and ignominious form, was to consummate the great plan of redemption; but the submission of Abraham to sacrifice his beloved and only son Isaac—the child promised by God himself, and through whom all the greater promises were to be carried into effect, the feelings of nature, the parent's bowels, were all required to be sacrificed by Abraham to the blind unquestioning principle of obedience to the will of God. The blood of Isaac was not, indeed, shed—the butchery of an only son by the hand of his father, was a sacrifice which a merciful God did not require to be completely executed; but as an instance of obedience it was imposed upon Abraham, and

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nothing less than the voice of an angel from heaven could arrest his uplifted arm, and withhold him from sheathing his knife in the heart of his child. It was upon this testimonial of obedience that God's promise of redemption was expressly renewed to Abraham: "In thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice." Gen. xxii. 18.

From your affectionate Father,

JOHN QUINCY ADAMS.

LETTERS FROM EUROPE—*No. XXVIII.*

My dear Clarinda—At the close of my last we arrived at Dundee. We were, indeed, in all places received with all kindness and hospitality by our brethren in Scotland, and in a very special manner in Dundee. The church there is quite respectable in numbers and standing, and with them many of our brethren of the Scotch Baptist Church united in giving us a cordial welcome to the city.

On Tuesday evening, the 20th of September, we addressed the brethren assembled in a spacious Hall; and on Saturday evening the brethren of both churches united in holding a *soiree* in the same place. We had a very pleasant meeting. Questions were propounded and discussed; several addresses were made by different brethren, intermingled with free conversation, social prayer, and praise—and a rich repast of all good things. Elders James Ainsley, John Easson, Wm. Anderson of the place, and many highly influential brethren from a distance round, together with many excellent sisters, gave great interest to the meeting. Persons of enlarged views, of elevated and noble sentiments, with hearts full of Christian affection, contributed much to the pleasures of the evening; so that few pleasanter meetings or more joyful festive scenes of Christian communion are enjoyed on earth.

During the afternoon of Saturday, brethren J. Ainsley, J. Dron, and myself, made an excursion to the residence of Thomas Dick, D. D., author of the "Christian Philosopher," &c. &c. He resides about four miles from Dundee, on a very beautiful elevation just opposite to the University of St. Andrews, some four miles east, and with his observatory looking toward the University. Were it not for the village, which rather crowds too much upon his premises, the residence is just such a one as would comport with the idea of a Christian philosopher.

On calling at the residence of Dr. Dick, we found only his good lady, the Doctor having gone to Glasgow to see his Printer. We were shown into his library and observatory, neither of which is

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of very large dimensions, and had the pleasure of taking a peep through his telescope. Being rather a dark afternoon, we had no object to gaze at save the University of St. Andrews, and for that a very small instrument would have served quite as well. Still, in gazing on the spot where Patrick Hamilton, the protomartyr of Protestantism in Scotland, who was burned at the stake only some ten years after Luther first opened his mouth in Germany—and where James Wishart also, the last of the Scotch martyrs, was burned, March 1, 1546—I could not but become at once absorbed in the scenes that were transacted on that spot under the blood-thirsty primacy of the two Roman Archbishops of Scotland, James Beaton, the uncle, and Cardinal David Beaton, the nephew—personifications of treachery, intrigue, and murder—*alias* persecution. The recollection of such scenes is, indeed, always unpleasant; yet sometimes, nay, often profitable. The chapter of Scotch history to which I refer is very much modernized and handsomely condensed in the late work of a Rev. Thomas M'Crie, from which we will refresh the memory of some of our readers:—

"The first person who was honored to carry the tidings of the reformation to Scotland, and to seal them with his blood, was Patrick Hamilton.* This amiable and accomplished young gentleman was of noble extraction, and nearly allied to the royal family, being nephew to the Earl of Arran and of the Duke of Albany. He was destined for the church; but while pursuing his studies he acquired some knowledge of the reformed doctrine, and with the view of obtaining better information, he went abroad and paid a visit to

* Patrick Hamilton, though not the first who introduced or suffered for the reformed opinions in Scotland, may be considered the protomartyr of the reformation, inasmuch as he was the first who suffered in that glorious cause, after the standard of the reformation had been unfurled by Luther. Before his time, two individuals, at least, had suffered martyrdom for their religious opinions—James Resby, an Englishman, and scholar of Wickliff, who was burned in 1422; and Paul Craw, a Bohemian, and a follower of Huss, who underwent the same cruel fate at St. Andrews about two years afterwards. In 1494, thirty persons, chiefly gentlemen and ladies of distinction, were accused of heretical sentiments, but conducted their defence with such boldness that they were dismissed with an admonition. In 1525 there was an act of Parliament passed, prohibiting the importation of Luther's books into Scotland, which, they said, had always "been clean of all sic filth and vice." If we may judge from the character of the Scots, who have been accused of being usually "wise behind the hand," it is highly probable that such books had already been introduced into this country. *Life of Knox*, ii 28. "The more the subject is investigated," says Dr. M'Crie, "the more clearly am I persuaded it will appear that the opinions of Wickliffe had the most powerful and extensive influence upon the reformation. We can trace the existence of the Lollards, in Ayrshire, from the time of Wickliffe to the days of George Wishart; and in Fife, they were so numerous, as to have formed the design of rescuing Patrick Hamilton by force on the day of his execution." *Life of Melville*, i. 8.

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Luther and other reformers in Germany. The result was, a deeper persuasion of the truth, accompanied with a strong and unconquerable desire to impart to his benighted countrymen the beams of that saving knowledge by which his own soul had been enlightened. His friends, aware of the danger to which he would expose himself by so doing, used every argument to dissuade him from making the attempt. But the motion was from God, and could not be resisted. On arriving in Scotland about the commencement of the year 1528, his spirit, like that of Paul, was stirred within him, when he beheld the ignorance and superstition which prevailed; and wherever he came, he denounced, in the plainest terms, the corruptions of the church. His clear arguments, aided by his fervent piety, mild manners, and exalted rank, could not fail to produce a powerful sensation; and the clergy took the alarm. James Beaton, Archbishop of St. Andrews, was at that time Primate of the church and Chancellor of the kingdom—a cruel and crafty man, who scrupled at no means, however flagitious, for effecting his purposes. Afraid to proceed openly against Hamilton, he advised that he should be decoyed to St. Andrews, on the pretext of a friendly conference with him about his doctrine. The open-hearted young man eagerly embraced the proposal, and fell into the snare. It is needless to dwell on the revolting consequences. He was easily induced, by some insidious priests, to declare his sentiments. At the dead hour of night he was dragged from his bed, taken to the castle, and after confessing his faith before the Archbishop, was condemned to be burned at the stake as an obstinate heretic. On the afternoon of Friday, February 28, 1528, this gentle and gracious youth was led to the place of execution, where a stake was fastened, with wood, coals, powder, and other inflammable materials piled around it. When he came to the place, he stripped himself of his gown, coat, and bonnet, and giving them to a favorite servant, "These," he said, "will not profit in the fire; they will profit thee. After this, of me thou canst receive no commodity, except the ensample of my death, which I pray thee to bear in mind; for albeit it be bitter to the flesh, yet is it the entrance into eternal life, which none shall possess that deny Christ before this wicked generation." When bound to the stake he exhibited no symptom of fear, but commended his soul to God, and kept his eyes steadfastly directed towards heaven. The executioner set fire to the train of powder, which, however, did not kindle the pile, but severely scorched the side of the martyr. In this situation he remained unmoved, till a new supply of powder was brought from the castle. Meanwhile, the Friars who stood around him, cruelly molested him, crying out, "Convert, heretic; call upon our Lady; say, *Salve regina.*" "Depart and trouble me not," he said, "ye messengers of Satan." One of them in particular, called Friar Campbell, rendered himself conspicuous for his rudeness in disturbing the last moments of the martyr. "Thou wicked man," said Hamilton, addressing him, "thou knowest that I am not a heretic, and that it is the truth of God for which I now suffer—so much didst thou confess unto me in private—and thereupon I appeal thee to answer before the judgment seat of Christ." At length the fire was kindled; and, amidst the noise and

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fury of the flames, he was distinctly heard pronouncing these last words: "How long, O Lord, shall darkness cover this realm! How long wilt thou suffer this tyranny of men! Lord Jesus, receive my spirit."

"The martyrdom of this engaging and accomplished youth produced a sensation very different from what his murderers anticipated. They expected by this bold stroke, aimed at a person of such high rank, to intimidate all others, and suppress the rising reformation. The effect was precisely the reverse. It roused the minds of men from the dead sleep into which they had fallen—led them to inquire into the causes of his death—created discussion—and ultimately, what Hamilton had failed to do by his living voice was accomplished by his cruel death.

"Knox informs us, that many even in the University of St. Andrews, began to "call in doubt what they had before held for a certain verity, and to espy the vanity of the received superstition." And he relates, in his own homely way, an anecdote which shows how matters stood: "Short after this," he says, "new consultation was taken that some should be burnit. A merry gentleman, named John Lindesay, familiar (servant) to Bishop James Beatoun, standing by when consultation was had, said, 'My lord, gif ye burn any man, except ye follow my counsell, ye will utterly destroy yourselves. Gif ye will burn them, let them be burned in *how* cellars;* for the reek of Mr. Patrick Hamilton has infected as many as it did blow upon."† The impression made by Hamilton's death on the popular mind was greatly aided by the fearful death of Friar Campbell, who had insulted him at the stake. This wretched man soon after went distracted, and died in the utmost terror of mind, with the last appeal of the martyr ringing in his ears."

Wishart was one of the first men of the age for learning, talents, and piety. Of only one real error did they accuse him at the stake—"of holding that the soul slept from death till the resurrection." All other matters alleged against him by his most intelligent contemporaries, were admitted, and are still admitted to be orthodox. With regard to that which all parties regarded as an "heresy"—soul-sleeping—Wishart at the stake, with the fire and faggot before his eyes, was at pains to disclaim as an error. When the powder fastened to his body exploded, the martyr said, "The flame has scorched my body, yet hath it not daunted my spirit." "But he," pointing to the couch in which sat the Cardinal witnessing the scene, "who from yonder high place beholdeth us with such pride, shall, within a few days, lie in the same as ignominiously as now he is seen proudly to rest himself." He was then strangled and consumed to ashes. Strange to tell, this prediction or guess, or what any one pleases to call it, was literally verified within ninety days; for early on the morning of the 29th of May, 1546, he was by a small band

* Hollow, deep. † Knox, page 15.

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assassinated in his own couch—exclaiming to the fierce band of twelve persons who did it, "I am a priest—fy—fy—all is gone." His body was exposed on the same tower from which he saw Wishart expire, and heard the annunciation of his own catastrophe.—Beaton died unlamented, though the manner of his death was much regretted; as sung Sir David Lyndsay—

"As for the Cardinal, I grant
He was the man we weel could want,
And we'll forget him soon;
And yet I think the sooth to say,
Although the loon is weel away,
The deed was foully done."

After surveying the residence of the much esteemed and revered Dr. Thomas Dick—disappointed, indeed, in not seeing him—leaving our compliments with his lady, we returned to Dundee.

The Doctor, however, returning, came to our meeting on the next evening, being Lord's day; and calling at my room, I enjoyed his company for some time before meeting. When we approached the Hall, we both found ourselves excluded by a large crowd filling up the street before the door. We did not expect this. In the morning, indeed, we had a very crowded house and a most interested audience. The Doctor and myself keeping together, pushed our way up to the door with much effort, but could not then have got in had we not been recognized as the preacher. After a great struggle through the aisle, the Doctor still holding to my coat, we succeeded in making to the stand, on which we both merely found room.

After the meeting, which continued, with some queries and responses, publicly propounded, almost three hours, the Doctor returned to my room and continued with me until about 10 o'clock, when we were constrained to take the parting hand. He is a Christian philosopher on every subject on which we conversed, and I presume we might have touched in religion, as well as in science, upon a thousand points on which we would have as fully coalesced as, we did, in all that we heard from one another.

It was while in Dundee we were constrained to address a letter to the Editor of the Edinburgh Journal touching the persecutions of Mr. Robertson and the Antislavery Society, who had, meantime, as I learned, at a special meeting passed some resolutions approbatory of his course. This measure of self-defence, I need not again say, was the basis on which prosecution was added to persecution.

On the Lord's day there were some two or three young converts added to the church, and during our whole meeting there was ex-

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pressed a strong desire on the part of brethren of the Scotch Baptists and of brethren on the part of the Disciples, to unite, and of the two communities to form one church. I left the brethren under a strong hope that such would be the happy result of their kind interviews. It has not yet, however, occurred; at least at my last advices. Some twenty only of the Baptists have united with the brethren.

From Dundee, after a most affectionate parting, in company with Elder Ainslie, we proceeded to Fifeshire, and first addressed the church and citizens of Cupar. We had a pleasant interview with Elder Dowie, of that church, and with a few of the brethren, and spent the night with brother Mitchell and his interesting family, at their rural residence some four miles on the way to our next meeting place.

Thence our next station was at the most interesting village of Auchtermuchty. I could have wished that some more poetic genius had given it a more musical name. Still, words are but signs; and under many an antiquated and uncouth combination of vowels and consonants, we sometimes find that which is more acceptable and interesting than that which is represented by a more alluring and prepossessing name.

At "Bethany Cottage," the residence of the brethren Drons, we were received with all the welcome and affection of primitive times. The family of the Drons, consisting of the brothers George and John, and the widow of a deceased brother and her daughter Euphemia, is most favorably known amongst all the brethren in Scotland and many of those in England. Brother John Dron spent some time in the United States, and is favorably known to a good many brethren in the Western Country. He was much esteemed and beloved by us at Bethany for his Christian excellencies, though they were not known to us as fully as they are now to me, and to very many brethren in Great Britain. Sister Paton, mother of my kind host in Glasgow, and sister Gilmore of Belfast, Ireland, mother of an excellent family, with several of whom I became acquainted, and one of whom, with her cousin Margaret Paton, we had the pleasure of being somewhat instrumental in inducting to the honor of citizens in the kingdom of heaven, while in Glasgow, are sisters of the brothers Drons. With these five persons, the two brothers, the two sisters, and their widowed sister-in-law, I enjoyed as much Christian fellowship as with any other persons in Scotland. I do not wonder, as I once did, that the Apostles, and especially Paul, should often with admiration refer to certain households and con-

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nexions in blood; for it appears to me that like the kindred of grandmother Lois, of Stephanus, of Lazarus of Bethany, Zebedee, Cleopas, &c., many natural connexions, like the Bereans, are more noble—that is, more candid, conscientious, and inquisitive than others; and, therefore, yield with more readiness and pleasure to the force of truth. And not only this, but they are more influential and useful in the world. From some connexions and from some congregations the gospel sounds abroad, has free course, runs, and is glorified in saving many. This is also true of this connexion. I do not think that there is any connexion in Scotland that exerts a more effectual influence in the churches than the family of the Drons. I think our brethren in Fifeshire are more numerous than in any shire in Scotland—at least as far as I learned from various sources, the greatest cluster of churches are around the village of Auchtermuchty, in a circuit of some fifteen or twenty miles. The fine hills, or rather mountains, bold and majestic, that stretch along east of this rich and beautiful valley, in the centre of which Bethany Cottage and Auchtermuchty stand, add something more than beauty—I might say grandeur, to the landscape. The high cultivation of much of this county, and the very rich and golden wheat harvest which I saw in progress there about the end of August, give a very high character both to the agricultural science and art of husbandry in North Britain. I think that this very large county must have much improved since the days of king James, one of whose palaces stood there, the ruins of which I glanced at while passing; if there be any truth in the rhetorical comparison which the king instituted between Fifeshire and his royal coat. "Like my old coat," said the monarch, "all the riches and grandeur of my kingdom of Fife is on the sleeves and skirts—the centre is bare enough."

I was refused all the sectarian meeting-houses in Auchtermuchty, a very good proof of the fears of the sects of exposure—and also of the power of the truths which had been propagated in Fife, despite of their opposition. The meeting-house of our brethren, though comparatively small, is very comfortable. The evening was favorable. We filled every inch of the house; then opened the windows and doors; so that many from without, as well as those within, heard an analysis of the apostolic method of preaching the gospel.

Good taste, good sense, and piety, can make a cottage much more acceptable to either a Christian or a philosopher than the most gorgeous palace with all its surrounding magnificence. I felt more

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real enjoyment at Bethany Cottage, and its exquisitely beautiful garden, than at Windsor or Hampton Court Palace. The samples of refined taste were, indeed, in its hedges and grottoes, the shrubbery and flower beds, its alcoves and recesses, just as beautiful a miniature, as the others were a splendid development of all that gives pleasure and delight to a richly cultivated mind in the most felicitous combinations of Nature and Art. But that which graces all, is a refined sentimentalism—an elevated and exalted piety.

But I must leave these enchanted spots where Christianity blooms and fructifies in all the grace of intellectual, moral, and spiritual excellence, and hie away to Dumferline in company with brother White. who is just waiting with his horse and gig to convey me to the city of Ralf Erskine and the church cemetry of Robert, *alias* king Bruce. We took the parting hand; and, commending each other to him that "keeps Israel, who slumbers not, nor sleeps," without "casting one longing, ling'ring look behind," we went on our way anticipating that blissful era when from the East and from the West, from the North and from the South, they will come and sit down with Abraham, Isaac, and Jacob, in the Paradise of God. May you and I be so inexpressibly happy as to obtain admission there!——Your Father, A. CAMPBELL.

REFORMATION.—*No. VIII.*

THE influence of personal attachments in religion is a matter of too much importance not to merit a greater degree of consideration than we have yet given it. In attempting to effect a religious reformation in the community, there is nothing, as we have before stated, which so imperiously requires a just government and direction, as that sentiment of dependence and of implicit confidence, to which, especially in spiritual things, men are so universally and so strongly disposed. And a religious movement which does not direct the human soul to CHRIST himself, as the only source of religious authority and truth, and the supreme object of faith and trust, can never deserve the title of a "Reformation."

It would be a small matter, indeed, to exchange the dicta of one fallible teacher for those of another; or to transfer spiritual fealty from one spiritual usurper to another. Yet such has been the result, for the most part, of religious revolutions which have even moved the very foundations of society, and changed the entire political condition of nations. Such movements, indeed, have often more

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affinity to politics than piety, and will never fail to betray their true nature, in the course of their progress, by the character of their effects. Allied to mere temporal interests, and based upon worldly ambition, they can accomplish only selfish ends, or, at most, give rise to beneficial changes accidentally, rather than necessarily and legitimately.

But how different was the progress of that spiritual revolution effected under the labors of Christ and the Apostles! With what sedulous care did they avoid all entangling connexions with the world; all corrupting admixture of things temporal with things spiritual; all substitution of inferior interests and objects for the transcendant glories of the heavenly kingdom! With what singular ingenuity did our Lord escape from the snares of political religionists, and with what consummate skill did he introduce doctrines and principles directly opposed to all that the world admires and worships! And with what watchfulness did his Apostles guard against the carnality of selfish attachment, and with what noble indignation repel all love and homage which were not rendered to Christ alone! It is to the influence of their precepts, and to the power of these examples of unselfish devotion and self-denying obedience, that we may justly attribute whatever the world has since witnessed of the triumphs of the divine principle of faith, and the disinterestedness of Christian love.

The perversion or misdirection of the sentiment of personal regard, and a corruption of Christianity by worldly or political alliances, are naturally associated. The self-complacency that can willingly receive misplaced attachment, or venture to interpose unfounded claims, or transient popularity, between Christ and the entire affections of the human heart, can seek only to promote thereby the selfish purposes of an ambition which belongs exclusively to the world, and which, however disguised by the mask of religion, finds its highest enjoyment in the pride of power, and in a domination, which will be always found, at length, to be a true political, as well as a spiritual despotism.

The individual who seeks to establish such a tyranny will readily avail himself of the prevailing passion for "purity of doctrine," a phrase which means little else than a favorite intellectual view of something supposed to belong to Christianity—an ingenious and well arranged system of speculative opinions. The admiration excited by the ingenious system of doctrine is readily extended to the person who has first promulged it. The doctrine being received with avidity, and regarded as an indispensable condition of saiva-

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tion, the individual who has elaborated it becomes at once, in their view, the restorer of gospel truth, and occupies a station next to him with whom the truth is supposed to have originated. Nay, the originator is scarcely seen in the distance: the discoverer and restorer of these cardinal truths is less remote, and consequently more conspicuous, and more likely to engage the attention and engross the heart. Just as men will honor Columbus, the discoverer of the New World, yet think not of its Almighty Creator; so religionists will pay more homage to Calvin than to Christ, and the fanciful visionary of the New Jerusalem will be not merely a Baron *Swedenborg*, but an EMMANUEL to his disciples.

Every such misdirection of regard, however, is disloyalty to the Messiah. To him alone should be "the gathering of the people:" to him alone the subjection of the soul, and the homage of the affections. His character should be the constant subject of contemplation; his actions and his teachings unfailing sources of edification and delight. A sacred intimacy should be established with him in the heart. A conviction of his presence, and an undoubting reliance upon his faithfulness and power, should sustain and encourage amidst every trial. In short, the relations which are to be created and maintained with him are of a nature so close; so endearing; so social; so absorbing, that the real Christian desires to know him only, and to dwell with him forever.

There is nothing in Christianity, indeed, which does not indicate that the great Leader it has presented to the world is to be accepted as such to the exclusion of every other; and that the ties which are to unite him with his followers, are of the closest and most enduring nature. Their intercommunion is of necessity personal, since it occurs between individual beings, and is carried on without any intermediate agency. The address in PRAYER is direct; particular; personal. The divine presence which it invokes can be no less so. The righteous still "walk with God," as they still address to him their petitions. He also "dwells" with his people, and "hearkens" to their supplications. He never leaves them nor forsakes them. He is "a God at hand, and not a God afar off." Indeed, the great purpose of the gospel is expressly declared to be to introduce the faithful into a high and holy "fellowship" with "the Father and with his Son Jesus Christ." To be without this, is to be "without God and without hope in the world;" while to enjoy it, is to possess that eternal life which was "with the Father and was manifested to the world."

Hence it is that every thing in true religion is designed to create

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and promote this direct and personal communion. The New Testament itself is almost wholly a history of a person—of the "things" which Jesus did and said, by which his character is fully developed before us, and he is presented to the heart as an object of supreme love, veneration, and trust. It is, for the most part, a simple narration of past events, or a prophetic annunciation of future facts concerning him who is "the First and the Last," "the Alpha and the Omega" in all the revelations of God. It is not a formal treatise upon abstract doctrine; it presents no philosophical or systematized theology; it delivers no regularly digested plan of church government, and establishes no specific code of laws. On the contrary, it addresses itself to man who is a *person*, in order to reveal to him Christ who is also a *person;* so that Christianity is personal both as respects its subject and its object, as it is also in the nature of its application. It presents actions, and developes principles of action, and seeks to secure conformity to its dictates by renewing the affections, and enthroning in these a once crucified, but now living and exalted Saviour.

It is to him also that the *institutions* of the gospel have a direct relation. The ordinance of baptism is strikingly commemorative of the three great facts which the gospel reveals. The Lord's day is a memorial of the resurrection; and it is Jesus himself who has instructed his disciples, when partaking of the emblems of his sacrifice, to "do this in remembrance" of HIM.

But it is unnecessary to dwell upon truths so obvious. Christ is now as truly brought into personal relation with his people by faith and love, as he will hereafter be by the sense of vision in the glories of his celestial kingdom. The objects of faith are not less real or less personal than those of sight. The method of communication may differ, but the objects and the essential relations are the same. The incredulous Thomas attained no higher or more intimate relation with Jesus by sensible evidence than was granted to those who had not seen, but had nevertheless believed. The Christian HOPE, which rests upon faith, and reaches to the heavens, reveals that same Jesus to the soul, and leads only to a loftier communion; to a visible instead of an invisible presence; to One who, loved unseen, though *not unknown*, is still loved, not for the visible glory that surrounds him, nor for the joys to which he receives the righteous, but for that humiliation; that cross; that victory over death, by which the gospel preached on earth had revealed him to the affections.

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It is, indeed, the abiding consciousness of this individual and personal relationship to Christ, through faith, and hope and love, that is the very means of the renovation of human character. He appeared in the likeness of man, to men, that he might be an *example* and a *leader* to his people. In the character of that fellowship which he, while on earth, maintained with the Father, we have a just exhibition of the communion which is to be enjoyed by the faithful in Christ Jesus. He, too, prayed to God, and "was heard." He entreated that his disciples should be admitted to that union and fellowship which he enjoyed, and be made perfect in that oneness with the Father which it was the very object of his mission to accomplish. John, c. xvii.

He, while on earth, had respect constantly to the approbation of the Father. To do the will of him that sent him was his delight. To rest in his love and fellowship was his only solace. And as he continually looked to God for love, for honor, for approval, so has he counselled his disciples, in leaving with them the light of his example. It is this constant and direct reference to God through Jesus Christ, that is the very means appointed for the renovation of human character. All may be briefly summed up in that imitation of the divine character; that "walking with God;" that "fellowship with the Father;" that "labor to be accepted of him," and to "*please*" him, to which we have so many apostolic exhortations. It is not a mere slavish submission to law, or a scrupulous adherence to forms, that Christianity enjoins. "Where the Spirit of the Lord is, there is liberty"—not, indeed, the liberty to dispense with any of the divine commands, or change the institutions of religion; but the emancipation of the soul from the bondage of ignorance and vice to the freedom of righteousness; from the reluctant submission of a slave, to the willing service of a son; from the thraldom of the letter, to the liberty imparted by holy and heart-felt principles. We are not called by the gospel to be again enslaved by traditions; to have our minds subjected to the tyranny of doctrinal opinions, or to be bound hand and foot by the grave-clothes of Judaism. The very excellency of the gospel consists in its power to release the soul from the chains of darkness, and to give life to the dead. And when it has thus raised an individual from the corruption and darkness of the world, its command is, "Loose him and let him go." He is now to walk abroad in the light and liberty of heaven; to have companionship with Jesus; to enjoy the confidence of friendship, and to experience the sympathies of a pure and exalted love,—

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a personal affection which can have no other aim or purpose than to please the object on which it rests.

How superior such a position; such principles; such relations, to a cold and barren intellectual assent to theological abstractions elaborated by a party leader; to sentences arranged by art and man's device, and regarded, with almost superstitious reverence, as a religious amulet, an effectual charm against the wiles of Satan, and all the dangers of reprobation! How strange the infatuation through which men can be induced to rely for salvation upon a mere belief of certain points of doctrine; a tenacious adherence to a nicely adjusted system of religious philosophy, or a cabalistic regard for a particular form of expression! The divine philanthropy has certainly not based the enjoyment of eternal life upon the capacity to understand metaphysical subtleties, or upon the power of making nice distinctions in language. Yet what have been the chief strifes and controversies of Christendom, but debates of words, and contentions about matters remote, recondite, and even unrevealed! These, however ingeniously elaborated and arranged, have no power to warm the affections or renovate the character. On the contrary, they serve but to cultivate the pride of opinion and the intolerance of bigotry. They lead not the soul to Christ, but to the founder and the supporter of a party. They fill not the heart with divine love, but with an earthly and a selfish passion. Nothing but that which tells of Jesus, and presents him to the mind as an ever-living object of personal regard and imitation, can elevate and ennoble human nature. In a word, nothing but the gospel in its simple beauty; in its facts; its promises; its wonderful delineations of character, and overwhelming demonstrations of the love of God, can possess the power to save man by opening to his view higher prospects and a nobler destiny; by revealing to him his true relations to God, and his proper duty to himself. It is the gospel alone which reveals to man his real value in the sight of heaven. It is the wonderful announcement that "God *so loved* the world" as to give his "only begotten Son, that whosoever believeth in HIM should not perish, but have everlasting life," that overcomes, while it enraptures the soul with the consciousness of unmerited favor and the assurance of acceptance. It is Jesus, who, by his personal alliance with human nature, has become to us an object of reciprocal sympathy and affection;—an object fitted to awaken every feeling of personal regard and love.

The Christian should hence be exceedingly jealous of any influence which interposes itself between him and this direct and per-

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sonal attachment, or which leads him to substitute an overweening reverence for a fallible and mere human teacher, for an abiding sense of the condescension and love of God, or that entire devotion to Him which is its legitimate result. It is not, indeed, primarily so much our regard for others as *our sense of what we seem to them*, that moulds and fashions us through life. It is the consciousness of the value which God has put upon us; of the love which He entertains for us, which must ever be the formative principle in the renewal of the character. We love Him because he first loved us, and His love to us shed abroad in the heart by the Holy Spirit, gives assurance that our hope in Him shall never be disappointed. It is, then, upon this love that the minds of men should be concentrated, and upon the person and character of Christ that their affections should be placed, and it is the object of this reformation to produce this result by withdrawing the religious community from party tenets and party leaders, and fixing their attention upon the gospel facts and the great basis on which Christianity itself reposes.

R. R.

ANECDOTES, INCIDENTS AND FACTS,

Connected with the origin and progress of the current reformation, some of which have never been before published.—No. II.

After my baptism, and the consequent new constitution of our church at Brush Run, it became my duty to set forth the causes of this change in our position to the professing world, and also to justify them by an appeal to the oracles of God. But this was not all: the position of baptism itself to the other institutions of Christ became a new subject of examination, and a very absorbing one. A change of any one's views in any radical matter in all its practical bearings and effects upon all his views, not only in reference to that simple result, but also in reference to all its connexions with the whole system of which it is a part, is not to be computed, *a priori*, by himself or by any one else. The whole Christian doctrine is exhibited in three symbols—baptism, the Lord's supper, the Lord's day institution. Some—nay, very many—change their views in some one of these, without ever allowing themselves to trace its connexions with the whole institution of which it is either a part or a symbol. My mind, neither by nature nor by education, was one of that order. I must know now two things about every thing, —its *cause* and its *relations*. Hence my mind was, for a time,

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set loose from all its former moorings. It was not a simple change of views on baptism, which happens a thousand times without any thing more, but a new commencement. I was placed on a new eminence—a new peak of the mountain of God, from which the whole landscape of Christianity presented itself to my mind in a new attitude and position.

I had no idea of uniting with the Baptists more than with the Moravians or the mere Independents. I had unfortunately formed a very unfavorable opinion of the Baptist preachers as then introduced to my acquaintance, as narrow, contracted, illiberal, and uneducated men. This, indeed, I am sorry to say, is still my opinion of the ministry of that Association at that day; and whether they are yet much improved, I am without satisfactory evidence.

The people, however, called Baptists, were much more highly appreciated by me than their ministry. Indeed, the ministry of some sects is generally in the aggregate the worse portion of them. It was certainly so in the Redstone Association thirty years ago. They were little men in a big office. The office did not fit them. They had a wrong idea, too, of what was wanting. They seemed to think that a change of apparel—a black coat instead of a drab—a broad rim on their hat instead of a narrow one—a prolongation of the face, and a fictitious gravity—a longer and a more emphatic pronunciation of certain words, rather than scriptural knowledge, humility, spirituality, zeal, and Christian affection, with great devotion and great philanthropy, were the grand desiderata.

Along with all these drawbacks, they had as few means of acquiring Christian knowledge as they had either taste or leisure for. They had but one, two, or, at most, three sermons; and these were either delivered in one uniform style and order, or minced down into one medley by way of variety. Of course, then, unless they had an exuberant zeal for the truth as they understood it, they were not of the calibre, temper, or attainments to relish or seek after mental enlargement or independence. I, therefore, could not esteem them, nor court their favor by offering any incense at their shrine. I resolved to have nothing specially to do with them more than other preachers and teachers. The clergy of my acquaintance in other parties of that day, were, as they believed, educated men; and called the Baptists illiterate and uncouth men, without either learning or academic accomplishments, or polish. They trusted to a moderate portion of Latin, Greek, and metaphysics, together with a synopsis of divinity, ready made in suits for every man's stature, at a reasonable price. They were as proud of their classic lore and

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the marrow of modern divinity, as the Baptist was of his "mode of baptism" and his "proper subject," with sovereign grace, total depravity, and final perseverance.

I confess, however, that I was better pleased with the Baptist people than with any other community. They read the Bible, and seemed to care but little for any thing else in religion than "*conversion*" and "*Bible doctrine.*" They often sent for us and pressed us to preach for them. We visited some of their churches; and, on acquaintance, liked the people more and the preachers less. Still I feared that I might be unreasonably and by education prejudiced against them; and thought that I must visit their Association at Uniontown, Pennsylvania, in the autumn of 1812. I went there as an auditor and spectator, and returned more disgusted than I went. They invited me "to preach;" but I declined it altogether, except one evening in a private family, to some dozen preachers and twice as many laymen. I returned home, not intending ever to visit another Association.

On my way home, however, I learned that the Baptists themselves did not appreciate the preachers or the preaching of that meeting. They regarded the speakers as worse than usual, and their discourses as not edifying—as too much after the spirit and style of John Gill and Tucker's theory of predestination. They pressed me from every quarter to visit their churches, and, though not a member, to preach for them. I consented through much importunity, and during that year I often spoke to the Baptist congregations for sixty miles round. They all pressed us to join their Redstone Association.

We laid the matter before our church in the fall of 1813. We discussed the propriety of the measure. After much discussion and earnest desire to be directed by the wisdom which cometh from above, we finally concluded to make an overture to that effect, and to write out a full view of our sentiments, wishes, and determination on that subject. We did so. Some eight or ten pages of large dimensions, exhibiting our remonstrance against all human creeds as bonds of union or communion among Christian churches, and expressing a willingness, on certain conditions, to co-operate or to unite with that Association; provided only, and always, that we should be allowed to preach and teach whatever we learned from the Holy Scriptures, regardless of any creed or formula in Christendom. A copy of this document, we regret to say, was not preserved; and when solicited from the Clerk of the Association, was refused.

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The proposition was discussed at the Association; and, after much debate, was decided by a considerable majority in favor of our being received. Thus a union was formed. But the party opposed, though small, began early to work, and continued with a perseverance worthy of a better cause. There was an Elder Pritchard, of Cross Creek, Virginia; an Elder Brownfield, of Uniontown, Fayette county, Pennsylvania; an Elder Stone, of Ohio; and his son, Elder Stone, of the Monongahela region, that seemed to have confederated to oppose our influence. But they, for three years, could do nothing. We boldly argued for the Bible, for the New Testament Christianity, vex, harrass, or discompose whom it might. We felt the strength of our cause of reform on every indication of opposition, and constantly grew in favor with the people. Things passed along without any very prominent interest for some two or three years.

At the close of 1815 and beginning of 1816, the town of Wellsburg, the capital of our county, had not a meeting-house of any sort whatever. I had often spoken there in the court-house, and was favorably heard. A Baptist church, three miles above, on Cross Creek, under the pastoral care of Elder Pritchard, a Maryland minister, of very high Calvinistic views, was the only Baptist meeting-house in the county. We had two or three families in Wellsburg, with some five or six members; and so not only the Baptist cause, but all forms of Christianity in Brooke county, were very low.—— I proposed the building of a meeting-house in Wellsburg, and volunteered my services for three or four months to raise a portion of the means. To these our few friends in time consented; and accordingingly, by our conjoint labors—I raising 1000 dollars by solicitation—the house was reared. But this became the cause of my heterodoxy, and of a seven years' persecution. I soon ascertained that Elder Pritchard regarded his little church on Cross Creek, with its little frame building, enough for the Baptists in Wellsburg and Cross Creek also; and that my proposing to build a house in Wellsburg was done with intent to undermine and nullify his influence and church.

I could not at first assent to such a representation. I had, indeed, been repeatedly solicited to speak to his church; but on my second visit, being treated discourteously by Elder Pritchard, I was constrained to believe there was some fleshly principle at work. I never again visited them as a church. Reports of my heterodoxy began to radiate to Uniontown, Monongahela, and Ohio. A coalition was formed. The next Association convened at Cross Creek.

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On being nominated to preach on the Lord's day, I was objected to by Elder Pritchard on the ground that I was "living in the neighborhood, as it were, and that, according to Baptist custom in Maryland, the church at whose house the Association was held always had the privilege of selecting out of all the members present, any one whom they chose to speak on the Lord's day; and that custom decreed that those from a distance ought to be heard rather than those in the neighborhood—such as brother Campbell—whom the church could hear at any time." By this objection the Association substituted for my name that of Elder Stone, of Ohio. Thus I was disposed of from the same principle which inhibited the building of a meeting-house in Wellsburg—that is, I was too near Cross Creek meeting-house, living only ten miles distant.

But Elder Philips, of Peter's Creek, the oldest and best preacher in the Association, as I thought, called on me next morning and insisted on me to preach because of a multitude that had come from a distance, who had deputed him to have the decision reversed, and in whose behalf he spoke to me. I was constrained to refuse, as I would not violate the decision of the Association on the appeal of Elder Pritchard. He went away with much reluctance. Meanwhile, Elder Stone was suddenly taken sick, and Elder Philips came a second time to urge me to yield to their request. I still refused, unless a special and formal request was tendered to me by Elder Pritchard in person. He assured me it would be tendered me.—Accordingly, soon as I appeared on the ground, I was invited and enjoined to preach by the Elder Pritchard himself.

Not having a subject at my command, I asked to speak the second discourse. Elder Cox preceded me. At the impulse of the occasion, I was induced to draw a clear line between the Law and the Gospel, the Old Dispensation and the New, Moses and Christ. This was my theme. No sooner had I got on the way, than Elder Pritchard came up into the tent and called out two or three of the preachers to see a lady suddenly taken sick, and thus created much confusion amidst the audience. I could not understand it. Finally, they got composed, and I proceeded. The congregation became much engaged; we all seemed to forget the things around us and went into the merits of the subject. The result was, during the interval (as I learned long afterwards) the over-jealous Elder called a council of the preachers and proposed to them to have me forthwith condemned before the people by a formal declaration from the stand—repudiating my discourse as "not BAPTIST DOCTRINE." One of the Elders, still living and still a Baptist, said: "Elder Pritchard,

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I am not yet prepared to say whether it be or be not Bible doctrine; but one thing I can say, were we to make such an annunciation, we would sacrifice ourselves, and not Mr. Campbell."

Thus originated my *Sermon on the Law*, republished, a year or two since, in the Millennial Harbinger. It was forced into existence; and the hue and cry raised against it all over the country obliged me to publish it in print. It was first issued from the press in 1816, and became the theme of much discussion; and by a conspiracy of the Elders already named, it was brought up for trial and condemnation at the next Association at Peter's Creek in 1817. I may, I presume, regard its existence as providential; and although long unwilling to believe it, I must now think that envy, or jealousy, or some fleshly principle, rather than pure zeal for divine truth, instituted the crusade which for seven successive years was carried on against my views as superlatively heterodox and dangerous to the whole community.

Till this time we had labored much amongst the Baptists with good effect—so far, at least, as to propitiate a very general hearing, and to lay a good foundation for, as we conceive, a more evangelical and scriptural dispensation of the gospel amongst them. Till this time, however, we had literally no coadjutors or counsellors without the precincts of our little community, amounting only to some hundred and fifty persons.

Sometime in 1814 or 1815, I have not a very certain recollection of the precise date, a certain Mr. Jones, from England, and a Mr. George Forrester, from Scotland, appeared in Pittsburg—the former an English Baptist; the latter, rather a Haldanian than a Scotch Baptist. They were both much in advance of the Regular Baptists of Redstone Association, and I had hoped for assistance from them. But neither of them could found a community in Pittsburg. Elder Jones migrated westwardly, and Mr. Forrester went into secular business. Neither of them, however, had progressed beyond the limits of James Haldane or Andrew Fuller. A. C.

MORAL SOCIETIES,

Having religious rites and secrets, "Sons of Temperance," "Odd Fellows" and "Free Masons."—No. III.

It is alleged, and it is denied on the part of both the friends and opponents of Moral Societies, that they propose themselves either as substitutes for, or auxiliaries to, the Christian church in works of

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humanity and mercy. We do not assume that they propose themselves as substitutes for the Christian church in an unqualified sense of these words. True, a majority of their members, it is believed, make them a complete substitute for the Christian church; for they have neither taste nor time for any connexion with the Christian church. Practically they are anti-church and pro-masonry, pro-temperance, or pro-anything, rather than pro-church. Still, we do not assume that they are essentially, or in design, set forth as substitutes for the Christian church. They are, then, to be contemplated merely as auxiliaries to the Christian church. This, indeed, may be as startling to some minds as to others would be the assumption or profession that they are substitutes for the Christian church. For if the Christian church require *auxiliaries* in works of humanity, benevolence, and mercy, she is, most unquestionably, a defective and imperfect institution; and on the assumption that her Founder was, and is, the supreme *philanthropist*, how can this idea be entertained by any one believing in him! A person must become in fact, if not in theory, an infidel before he can entertain for a moment the opinion that the Christian church needs any auxiliary in any one of the objects or purposes for which she was instituted by her Founder.

The question, then, is, Are works of humanity and mercy assigned to the church by her Founder as one great end of her existence in the world! Let us hear what the Spirit saith. Christ's disciples are said to be "the lights of the world"—"the salt of the earth." They are commanded, therefore, to let their "light shine before men, that men" (or the world) "seeing their good actions, may glorify their Father in heaven." The church is, therefore, called to make a grand display of GOOD ACTIONS. She is even commanded to do good to them that hate her; how much more to those who profess to be her friends! Now to "*do good*" is not to talk good, nor to profess good. It is not to contend for opinions or theories, but to confer benefits on men. "Pure religion and undefiled before God, even the Father, is this—to take care of widows and orphans in their afflictions," as well as "to keep oneself unspotted from the world." "Do good to all men, but especially to the household of faith," is one of its most palpable precepts, as well as one of its most distinguishing ends and aims.

This being as evident as the divine mission of its Author, who came into the world and assumed our nature to confer the benefits of immortality and eternal glory on man, with what propriety can

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any of its members regard, in theory or practice, any one of these ephemeral moral societies as an auxiliary to the Christian church!

In what respects are "the Sons of Temperance," for example, auxiliary to the church of Jesus Christ! And who gave them this commission! These are questions which will be answered by a denial of the assumption, or by alleging that the church of Christ has failed to discharge her duties; and, in that case, as philanthropists, they step forward in aid of suffering humanity.

First, we say, it will be answered by a denial of the assumption. The Sons of Temperance say, "We are not auxiliaries to the church; we do not, as Sons of Temperance, recognize the church any more than the Jews or the Samaritans." A very good argument, then, gentlemen, why the church or the Christian community should allow you to act without them, and have nothing to do with you.

But, in the second place, we say that you allege that "the church has failed to discharge her duties." Of course, then, whosoever from the church goes over to you, confirms this judgment by avowin the fact itself, that the church to which he belongs has failed to do her duty. His application to you, is, therefore, a direct impeachment of the church to which he belonged. For why add your institution to the church, or go over from the church to you, unless either the church was in its constitution radically deficient or had neglected her duty! In either case, he has rendered himself obnoxious to the censure of the church. He impeaches her constitution, or he impeaches her as an apostate.

Well, say the Sons of Temperance, you say the church of the present day is apostate; and, therefore, you plead for church reformation. Why, then, censure us for saying, by our actions, what you say in word! But even this defence of your course makes such of you as belong to our church, on our own principles from which you now argue, still more inexcusable: for in protesting against other professing communities as more or less apostate from the primitive church, we, of course, in our own views, at least, are seeking to reform in those particulars in which we suppose other communities to have fallen off from the primitive profession. If, then, you, as our brethren, pleading for a return to primitive Christianity, do leave our community to join Odd Fellows, Sons of Temperance, or Free Masons, for the sake of doing a new species of good that we are neglecting to do, you are guilty—first, for not testifying to us that we are neglecting to do our duty in that particular; or if you have testified to us that we are neglecting to do our duty, and we

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will not do it, then you ought rather to leave us and join some other church doing its duty in those particulars, but by no means to complain of should we withdraw our fellowship from you, since, on your own showing, you ought not to continue with us. We conclude, then, that on any reasonable, common sense view of the premises, which either you or we can take, you are censurable for uniting with any one of these societies so long as you profess our faith and regard the church of Jesus Christ as both a religious and moral institution.

But you are censurable, in the second place, for continuing with us, and yet uniting with any of these institutions; because you are, in so doing, rendering it more difficult for us to honor our profession by that variety of doing good to which you profess now to have devoted yourself in joining such society. Instead of putting it in the church's power to do that good, you weaken her power just so much as you give of your time, your means, or your favor to these institutions. Every shilling you give to a Temperance Society, as such, you, as a professed Christian, abstract from the church: for if you had done all that you could for the church, you could not have had that shilling to give to a human and worldly institution, a rival, too, of the church in that particular form or variety of doing good. Also, every hour you spend of your fifty-two evenings per annum, in said society, in the communion of such spirits as frequent them, you not only give that time away forever from your Christian and church duties, but you disqualify yourself for your own communion by holding communion with those whose communion is in opposition to that of Jesus Christ. This being a still more serious objection to your position as Christians, I will make it the subject of a separate essay.—Meantime, I will hear from any of the Sons of Temperance any apology for himself not offered in this essay on the particular subject of which it treats.

A. C.

SCHOLARSHIPS.

We have received many inquiries lately concerning our scholarship scheme; some of them asking for explanations; and others, how far we have progressed in the proposed sales. As it is contemplated to make some more efficient arrangements for prosecuting this benevolent scheme than any heretofore adopted, we have concluded to call the subject, once more, formally to the notice of our friends by a re-statement of the principal features of the plan, and a further view of its claims upon the benevolent portion of the public.

The plan itself may be best seen in a copy of "the right of scholarship," which we accordingly present.

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To all whom it may concern: This is to certify, That A. B., of ——, having subscribed and paid to the order of the Treasurer of Bethany College, the sum of Fifty Dollars, the receipt of which is hereby acknowledged, is entitled to *one* scholarship in Bethany College, during his (or her) natural life, until his (or her) youngest son shall have attained the age of twenty-one. *The scholar* is to be either himself or any *one* of his (or her) children *successively*, until his (or her) youngest son shall have attained the age of majority.

And in case of having no son, he (or she) may *select any one*, who shall, on his (or her) commendation, be *entitled* to a full course of instruction in said College during the term of *fifteen years;* or he (or she) may assign such right, and the *assignee* shall have the privilege to send *successively one* scholar *during the remainder of said fifteen years.* And if such person so entitled to a scholarship, shall afterwards have a child or children, he (or she) shall have the same rights to which they should have been entitled had they not as yet sent any one under his or her right of scholarship.

It was also enacted by the said Board of Trustees, that it shall be specified in every case of subscription, that the right to said scholarship shall depend on the contingency of obtaining the definite number of 2,500 scholarships; and in the failure to secure that number, or the actual sum of one hundred thousand dollars actually paid in, clear of all expenses of agencies, the scheme proposed shall not be carried out. Every one, on subscribing, shall pay to the agent the sum of *two* dollars, as securing said right when 2500 subscribers have been obtained. So soon as 2500 rights are sold, the sales shall cease.

Such is a brief outline of the scheme by which the Trustees of Bethany College propose, at once, to endow the Institution and confer a great public benefit upon the community. The sum thus proposed to be raised is to be invested in some way, so as to be entirely secure, and the interest only to be used in the support of Professors.

In order that some questions which have been asked us may be answered, it may not be amiss to recapitulate in another form the provisions of of this scheme.

First, then, no scholars can be sent, under this scheme, till twenty-five hundred rights have been not only sold, but paid for; or till the sum of one hundred thousand dollars, clear of the expenses of collection, has been actually paid into the hands of the Treasurer. So soon as this is done, all who have subscribed and paid can send.

Second Every owner of a right shall be privileged to send *during his (or her) natural life;* or till his youngest son is 21 years old, even should this not be till after his death.

Third. Every owner of a scholarship may attend College himself, provided he do not send another.

Fourth. Every owner of a right, who has no son, may send *any one else* he may choose, for and during the period of fifteen years from the commencement of his right.

Fifth. Every owner of a right, who has no son, and does not elect a student himself, may assign his right to another, who shall have privilege either to come himself or send any one he may elect, till the right expires—that is *fifteen years* from its commencement.

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Sixth. Every owner of a right, who shall have no child at the time of subscribing, but shall afterwards have a child or children, shall be entitled to the same privileges as though he had had children at the time of subscribing; and this, notwithstanding he may, in the *interim*, have sent some one else under his right.

Seventh. Only one person can attend College *at the same time*, upon the same right—that is, no one, owning but one scholarship, can come himself and send another; or send two sons, or more than one student at the same time.

When this scheme was first proposed, it was supposed to be impracticable to allow it to go into practical operation till one year after the requisite number of rights should have been paid for, in order that a year's interest might have first accumulated; but at the last annual meeting of the Board of Trustees it was ordered that so soon as the number specified should have been sold and paid for, then the owners of rights should be authorized to send, without waiting till a year's interest should be collected.

The object of this method of sustaining the various Professorships of Bethany College has, perhaps, been misunderstood from the fact that it is called a scheme for endowing the institution. Persons seem to think that in taking scholarships they are conferring a donation upon the College or the Faculty. This is, in some measure, a mistake. It is true, that should our scheme succeed, the amount secured to the Faculty, so far as it may go, will not be so uncertain or liable to the fluctuations of popular patronage; yet it will, after all, be nothing more than a fair payment of a just claim for services rendered. It is no donation or present to the Faculty, but only an equitable remuneration for their labors. The only advantage, in a pecuniary sense, they can gain, is to be relieved from the uncertain fluctuations always attending the supply of students to any College. It is, then, no special endowment of the Faculty. Still we call it an endowment, because it is a great gift to the public generally and every man who buys a scholarship in particular:—To the public generally, because in this way the College can extend the blessings of education, almost gratis, to thousands who otherwise could never enjoy them, by reducing the charges for tuition even to those who have no right, to a mere trifle; and to every owner of a scholarship, by putting it into his or her power to secure, for *fifty dollars*, the right to an amount of collegiate education that would, under the present system, cost him from *seven hundred and fifty to fifteen hundred dollars*.

This fact presents this plan most favorably to two classes of persons, who perhaps compose the larger portion of the entire community. We mean selfish parents or students and benevolent men and women who may be childless. Every man or woman who either has or expects to have a son or sons to educate, is appealed to upon the principle of his own self-interest. We would not have any such think that they are conferring a favor upon others only, but mainly upon themselves, because in taking a scholarship they are only making a most economical and judicious arrangement for the education of those whom, under Providence, they are solemnly bound

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to furnish with this blessing. This consideration must urge itself upon the attention of all those who are provident for the future; and with them, for the present, we leave it.

As to the other class—the benevolent portion of the community, who are sensible of the advantages of an education, and at the same time alive to their obligations to do good to others, according as the Lord may have favored them with the means—we feel assured that they cannot fail to discover in this scheme a ready opportunity for securing a lasting source of the widest usefulness We have young men, now students of Bethany College, whose promise for usefulness in the vineyard of the Lord is such, as to warrant us in saying, that should their lives be spared, the benevolence of those who are sustaining them here only for a few years of their collegiate course, will redound more to the honor of God and the good of man than the investment of thousands—yea, than tens of thousands, in the erection of fine churches, spired steeples, and cushioned pews, or even the casual and often injudicious support of unqualified and inefficient evangelists—who sometimes unfortunately do more harm than good. We put it past the power of computation to say what will be the value of such men as some we are now preparing for the service of the church. The cry is every where heard, *'Send us Evangelists!'* and yet no efforts are being made to qualify the pious and gifted among us for this essential service! Do we believe that without human instrumentality God will raise up such now as he did in the days of miracles? Are we waiting, as the disciples at Jerusalem, to be endued with power from on high? Surely we cannot be unmindful that this day is gone by, and that now God expects and requires of his people to manage as stewards for his honor, the manifold riches he has placed into their hands. Let us not labor for the things that perish, nor expend our substance upon that which will soon grow old and pass away; but rather let us strive for the undying influences of mind stored with the treasures of truth, and scatter our treasure upon the broad bosom of a moral universe where they may profit for eternity.

W. K. P.

BETHANY COLLEGE.

This College is yearly rising in its usefulness and popularity. It only wants endowment to make it abundantly useful. Were the scholarship plan carried out, still there is a way of making it more and more useful.—But we know not yet what may be its fortune. One thing, however, we desire to keep before the minds of those who are stewards of this world's goods, and who have few or no natural heirs to inherit them, in making benevolent deposites of a portion of their goods lent them from the Lord.—If the training of young men, without means, for high stations of usefulness in the church of God be not a good work, how, then, we ask, was it a proof of divine grace vouchsafed the church when *gifts* of apostles, prophets, evangelists, pastors, and teachers were vouchsafed it by the Messiah

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on his ascension to heaven! Let, then, our more wealthy stewards of God's bounties lay up some treasure where neither voracious heirs at law, nor moths, nor thieves can plunder and consume. And when dead, let them speak through mouths that they have opened, and by tongues which they have loosed, all the words of eternal life. A. C.

LETTERS OF CHRISTIAN SYMPATHY AND CONDOLENCE.

Since the middle of September last till now, we have received large files of letters from brethren in England, Scotland, Ireland, British America, and from all parts of the United States, in the most acceptable terms of Christian sympathy and condolence. Churches as well as individuals, in both Europe and America, have abounded in expressions of unfeigned sympathy with me in all my labors, persecutions, and afflictions for the truth's sake. These, though to me, indeed, means not merely of alleviation, but of real consolation, for which I hope ever to be grateful and thankful to the Lord and to the brethren, I could not possibly acknowledge in most instances. I have, therefore, thought it due to the brethren that a public acknowledgment of them should be made; but this again might be misconstrued, and so I have vascillated between what inclination prompted and prudence suggested. I have, therefore, published but one or two of a more public character, and have resolved to publish another from the Far West, signed by a brother with whom I have had an intimate acquaintance for not less than the time which he mentions. But I make this but the occasion of a public acknowledgment of very many such favors received—and of not merely expressing my gratitude to the brethren for their kindness thus conferred upon me, but also of assuring them that such sympathy on their part has greatly strengthened and refreshed my spirit, and has encouraged me to be still more zealous in the maintenance of every item of divine truth, at all risks and hazards; and has also made me feel more weighty than ever the obligations I owe to them and to the Lord to maintain a character as well as a conscience free from reproach—"void of offence both towards God and man." Will all the brethren accept from me my sincere thanks for these pledges of their esteem and affection, with my most unfeigned desires for their individual perfection and happiness?

A. CAMPBELL.

Palmyra, Mo., April 5, 1848.

Brother Alexander Campbell:

Dear Sir—It is with pleasure that we have understood from brother Arny, that you contemplate visiting the Western States again the approaching autumn.* The object of this communication, therefore, is to invite

* Very importunate demands from Mississippi, Alabama, Louisiana, Arkansas, &c., for a visit from me, make it rather doubtful whether I could possibly, this present year, see Missouri. The claims from the South and South-West have this peculiar consideration, that I have only once visited any portion of their territory, and that many years since. A. C.

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you to spend two weeks in this county and town before you pre-engage all your time; and also to express to you our sympathies for the family bereavement you sustained while absent in a distant country, and our regret for the treatment you received for righteousness' sake. Our prayers were mingled with yours at the throne of mercy and favor. We desire to praise God who sustained you under them, as well as through all the *ordeals* through which you have passed for the last twenty-five years, and for the equanimity, magnanimity, and Christian fortitude which you displayed under these trials of your faith. We have known you for a quarter of a century—we have been instructed, comforted, and greatly edified by your labors—your doctrine has dropt upon us as the dew. One of us has travelled with you and labored on different occasions, and spent weeks at your house and fireside, and mingled with you in all the intimacies and freedoms of the domestic circle; and after all, we must say, that we esteem you an honest man and a devout Christian. We have narrowly watched your public career, and we are bound to say that we believe you have been actuated by the love of God and man, and by a desire to glorify Him, and to meliorate the condition of fallen humanity. Whatever errors you may have propagated, we believe they have been unintentional.

We exceedingly regret the course which the Anti-Slavery Society thought necessary to pursue towards you in Scotland; and we hope that, after passion and excitement have subsided, they themselves will regret it. We regret it on their account, they being considered the most enlightened people in Europe; and we regret it because you were the bearer of our liberality to the suffering poor, and the messenger of our churches to carry the glad tidings of great joy to the European nations. So far from feeling a spirit of anger or revenge towards them, we commiserate and forgive them. And so far from your imprisonment derogating from your merit, in our estimation it has greatly enhanced it.

They have certainly misapprehended the character of the American population if they imagine that such a course towards you will destroy your reputation or cure the evils of slavery. Their Judges are just and upright men, and have rendered themselves noble and illustrious in the eyes of all impartial and honest men. We not only express our own convictions, but the sentiments of brethren from different parts of the state, whom we have seen, and from other states, and also we have heard the citizens of the world express their disapprobation of the course pursued towards you.

Hoping that you may live to visit us and be a blessing to us, we subscribe ourselves yours in the kingdom and patience of Jesus Christ,

JACOB CREATH, Jr.,
LEWIS BRYAN,
J. J. ERRETT,
} Committee.

P. S. Brother Campbell will please inform us, either by letter or through the Harbinger, of his compliance with our request.

NEWS FROM THE CHURCHES.

Rose Cottage, Amelia Court-House, Va., April, 1848.

When I left the mountains, a week ago, brother Bullard and family were well, and so were the brethren generally. Brother B. had baptized three persons a few days previous; brother Newton, one; and one had been reclaimed—in all, five. A. B. WALTHALL.

Panama, Defiance County, Ohio, April 26, 1848.

I am now located in the wilds of Western Ohio, and endeavoring, with my slender abilities, to preach the word. My labors have been partially successful. A church has been organized within the last year. The num-

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ber now is 26. Our friends are the most influential in the country, and bright prospects are before. The brethren are actuated by a true zeal for the cause, and the influence of the gospel is seen in their conduct and acknowledged by all.

Please give the Panama church a notice in your sheet. Invite our religious teachers who travel westward, to visit us and water our Zion with refreshing draughts drawn from the gospel fountain alone.

ASA B. TEEPLE.

Harrodsburg, Kentucky, April 26, 1848.

Dear brother Campbell—As the brethren are always pleased and very much encouraged to hear of the success of the ancient order of things for which we are contending, I would therefore inform them, through the Harbinger, that, during my labors last year, as an Evangelist, I had two hundred and eight additions to the army of the faithful. And this year, thus far, I have had sixty-two additions—making in all up to this date two hundred and seventy additions Thank the good Lord for the triumph of his truth!

W. P. CLARK.

OBITUARY.

Athens, Tennessee, March 15, 1848.

THOMAS LETCHER, son of Charles P. and Elizabeth Samuel, departed this life on the 21st February, 1848—aged 4 years, 4 months, and 4 days.

C. B. S.

Boon county, Missouri, March 1, 1848.

Brother Campbell—It becomes my painful duty to announce to you the death of sister ELIZA JENKINS, consort of Theodoric Jenkins, Esq., (of this county,) in the 43d year of her age. For near 20 years sister Jenkins was a worthy member of the Christian church, and has left behind her an example of piety and devotion in the "kingdom and patience of Jesus," worthy the imitation of all. She had her fruit unto holiness, and the end thereof is eternal life. During her long and painful illness, her intellect was unclouded almost to the last; and although conscious of her approaching dissolution, she looked at death without shrinking, and without fear, and composed and resigned, with the full assurance of happiness beyond the grave, she fell asleep in the arms of her Saviour. Her much afflicted husband and nine bereaved children will long feel this desolating stroke. Never can they forget the solemn, impressive, and deeply affecting exhortations she gave them a short time before her departure. Cold, indeed, must be the heart that would not have been melted by her dying appeals. They constituted the last parting advice of a Christian who triumphed over death, and calmly as the cloudless summer evening closed her useful life. Her aged mother, (our beloved sister Duncan,) tottering upon the grave, and her only sister, (our sister Barr,) were present to witness this most interesting scene and triumphant death. Her great and only regret was, that she could not have the privilege of seeing her son, who had been absent four years, and her only brother. The parting advice she left them will doubtless find a permanent abiding place in their hearts. In the fulfilment of the various relations she sustained in life, as wife, mother, friend, and acquaintance, she has left but few equals In her departure, her family have lost one whose place cannot be filled, and the church one of its brightest ornaments.

Her numerous acquaintances in Kentucky, as well as in this state, will receive this intelligence with deep regret.

T. M. ALLEN.

I can sympathize with many of the extensive connexions of this much esteemed and much lamented sister, both in Kentucky and Missouri;

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amongst whom especially is her excellent sister Barr, of Columbia, Boon county, Missouri, my kind hostess while there in 1845. I learn that sister Jenkins was one of the first fruits of brother Allen's labors, immersed by him while in Kentucky in 1828. How constant and how large the stream of population migrating across the Jordan these times to the heavenly Canaan! A. C.

Antioch, Ohio, March 27, 1848.

On the 23d inst. the church at Antioch was called to witness a severe and unexpected bereavement. It has pleased our heavenly Father, after a short illness, to remove from amongst us by death, our highly esteemed and much lamented brother SAMUEL BOTTENFIELD. He has been favorably known, as a faithful and zealous proclaimer of the gospel for many years, not only to many in this state, but in parts of Virginia and Pennsylvania, to whom his memory is very dear, and very many have been the conquests that he has gained for our Captain and King. Twenty-two years ago he located in this neighborhood, and principally through his labors a large congregation has been raised, who have enjoyed much of his labors as an overseer, and have been so often comforted and cheered by his exhortations—a gift which he possessed in no very ordinary degree. He has left a beloved wife and a numerous family to lament his loss, and numerous friends who will sympathize with them. Though our brother has seemingly been cut off in the midst of his usefulness, yet his memory is of one who has made great sacrifices for our Master's cause, and strongly justifies the assurance that he has gone to receive a crown which will shine as the brightness of the firmament, and as the stars forever and ever.

P. STINE.

ELDER MARCHER.

WE have had sundry communications concerning Elder MARCHER, from divers brethren in different parts of the country; and recently one from Ohio, concerning his oddities and eccentricities. He has not the art of discerning spirits or knowing human nature, nor of pleasing himself and sundry other persons. I have seen Elder Marcher at Bethany, and have heard him speak. I have heard excellent things from him, and have just read a long letter from him, dated Atwater, Portage county, Ohio, 3d April, 1848, and mailed at New Baltimore, Ohio. A letter has been on my table for a month past, and has not yet appeared, setting forth strange things concerning his indiscreet and censorious conduct to the brethren. While I believe the testimony of the brethren concerning him, and his own testimony concerning himself, I must conclude that they and he cannot walk together in mutual affection and esteem; and, therefore, that they cannot, *in concert,* build up either righteousness or truth in the land. I know not why he should seek their society, and I comprehend not how they could delight in his; and in such cases, I doubt the expediency of their professing to walk by the same rule and to mind the same thing. I do not see how they can commend him, or he them, to the churches of Christ or to the world. I will still, with permission of the brethren, withhold the publication of documents on hand till I hear from them again, or until I more clearly see the path of duty. A. C.

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TO CORRESPONDENTS.

I AM much in arrears with all my correspondents; and, I fear, a debtor without hope to pay. Indeed, to discharge all my debts epistolary, and to meet all demands epistolary, would almost, if not altogether, engross my whole time, and leave no working hours for other duties. Neither my health nor my duties, domestic and foreign, will allow me to indulge even the hope of reformation in this chapter of what may, by some, be regarded a chapter of delinquencies. I will, however, compound with my creditors in this way:—Whatever is written to me other than private business communications, I divide into two species. 1st. Those letters that may be made publicly useful through the press; and 2d. those that may be useful in any given emergency in form of counsel or advice, not so much in private affairs as in a public crisis. The first class may either be published *in extenso*, and responded to in print; or they may be, in essence or substance, incorporated in some of our series, and thus made to minister to public interest. The second class, of which there are but very few, may be answered by private communications when we think we can render any aid.

I should be sorry, indeed, if this notice and apology should in any case diminish aught of the sentimental, suggestive, or advisory communications so necessary to our usefulness and guidance in many respects; which are always received with thankfulness and read with attention, and to which we owe much of our usefulness. We solicit an increase, rather than a diminution of these. Business letters are always, after being read, handed to our clerks, and receive as prompt attention as possible.

We do not wish a diminution in our weekly receipts of letters; but we wish to inform those who may think that we are negligent, or in any way culpable, for our often long deferred answers, and, in many instances, total silence. It is physically and not morally impossible that we can reform in these particulars so as to meet either the wishes or expectations of friends and brethren. A. C.

"THE CHRISTIAN SYSTEM" IN SEWED VOLUMES.

ANY two persons conjointly, or one person, sending us one dollar, can receive by mail, at a small postage, two volumes of the CHRISTIAN SYSTEM—a work often inquired for, but which cannot be furnished by sending it in small quantities to all the points where it is solicited. We will, at this reduced price, send to all persons so remitting, while we have any copies on hand.

THE FAMILY TESTAMENT.

Last and best edition of the FAMILY TESTAMENT will also be sent in a similar way, to all persons on our receiving one dollar by mail, with the proper direction. We need not, at this time, say a word on the value of this Testament in every family and to every individual who desires to understand the Christian Institution.

When full bound, the "Christian System" has hitherto been retailed at $1,00 per copy; the "Family Testament," according to binding, at $1,75 or $2,00 per copy. Not many copies of either are now on hand.

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THE

MILLENNIAL HARBINGER.

SERIES III.

VOL. V. BETHANY, *JULY*, 1848. No. VII.

TRACTS FOR THE PEOPLE—*No. XXVI.*

AN ADDRESS ON WAR.

[CORRESPONDENCE.]

WHEELING, May 13th, 1848.

Rev. and dear Sir—At a meeting of the Wheeling Lyceum, held this day, upon motion it was unanimously resolved—

"That the thanks of the Wheeling Lyceum be tendered to the Rev. Alexander Campbell for his very able, appropriate, and eloquent address on the evening of the 11th instant."

It was further resolved—"That Messrs. James Paull, S. Clemens, and J. G. M'Clellan, be a committee to communicate the foregoing resolution of thanks to the Rev. A. Campbell; and also, on behalf of the Lyceum, respectfully to request a copy of his address for publication."

Having thus been honored by the body we represent as the medium of the communication of the preceding resolves, we deem it, dear sir, not superfluous to add to the one the assurances of our own personal gratification; and to the other, our hopes that the request it embodies may meet a favorable response.

With sentiments of high esteem, we have the honor to be, reverend and dear sir, yours, &c.

JAS. PAULL,
S. CLEMENS,
J. G. M'CLELLAN.

Rev. A. CAMPBELL.

BETHANY, VA., May 20th, 1848.

Gentlemen—On my return from Pittsburg to-day, I had the honor of receiving from you, as the committee of the Wheeling Lyceum, expressed indeed in very flattering terms, a request for a copy of the Address I had the honor to deliver to your Lyceum on the 11th instant. I cannot, gentlemen, but yield to the request of the Lyceum; regretting, however, that I had not time to give that concentration of mind due to a subject of such absorbing importance to us—only wishing that I had had both more leisure and ability to have executed it in a style more worthy of your acceptance.

With much respect, I have the honor to be, gentlemen, your obedient servant,

A. CAMPBELL.

Messrs. J. PAULL, S. CLEMENS, and J. G. M'CLELLAN.

AN ADDRESS ON WAR.

LADIES AND GENTLEMEN,

HAS one Christian nation a right to wage war against another Christian nation?

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On propounding to myself, and much more to you, my respected auditors, this momentous question, so affecting the reputation and so involving the destiny of our own country and that of the Christian world; I confess that I rather shrink from its investigation than approach it with full confidence in my ability to examine it with that intelligence and composure so indispensable to a satisfactory decision. With your indulgence, however, I will attempt, if not to decide the question, at least to assist those, who, like myself, have often, and with intense interest, reflected on the desolations and horrors of war, as indicated in the sacrifice of human life, the agonies of surviving relatives, the immense expenditures of a people's wealth, and the inevitable deterioration of public morals, invariably attendant on its existence and career. If, with Dr. Dick, of Scotland, we should put down its slain victims to the minimum of 14,000,000,000; or, with Burke, of Ireland, at the maximum of 35,000,000,000; or take the mean of 24,500,000,000, what imagination could reach all the miseries and agonies inflicted upon the slain and upon their surviving relatives and friends! And who could compute the millions and millions of wealth expended in the support of those immense armies whose butchered millions can never be exactly computed! If Great Britain alone, from the revolution in 1688, to the overthrow of Napoleon in 1815—during her seven years' wars, occupying sixty-five years of 127, expended the sum of £2023,000,000 sterling—more than $10,100,000,000, a sum much more easily expressed than comprehended by even the most accomplished financier; how can we compute the aggregate expenditures of all the battles fought and wars carried on during a period of some 5000 years! Yet these millions slain and these millions expended are the least items in its desolations, in the optics of an enlightened Christian philanthropist. When we attempt to reflect upon one human being in the amplitude and magnitude of his whole destiny, in a world that has no limit; and also survey the capacities and susceptibilities of his nature, according to the Christian revelation, how insignificant are the temporal and passing results of any course of action, compared with those which know neither measure nor end! How important, then, it is, that, in investigating a subject whose bearings on society arithmetic cannot compute, nor language express, we approach it with a candid and unprejudiced temper, and examine it with a profound and concentrated devotion of our minds to all that history records, philosophy teaches, and religion enjoins!

But, before entering upon the proper examination of this trans-

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cendent question, expressed in the popular currency of the age, it may be of much importance to a satisfactory issue, that we examine the terms in which it is expressed. More than half the discussions and controversions of every age are mere logomachies, verbose wranglings about the terminology of the respective combatants; and more than half the remainder might be compressed into a very diminutive size, if, in the beginning, the parties would agree on the real issue, on the proper terms to express it, and the proper definition of them.

As public faith or commercial credit, founded upon an equivocal currency, on its exposure suddenly shrinks into ruinous dimensions, at once blighting the hopes and annihilating the fortune of many a bold adventurer; so many a false and dangerous position, couched in ambiguous terms, though magniloquent and fascinating, when pruned of its luxuriant verbiage, divested of its captivating but delusive elocution, and presented in an intelligible, definite, and familiar attitude, is at once reprobated as unworthy of our reception and regard.

On comparing the literature and science of the current age with those of former times, we readily discover how much we owe to a more rigid analysis and a more scrupulous adoption of the technical terms and phrases of the old schools, to which the whole world at one time looked up as the only fountains of wisdom and learning. When submitted to the test of a more enlightened criticism, many of their most popular and somewhat cabalistic terms and phrases, have been demonstrated to be words without just or appropriate ideas, and have been "nailed to the counter" as spurious coin: others, however, like pure metal in antique forms, have been sent to the mint, recast, and made to receive the impress of a more enlightened and accomplished age.

The rapid progress and advancement of modern science is, I presume, rather owing to a more rational and philosophical nomenclature and to the more general use of the inductive system of reasoning, than to any superior talent or more aspiring genius possessed either by our contemporaries or our immediate predecessors.

Politics, morals, and religion, the most deservedly engrossing themes of every age, are, in this respect, unfortunately behind the other sciences and arts cultivated at the present day. We are, however, pleased to see a growing conviction of the necessity of a more apposite, perspicuous, and philosophical verbal apparatus in several departments of science, and especially to witness some re-

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cent efforts to introduce a more improved terminology in the sciences of government, morality, and religion.

To apply these preliminary remarks to the question of this evening, it is important to note with particular attention the popular terms in which we have expressed it, viz:—

'*Has one Christian nation a right to wage war against another Christian nation?*'

We have prefixed no epithet to *war*, or to *right*, while we have to the word *nation*. We have not defined the *war* as *offensive* or *defensive*. We have not defined the *right* as *human* or *divine*. But we have chosen from the currency of the age to prefix *Christian* to *nation*. The reasons for this selection and arrangement of terms shall appear as we proceed.

First, then, had we prefixed the word *offensive* to the word *war*, we would, on proving that a Christian nation had no right to wage an offensive war, be obliged to institute another question, and to have asked, Can a Christian nation wage a defensive war against another Christian nation?—thereby implying that one Christian nation might be the aggressor and another the aggrieved. But we can with difficulty imagine such a thing as a Christian nation carrying on an aggressive war. We, therefore, simplify the discussion by placing in the proposition the naked term *war*. Nor are we to spend our time in discussing the political *right* of one nation to wage war against another nation; and then to ask whether they have a divine right. Indeed, the latter generally implies the former; for if a nation have a divine right, it either has or may have a political or moral right to do so.

But we must inquire into the appropriateness of the term *Christian* prefixed to *nation*, for popular use has so arranged these terms; and the controversy, either expressly or impliedly, as now-a-days, occasionally conducted in this country, is,—Has one *Christian* nation a right to wage war against another *Christian* nation? But as we assume nothing, we must ask the grave and somewhat startling question,—Is there a *Christian* nation in the world? Or have we a definite idea of a *Christian* nation? We have, indeed, had, for many centuries past, many nations called *Christian* nations; but we must fearlessly ask,—At what font were they baptized? Who were their god-fathers? In what record are their sponsors registered? Ay; these, indeed, are preliminary questions that demand a grave and profound consideration. That there are many nations that have Christian communities in them, is a proposition which we most cheerfully and thankfully admit. By a common figure of

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speech, we also give to that which contains any thing the name of the thing contained in it. Thus, rhetorically, we call one edifice a College; another, a Bank; a third, a Church; not because the brick and mortar, the plank and nails, constitute a college, a bank, a church; but because these buildings contain these institutions. So we have, if any one contend for the name, as many Christian nations as we have Christian communities in different nations; and as many Jewish nations as we have nations with Jewish synagogues in them; and as many Mahometan nations as we have nations containing mosques in them. But, according to this rhetorical figure, we may have a Christian and a Jewish nation, or a Christian and a Mahometan nation in one and the same nation, as we sometimes find both a Jewish and a Christian synagogue in the same nation. But a rhetorical Christian nation, and a proper and unfigurative Christian nation, are very different entities. A proper literal Christian nation is not found in any country under the whole heavens. There is, indeed *one* Christian nation, composed of all the Christian communities and individuals in the whole earth. The Apostle Peter, in one letter addressed to all the Christians scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia—though "*strangers*," or *aliens*, in these respective nations—calls them, collectively, "*a holy nation—a royal priesthood—a peculiar people.*" In strict logical and grammatical truth, there is not, of all the nations of the earth, one properly called a Christian nation. Therefore, we have never had, as yet, one Christian nation waging war against another Christian nation. Before any one, then, no matter what his learning or talents, can answer the great interrogatory now in discussion, he must form a clear and well defined conception of what constitutes a *nation* and what constitutes a *Christian*.

We have very high Roman authority for defining a *nation*—from *nascor*. Pardon me for quoting it:—*Genus hominum qui non alunde venerunt sed ibi nati sunt;* which, in our vernacular, means, *a race or tribe of men who have not come from abroad, but live where they were born.* Being a Roman word, derived from natural birth, a Roman author has the best right to define it. Now a Christian is not one born where he lives; he is born from above, as all Christians of all parties admit. Therefore, no nation, *as such*, as respects either its natural birth or its constitution, can, with any show of truth or reason, be called a Christian nation. When any one produces the annals of a nation whose constitution was given by Jesus Christ, and whose citizens are all born of God spiritually, as well as

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of man physically, I will at once call it in good faith, without a figure, a true, proper, and literal Christian nation.

Now, although we have this advantage, which no one can take from us—and conceded, too, by all the literary and Christian authorities in Christendom, we will not build on it alone, nor at all, if any one pleases. We will not have it said that we carry our definition by a grammatical or rhetorical decision of the great question. We appeal to all our publications without regard to party. We appeal to all our elementary and most profound writers on the subject of nationality. Nay, we appeal to the common views of this whole community. Have we not a church and a state in every state in the Union, and in every European nation? Do not all belong to the state or nation; and a part only, and that often a small part, to the church? Is not the bond of political union *blood* or *naturalization!* Is not the bond of union in the Christian kingdom faith or the new birth! What nation is there whose citizens, or a majority of them, are Christians! Not one, even in profession.

But there is a reflex light of Christianity—a moralizing and a civilizing influence, as well as its direct soul-redeeming radiance, which imparts to those nations that have the oracles of God a higher standard of moral excellence, a more discriminating conscientiousness, and a more elevated national character; which, in contrast with Pagan nations, obtains for them the honorary distinction of *Christian* nations. Still, as nations, or states, the spirit and character of the nation is *anti-Christian.* A community of Jews in London, in New York, or New Orleans, even were they naturalized citizens of the United States, would not impart to them an American or Gentile spirit, nor would they impart to our nation a Jewish spirit or character. They would still be Jews, and we Americans.

The American nation, *as a nation,* is no more in spirit Christian than were Greece and Rome when the Apostles planted churches in Corinth, Athens, or in the metropolis of the empire, with Cesar's household in it. Roman policy, valor, bravery, gallantry, chivalry, are of as much praise, admiration, and glory, in Washington and London, as they were in the very centre of the Pagan world in the days of Julius or Augustus Cesar. We worship our heroes because of their martial and Roman virtue. *Virtue,* in the Roman language and style, was only a name of bravery or courage. Such was its literal meaning. With a Roman it was queen of all the graces and of all moral excellencies. It raised from Plebeian to Patrician rank, and created military tribunes, decemvirs, triumvirs, dictators, consuls, kings, emperors. With us it cannot make a king; but may,

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perhaps, a third time make for us a President. If, indeed, it does not yet make for us a king, we shall blame the soil, not the culture. Kings cannot grow in America. But in our free and liberal institutions we can impart more than kingly power under a less offensive name.

But a Christian community is, by the highest authority, called a *kingdom*. He, however, who gave it this name, said to Cesar's representative, "*My kingdom is not of this world.* Had my kingdom been of this world, my servants would have fought, and I should not have been delivered to the Jews. *But now is my kingdom not from hence.*" It is then, decided—first, that we have no Christian nation or kingdom in the world; but that Christ has one grand kingdom composed of all the Christian communities in the world, of which he is himself its proper sovereign, its lawgiver and king.

Having, then, no Christian nation to wage war against another Christian nation, we have the question reduced to a more rational and simple form, and I trust will be still more intelligible and acceptable in this form, viz.—*Can Christ's kingdom or church in one nation wage war against his own kingdom or church in another nation?*—Reduced to this simple view and style, where is the man so ignorant of the letter and spirit of Christianity as to answer this question in the affirmative? Is there a man of ordinary Bible education in this city or commonwealth, that would, or could, affirm that Christ's church in England may of *right* wage war against Christ's church in America?

But I will be told this form of the question meets not the exact state of the case, as now impinging the conscience of very many good men. While they will, with an emphatic *No*, negative the question as thus propounded, they will, in another form, propound their peculiar difficulty:—"Suppose," say they, "England proclaims war against our nation, or that we proclaim war against England, have we a *right, as Christian men*, to volunteer, or enlist, or, if drafted, to fight against England?" Ought our motto to be, "Our country, right or wrong!" Or has our government a *right* to compel us to take up arms?

This form of the question makes it important that we should have as clear and definite conceptions of the word *right* as of any other word in the question before us. We must, then, have a little more definition. For the doctrine of right and wrong, so frequently spoken of by elementary political writers, I cannot say that I entertain a very high regard. Men without religious faith, being without an infallible guide, are peculiarly fond of abstractions. Led by

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imagination more than by reason, authority, or experience, they pride themselves in striking out for themselves and others a new path, rather than to walk in the old and long frequented ways.—They have a theory of man in society with political rights, and of man out of society with natural rights; but as they cannot agree as to the word *natural* prefixed to *right*—whether nature be a divinity or the cause of things—I will not now debate with them the question of *natural* rights, but take the surer and well established ground—of a divine warrant, or a right founded on a *divine* anunciation.

Much, in all cases of any importance, depends on beginning right; and in a question upon *right* itself, every thing depends upon that ultimate tribunal to which we make our appeal. In all questions involving the moral destinies of the world, we require more than hypothetical or abstract reasoning from principles merely assumed or conceded. We need demonstration, or, what, in this case of moral reasoning, is the only substitute for it, *oracular authority*.—All questions on morals and religion, all questions on the origin, relations, obligations, and destiny of man, can only be satisfactorily decided by an appeal to an infallible standard. I need not say that we all, I mean the civilized world, the great, the wise, the good of human kind, concede to the Bible this oracular authority; and, therefore, constitute it the ultimate reason and authority for each and every question of this sort? *What, then, says the Bible on the subject of war?*

It certainly commanded and authorized war amongst the Jews. God had given to man, ever since the flood, the right of taking away the life of man for one certain definite cause. Hence murderers ever since the flood were put to death by express divine authority. "He that sheds man's blood, by man shall his blood be shed." He gave authority only, however, to one family or nation, whose God and King he assumed to be. Soon as that family was developed into a nation, he placed it under his own special direction and authority. Its government has been properly called by Josephus, a distinguished Jew, a THEOCRACY. It was not a republican, aristocratical, or monarchical, but a *theocratical* government, and that, indeed, of the most absolute character, for certain high ends and purposes in the destinies of mankind—temporal, spiritual, and eternal. God was, therefore, in person, the King, Lawgiver, and Judge of the Jewish nation.

It was not for desiring a king that God was at one time displeased with them. It was for asking a king *like those of other nations*, and

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thereby refusing God himself and God alone as their king. Still he never made their kings any more than viceroys. He, for many centuries, down to the end of Old Testament history, held, in his own hand, the sovereignty of the nation. Hence the kings ruled *for him*, and the High Priest, or some special Prophet, was the Lord's mouth to them. Their kings were, therefore, unlike other kings. They truly, and only they, of all the kings on earth, were "THE LORD'S ANOINTED." The Jewish kingdom was emphatically a typical institution, prospective of a kingdom not of this world, to be instituted in future times, and to be placed under the special government of his only Son and Heir. Hence it came to pass that the enemies of Israel became typical of the enemies of Jesus Christ; and hence the temporal judgments inflicted on them were but shadows through which to set forth the spiritual and eternal judgments to be inflicted on the enemies of the Messiah's reign and kingdom. Whether, therefore, the enemies of the Jews fell in battle, or by any of the angels of death, it was God that slew them. Hence their kings and God's angels were but mere sheriffs, executing, as it were, the mandates of high heaven.

It is, however, important to reiterate that God gave to Noah, and through him to all his sons and successors in government, a right to take away, in civil justice, the life of a murderer. As the world of the ungodly, antecedent to the deluge, during the first five hundred years of Noah's life, was given to violence and outrage against each other, it became expedient to prevent the same violence and bloodshed after the flood; and for this purpose God gave to man, or the human race in Noah's family, the right to exact blood for blood from him who had deliberately and maliciously taken away the life of his fellow. Had not this been first ordained, no war, without a special divine commission, could have been sanctioned as lawful and right even under the Old Testament institution. Hence we may say, that wars were first allowed by God against those who had first waged war against their fellows; and, consequently, as viewed by God himself, they were murderers. The first and second wars reported in the annals of the world were begun by the enemies of God and his people, and hence the reprisals made by Abraham and Moses are distinctly stated as occasioned by the enemies of God and his people.

But what is most important here and apposite to the occasion, is, that these wars waged by God's people in their typical character, were waged under and in pursuance of a special divine commission. They were, therefore, right. For a divine precept authorizing any

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thing to be done, makes that so commanded absolutely and forever right. The Judge of all the earth can do only that, or command that to be done, which is right. Let them, then, that now plead a *jus divinum*—a special divine warrant or right for carrying on war by the authority of the Lord Jesus Christ, produce a warrant from the present Monarch of the universe. What the God of Abraham did by Abraham, by Jacob, or by any of his sons, as the then moral governor of the world, before he gave up the sceptre and the crown to his Son Jesus Christ, is of no binding authority now. This is a point of much more importance than we can now develope, and one which has been, so far as known to me, wholly slurred over in this great investigation. The very basis of the Christian religion is that Jesus Christ is now the Lord and King of both earth and heaven; and that his Father and our God no longer assumes to be either the Lawgiver, Judge, or King of the world. It is positively declared by him that all legislative, judiciary, and executive power are now committed into the hands of one who is both our kinsman and God's only begotten Son. Two grand declarations that ought to revolutionize our whole views of civil government as respects its ultimate authority, and change some of our forms of legal justice, are wholly overlooked so far as of any practical value and importance. The first was announced by the Messiah immediately before his ascension into heaven; the other was publicly propounded by an embassy from heaven immediately after his ascension. The former declares that "all *authority*," (*exousia*,) all legislative, judiciary, and regal authority in heaven and earth is given to Jesus Christ; the other affirms that God has made Jesus Lord and Christ, or anointed him Sovereign of the universe. Kings of the earth and courts of high judicature are all under him, but they do not really acknowledge it; few of them, perhaps, know or believe the fact, that Jesus Christ has been on the throne of the universe now eighteen hundred years. Hence the courts of England and America, the two most enlightened nations in the world, are yet deistical in form rather than Christian. In every place where they have the phrase "*In the name of God*," they ought to have *In the name of the Lord*. This is the gist of the whole controversy between the friends and enemies of war, on the part of the subjects of Christ's kingdom. The coronation of Jesus Christ in heaven as LORD OF ALL, his investiture with *all authority* in heaven and earth, legislative, judiciary, and executive, is the annunciation, on the belief and public acknowledgment of which the first Christian church was founded in Jerusalem, where the throne of David was, in the month of June, 1814

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years ago, Anno Domini 34, God the Father, *in propria persona*, now neither judges nor punishes any person or nation, but has committed all judgment to his Son, now constituted Head of the universe and Judge of the living and the dead. This simplifies the question and levels it to the judgment of all. It is this: Has the Author and Founder of the Christian religion enacted war, or has he made it lawful and right for the subjects of his government to go to war against one another? Or has he made it right for them to go to war against any nation, or for any national object, at the bidding of the present existent political authorities of any nation in Christendom?

The question is not, Whether, under the new administration of the universe, Christian communities have a right to wage war, in its common technical sense, against other communities—as the house of Judah against the house of Israel, both of the same religion, language, and blood. This is already, by almost universal consent, decided in the negative, probably only one society of professed Christians excepted. But the question is, May a Christian community, or the members of it, in their individual capacities, take up arms at all, whether aggressively or defensively, in any national conflict. We might, as before alleged, dispense with the words *aggressive* and *defensive;* for a mere grammatical, logical, or legal quibble, will make any war either aggressive or defensive, just as the whim, caprice, or interest of an individual pleases. Napoleon, on his death-bed, declared that he had never engaged, during his whole career, in an aggressive war—that all his wars were defensive. Yet all Europe regarded him as the most aggressive warrior of any age.

But the great question is, *Can an individual, not a public functionary, morally do that in obedience to his government which he cannot do in his own case?* Suppose the master of apprenticed youth, or the master of a number of hired or even bond-servants, should fall out with one of his neighbors about one of the lines of his plantation, because, as he imagined, his neighbor had trespassed upon his freehold, in clearing or cultivating his lands. His neighbor refuses to retire within the precincts insisted on by the complainant; in consequence of which the master calls together his servants, and proceeds to avenge himself; or, as he alleges, to defend his property. As the controversy waxes hot, he commands his servants not only to burn and destroy the improvements made on the disputed territory, but to fire upon his neighbor, his sons, and servants. They obey orders, and kill several of them. They are, however, finally taken into custody and brought to trial. An Attorney for the servants

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pleads that these servants were bound to obey their master, and quotes these words from the Good Book: "Servants, obey in all things your masters according to the flesh." But, on the other side, it is shown that the "*all things*" enjoined are only "all things lawful." For this obedience is to be rendered "as to Christ;" and again, "as the servants of Christ, doing the will of God from the heart." No judge nor jury could otherwise than condemn as guilty of murder servants thus acting. Now, as we all are, in our political relations to the government of any country, not at least inferior to the rank of a bond-servant to his master, we cannot of right, as Christian men, obey the POWERS THAT BE in any thing not in itself lawful and right according to the written law of the Great King—our liege Lord and Master, Jesus Christ. Indeed, we may advance in all safety one step farther, if it were necessary, and affirm, that a Christian man can never, of right, be compelled to do that for the state, in defence of state rights, which he cannot of right do for himself in defence of his own personal rights. No Christian man is commanded to love or serve his neighbor, his king, or sovereign more than he loves or serves himself. This conceded, and, unless a Christian man can go to war for himself, he cannot for the state.

We have already observed that the Jews were placed under a theocracy, and their kings were only vicegerents, and that they were a symbolic or typical nation adumbrative of a new relation and institution to be set up in "the fulness of time" under an administration of grace. In consequence of this arrangement God was first revealed as the GOD OF ABRAHAM; and afterwards, when he was about to make himself known in all the earth, in contrast with the idols of the nations, he chose, by Moses, to call himself THE GOD OF THE HEBREWS. Now, as the custom then was, all nations had their gods, and by their wars judged and decided the claims and pretensions of their respective divinities. Esteeming the reputation and pretensions of their gods according to their success in war, that nation's god was the greatest and most to be venerated whose people were most successful and triumphant in battle. God, therefore, chose this method to reveal himself as the God of the Hebrews. Hence he first poured out ten plagues upon the *gods* of Egypt.—The Egyptians worshipped every thing from the Nile and its tenantry to the veriest insect in the land. He first, then, plagued their gods. Then, by causing the Jews to fight and destroy many nations, triumphant in a miraculous style, from the victory over Amalek to the fall of the cities and kings of ancient Palestine, he established his claims as supreme over all. Proceeding in this way,

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he fully manifested the folly of their idolatries, and the omnipotence, greatness, and majesty of the God of the Jews.

The wars of Pagan nations were, indeed, much more rational than those of our miscalled Christian nations. No two of these nations acknowledged one and the same dynasties of gods; and, therefore, having different gods, they could, with much propriety, test their claims by invoking them in battle. But these Christian nations are both praying to one and the same God to decide their respective quarrels, and yet they will not abide the decision; for success in war is not by any one of them regarded as an end of all strife as to the right or justice of the demands of the victorious party. Did our present belligerent nations regard victory and triumph as a proof of the justice of their respective claims, they would in the manner of carrying on their wars, prove themselves to be very great simpletons indeed: for why sacrifice their hundred millions of dollars and their fifty thousand lives in one or two years, when they could have saved these millions of men and money by selecting, each, one of their genuine Simon Pure *patriots* and *heroes*, and having them voluntarily to meet in single combat, before a competent number of witnesses, and encounter each other till one of them triumphed; and thus award, from Heaven's own court of infallible rectitude, to the nation of the surviver, the glory of a great national triumph, both in heroism and justice! But this they dare not do; for these Christian nations are quite sceptical so far as faith in the justice of their own cause, or in the right decision of their claims in the providence and moral government of God, is concerned. To what purpose, we therefore ask, do they both appeal to the same God, when neither of them feels any obligation to abide his decision!

But as we are neither under a Jewish nor a Pagan government, but professedly, at least, under a Christian dispensation, we ought to hear what the present King of the universe has enacted on this subject. The maxims of the Great Teacher and Supreme Philanthropist are, one would think, to be final and decisive on this great question. The great Lawgiver addresses his followers in two very distinct respects—first, in reference to their duties to him and their own profession, and then in reference to their civil rights, duties, and obligations.

So far as any indignity was offered to them or any punishment inflicted upon them as his followers, or for his *name's sake*, they were in no way to resent it. But in their civil rights he allows them the

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advantages of the protection of civil law; and for this cause, enjoins upon them the payment of all their political dues, and to be subject to every ordinance of man of a purely civil nature, not interfering with their obligations to him.

'If a heathen man, or persecutor, smite you on one cheek, turn to him the other also. If he compel you to go with him one mile, go two. If he sue thee at the law, and take away thy coat, let him have thy mantle also,' &c. &c. These and whatever else of evil treatment they might receive, as *disciples* of Christ, they must, for his sake, endure without resistance or resentment. But if in their *citizen* character or civil relations they are defrauded, maligned, or prosecuted, they might, and they did, appeal to Cesar. They paid *tribute* to civil magistrates that they might protect them; and, therefore, they might rightfully claim their protection. In this view of the matter, civil magistrates were God's ministers to the Christian "FOR GOOD." And also as God's ministers, they were revengers to *execute wrath* on those who did evil. Therefore, Christians are in duty bound to render to Cesar what is Cesar's, and to God what is God's—to reverence, honor, and support the civil magistrate; and, when necessary, to claim his protection.

But as respects the works peculiar to a soldier, or the prosecution of a political war, they had no commandment. On the contrary, they were to live peaceably with all men to the full extent of their power. Their sovereign Lord, the King of nations, is called "THE PRINCE OF PEACE." How, then, could a Christian soldier, whose "*shield*" was faith, whose "*helmet*" the hope of salvation, whose "*breastplate*" was righteousness, whose "*girdle*" was truth, whose "*feet were shod* with the preparation of the gospel of peace," and whose "*sword*" was that fabricated by the Holy Spirit, even "*the Word of God.*" I say, how could such a one enlist to fight the battles of a Cesar, a Hannibal, a Tamerlane, a Napoleon, or even a Victoria?—!

Jesus said, "All that take the sword shall perish by the sword." An awful warning! All that take it to support religion, it is confessed, have fallen by it; but it is to be feared it is not simply confined to that; for may I not ask the pages of universal history, have not all the nations builded by the sword finally fallen by it? Should any one say, 'Some few of them yet stand,' we must respond, All that have fallen also stood for a time; and are not those that now stand just at this moment tottering to their overthrow! True, we have no doubt it will prove, in the long run, that nations and states founded by the sword shall fall by the sword.

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When the Saviour, in his sententious and figurative style, indicating the trials just coming upon his friends, said, 'You had better sell your outside garments and buy a sword,' one present, understanding him literally, as some of the friends of war still do, immediately responded, "Lord, here are two swords." What did he say! "It is enough." Two swords for twelve Apostles! Truly, they are dull scholars who thence infer he meant that they should literally buy two swords to fight with! When asked by Pilate whether he was a king, he responded that he was born to be a king; but not a king of worldly type or character. Had he been such a king, his servants would, indeed, have used the sword. But his kingdom neither came, nor stands, by the sword. When first announced as a king by the Jewish Prophets, more than seven centuries before he was born, the Spirit said of his reign—"He shall judge among the nations, and decide among many people. And they shall beat their swords to ploughshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." Is. ii. 2–4. Two Prophets both describe it in almost the same words. Micah, as well as Isaiah, saith—

"Out of Zion shall go forth the law,
And the word of Jehovah from Jerusalem,
And he shall judge among many people,
And decide among strong nations afar off;
And they shall beat their swords into ploughshares,
And their spears into pruning-hooks;
Neither shall they any longer learn war:
But they shall sit every man under his vine
And under his fig-tree, and none shall make him afraid;
For the mouth of Jehovah of hosts hath spoken it."

Such was, according to prophecy, and such is, according to fact, the native influence and tendency of the Christian Institution.—Decidedly, then, the spirit of Christianity is essentially pacific.

There is frequently a multiplication of testimony for display rather than for effect. And, indeed, the accumulation of evidence does not always correspondingly increase its moral momentum. Nor is it very expedient on other considerations to labor a point which is very generally, if not universally, admitted. That the genius and spirit of Christianity, as well as the letter of it, are admitted, on all hands, to be decidedly "peace on earth and good will among men," needs no proof to any one that has ever read the volume that contains it.

But if any one desires to place in contrast the gospel of Christ and the genius of war, let him suppose the Chaplain of an army

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addressing the soldiers on the eve of a great battle, on performing faithfully their duty, from such passages as the following:—"Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you, that you may be the children of your Father in heaven, who makes his sun to rise upon the evil and the good, and sends his rain upon the just and the unjust." Again, in our civil relations, "Recompense to no man evil for evil." "As much as lieth in you, live peaceably with all men." "Dearly beloved, avenge not yourselves; but rather give place to wrath." "If thine enemy hunger, feed him; if he thirst, give him drink." "Be not overcome of evil; but overcome evil with good"—would any one suppose that he had selected a text suitable to the occasion! How would the commander in chief have listened to him! With what spirit would his audience have immediately entered upon an engagement! These are questions which every man must answer for himself, and which every one can feel much better than express.

But a Christian man cannot conscientiously enter upon any business, nor lend his energies to any cause which he does not approve; and, in order to approve, he must understand the nature and object of the undertaking. Now how does this dictate of discretion, religion and morality bear upon the case before us!

Nothing, it is alleged, more tends to weaken the courage of a conscientious soldier, than to reflect upon the originating causes of wars and the objects for which they are prosecuted. These, indeed, are not always easily comprehended. Many wars have been long prosecuted, and some have been terminated after many and long protracted efforts, before the great majority of the soldiers themselves, on either side, distinctly understood what they were fighting for. Even in our country, a case of this sort has, it is alleged, very recently occurred. If, it is presumed, the true and proper causes of most wars were clearly understood, and the real design for which they are prosecuted, could be clearly and distinctly apprehended, they would, in most instances, miscarry for the want of efficient means of a successful prosecution.

A conviction of this sort, some years ago, occasioned an elaborate investigation of the real causes for which the wars of Christendom had been undertaken from the time of Constantine the Great down to the present century. From the results furnished the Peace Society of Massachusetts, it appeared, that, after subtracting a number of petty wars, long since carried on, and those waged by Christian nations with tribes of savages, the wars of real magnitude

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amounted in all to 286. The origin of these wars, on a severe analysis, appeared to have been as follows:—Twenty-two for plunder and tribute; 44 for the extension of territory; 24 for revenge or retaliation; 6 for disputed boundaries; 8 respecting points of honor, or prerogative; 6 for the protection or extension of commerce; 55 civil wars; 41 about contested titles to crowns; 30 under pretence of assisting allies; 23 for mere jealousy of rival greatness; 28 religious wars, including the crusades—*not one for defence alone;* and certainly not one that an enlightened Christian man could have given one cent for, in a voluntary way, much less have volunteered his services or enlisted into its ranks.

If the end alone justifies the means, what shall we think of the wisdom or the justice of war, or of the authors and prominent actors of these scenes! A conscientious mind will ask, Did these 286 wars redress the wrongs, real or feigned, complained of? Did they in all cases, in a majority of the cases, or in a single case, necessarily determine the right side of the controversy? Did they punish the guilty, or the more guilty, in the ratio of their respective demerits! No one can—indeed, no one will, contend that the decision or termination of these wars naturally, necessarily, or even probably, decided the controversy so justly, so rationally, so satisfactorily as it could have been settled in any one case of the 286, by a third or neutral party.

War is not now, nor was it ever, a process of justice. It never was a test of truth—a criterion of right. It is either a mere game of chance, or a violent outrage of the strong upon the weak. Need we any other proof that a Christian people can, in no way whatever, countenance a war as a proper means of redressing wrongs, of deciding justice, or of settling controversies among nations? On the common conception of the most superficial thinkers on this subject, not one of the 286 wars which have been carried on among the "Christian nations" during 1500 years was such as that an enlightened Christian man could have taken any part in it—because, as admitted, not one of them was for defence alone; in other words, they were all aggressive wars.

But to the common mind, as it seems to me, the most convincing argument against a Christian becoming a soldier may be drawn from the fact that he fights against an innocent person—I say an innocent person, so far as the cause of the war is contemplated. The men that fight are not the men that make the war. Politicians, merchants, knaves, and princes cause or make the war, declare the

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war, and hire men to kill for them those that may be hired on the other side to thwart their schemes of personal and family aggrandizement. The soldiers on either side have no enmity against the soldiers on the other side, because with them they have no quarrel. Had they met in any other field, in their citizen dress, other than in battle array, they would, most probably, have not only inquired after the welfare of each other, but would have tendered to each other their assistance if called for. But a red coat or a blue coat, a tri-colored or a two-colored cockade, is their only introduction to each other, and the signal that they must kill or be killed!! If they think at all, they must feel that there is no personal alienation, or wrong, or variance between them. But they are paid so much for the job—and they go to work, as the day-laborer, to earn his shilling. Need I ask how could a Christian man thus volunteer his services, or hire himself out for so paltry a sum, or for any sum, to kill to order his own brother man who never offended him in word or deed! What an infatuation! What consummate folly and wickedness! Well did Napoleon say;—"War is the trade of Barbarians;" and his conqueror, Wellington;—"Men of nice scruples about religion have no business in the army or navy." The horrors of war only enhance the guilt of it; and these, alas! no one can depict in all their hideous forms.

By the "horrors of war" I do not mean the lightning and the thunder of the battle field—the blackness and darkness of those dismal clouds of smoke, which, like death's own pall, shroud the encounter; it is not the continual roar of its cannon, nor the agonizing shrieks and groans of fallen battalions—of wounded and dying legions; nor is it, at the close of the day, the battle field itself, covered with the gore and scattered limbs of butchered myriads, with here and there a pile, a mountain heap of slain heroes in the fatal pass, mingled with the wreck of broken arms, lances, helmets, swords, and shattered firearms, amidst the pavement of fallen balls that have completed the work of destruction, numerous as hail-stones after the fury of the storm; nor, amidst these, the sight of the wounded lying upon one another, weltering in their blood, imploring assistance, importuning an end of their woes by the hand of a surviving soldier, invoking death as the only respite from excruciating torments. But this is not all; for the tidings are at length carried to their respective homes. Then come the enduring wail of widows and orphans—the screams and the anguish of mothers and sisters deprived forever of the consolations and hopes that clustered round the return of those so dear to them, that have perished in the conflict.

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But even these are not the most fearful desolations of war. Where now are the 200,000 lost by England in our revolutionary war!—the 70,000 lost by her at Waterloo and Quatre Bras!—the 80,000 at Borodino!—the 300,000 at Arbela!—or where the 15,000,000 Goths destroyed by Justinian in twenty years!—the 32,000,000 by Jenghiz Khan in forty-one years!—the 60,000,000 slain by the Turks!—the 80,000,000 by the Tartars, hurried away to judgment in a paroxysm of wrath, amid the fury of the passions!—! What can we think of their eternal destiny!* Besides all these, how many have died in captivity! How many an unfortunate exile or captive might, with a French prisoner, sing of woes like these, or even greater—

"I dwelt upon the willowy banks of Loire:
I married one who from my boyish days
Had been my playmate. One morn, I'll ne'er forget,
While choosing out the fairest twigs
To warp a cradle for our child unborn,
We heard the tidings that the conscript lot
Had fallen on me. It came like a death-knell!
The mother perished; but the babe survived;
And, ere my parting day, his rocking couch
I made complete; and saw him, sleeping, smile,
The smile that p'ayed erst on the cheek of her
Who lay clay-cold. Alas! the hour soon came
That forced my fettered arms to quit my child;
And whether now he lives to deck with flowers
The sod upon his mother's grave, or lies
Beneath it by her side, I ne'er could learn.
I think he's gone: and now I only wish
For liberty and home, that I may see,
And stretch myself and die upon their grave!"

But these, multiplied by myriads, are but specimens of the countless millions slain, the solitary exiles, the lonely captives. They tell the least portion of the miseries of war. Yet even these all say to the Christian, How can you become a soldier? How countenance and aid this horrible work of death!

For my own part, and I am not alone in this opinion, I think that its moral desolations cap the climax of the horrors of war. And amongst these, I do not assign the highest place to the vulgar profanity, brutality, and debauchery of the mere soldier, the professional and licensed butcher of mankind, who, for his eight dollars a month, or his ten sous per day, hires himself to lay waste a country, to pillage, burn, and destroy the peaceful hamlet, the cheerful vil-

* "War, a destroyer of Souls," a tract of the Peace Society.

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lage, or the magnificent city; and to harrass, wound, and destroy his fellow-man, for no other consideration than his paltry wages, his daily rations, and the infernal pleasure of doing it, anticipating hereafter "the stupid stares and loud huzzas" of monsters as inhuman and heartless as himself. And were it not for the infatuation of public opinion and popular applause, I would place not far from him, as no less to be condemned, though more admired, the vain and pompous volunteer, who for his country, "right or wrong," hastens to the theatre of war for the mere plaudits of admiring multitudes, ready to cover himself with glory, because he has aided an aspirant to a throne or paved the way to his own election to reign over an humbled and degraded people.

I make great allowance for false education, for bad taste, for the contagion of vicious example; still I cannot view those deluded by such sophistry, however good their motives, as deserving any thing from contemporaries or posterity except their compassion and forgiveness. Yet behold its influence on mothers, sisters, and relatives—note its contagion, its corruption of public taste. See the softer sex allured, fascinated with the halo of false glory thrown around these worshipped heroes! See them gazing with admiration on the "tinselled trappings," the "embroidered ensigns" of him whose profession it is to make widows and orphans by wholesale! Sometimes their hands are withdrawn from works of charity to decorate the warrior's banners and to cater to these false notions of human glory! Behold, too, the young mother arraying her proud boy "with cap and feather, toyed with a drum and sword, training him for the admired profession of a man-killer!"

This is not all. It is not only at home, in the nursery and infant school, that this false spirit is inspired. Our schools, our academies, our colleges echo and re-echo with the fame of an Alexander, a Cesar, a Napoleon, a Wellington. Forensic eloquence is also full of the fame of great heroes, of military chieftains, of patriotic deliverers, whose memory must be kept forever verdant in the affections of a grateful posterity, redeemed by their patriotism, or rescued from oppression by their valor.

The pulpit, too, must lend its aid in cherishing the delusion.—There is not unfrequently heard a eulogium on some fallen hero—some church service for the mighty dead; thus desecrating the religion of the Prince of Peace, by causing it to minister as the handmaid of war. Not only prayers are offered up by pensioned chaplains on both sides of the field, even amid the din of arms; but, Sabbath after Sabbath, for years and years, have the pulpits on one

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side of a sea or river, and those on the other side, resounded with prayers for the success of rival armies, as if God could hear them both, and make each triumphant over the other, guiding and commissioning swords and bullets to the heads and hearts of their respective enemies!

And not only this; but even the churches in the Old World, and sometimes in the New, ornamented, with more military heroes than saints—Generals, Admirals, and Captains, who "gallantly fought" and "gloriously expired" in the service of their country. It is not only in Westminster Abbey or in St. Paul's that we read their glory, and see their statues; but even in some of our own cities we find St. Paul driven out of the church to make room for Generals and Commodores renowned in fight. And last of all, in consummation of the moral desolation of war, we sometimes have an illumination—even a thanksgiving, rejoicing that God has caused ten or twenty thousand of our enemies to be sent down to Tartarus—and has made myriads of widows and orphans at the bidding of some chieftain, or of some aspirant to a throne.

But it would be long to tell the inconsistencies of the present Christian world on this single subject of war, or to trace to their proper fountains the general misconceptions of the people on their political duties, and that of their governments. This would be the work of volumes—not of a single address. The most enlightened of our ecclesiastic leaders seem to think that Jesus Christ governs the nations as God governed the Jews. They cannot separate, even in this land, the Church and State. For yet they ask for a Christian national code.

If the world were under a politico-ecclesiastic King or President, it would, indeed, be hard to find a model for him in the New Testament. Suffice it to remark, that the church, and the church only, is under the special government and guardianship of our Christian King. The nation, or those not in the church, not owning Jesus Christ, he owns not them; he leaves them to themselves to make their own institutions, as God anciently did all nations but the Jews. He holds them in abeyance; and, as in providence, so in government, he makes all things work together for the good of his people, restrains the wrath of their enemies, turns the counsels and wishes of kings as he turns the rivers; but never condescends to legislate for the bodies of men, or their goods and chattels, who withhold from him their conscience and their hearts. He announces the fact that it is by his permission, not always with his approbation, that kings do reign and that princes decree justice, and commands his people

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politically to obey their rulers and to respect the ordinances of kings, that "they may lead quiet and peaceable lives, in all godliness and honesty." And where the Christian gospel comes to kings and rulers, it addresses them as men in common with other men; commanding them to repent of their sins, to submit to his government, and to discharge their relative duties according to the morality and piety inculcated in his own code. If they do, they are a blessing to his people as well as an honor to themselves. If they do not, he will hold them to a reckoning as other men, from which there is neither escape nor appeal. What Shakspeare says is as true of kings as of their subjects—

> "War is a game that, were their subjects wise,
> Kings would not play at."

For, were both kings and people wise, wars would cease, and nations would learn war no more.

But how are all national disputes to be settled? Philosophy, history, the Bible teach—that all disputes, misunderstandings, alienations, are to be settled, heard, tried, adjudicated by impartial, that is by disinterested umpires. No man is admitted to be a proper judge in his own case. Wars never make amicable settlements, and seldom, if ever, just decisions of points at issue. We are obliged to offer preliminaries of peace at last. Nations must meet by their representatives, stipulate and restipulate, hear and answer, compare and decide.

In modern times we terminate hostilities by a treaty of peace. We do not make peace with powder and lead. It is done by reason, reflection, and negociation. Why not employ these first? But it is alleged that war has long been, and must always be, the *ultima ratio regum*—the last argument of those in power. For ages a Father Inquisitor was the strong argument for orthodoxy; but light has gone abroad, and he has lost his power. Illuminate the human mind on this subject also, create a more rational and humane public opinion; and wars, too, will cease.

But it is alleged all will not yield to reason or justice. There must be compulsion. Is war the only compulsory measure? Is there no legal compulsion? Must all personal misunderstandings be settled by the sword?

Why not have a *by-law established Umpire?* Could not a united National Court be made as feasible and as practicable as a United States Court? Why not, as often proposed, and as eloquently, ably, and humanely argued by the advocates of peace, have a Congress of Nations and a High Court of Nations for adjudicating and termina-

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ting all international misunderstandings and complaints, redressing and remedying all wrongs and grievances!

There is not, as it appears to me, a physical or a rational difficulty in the way. But I do not now argue the case; I merely suggest this expedient, and will always vote correspondingly, for reasons as good and as relevant, as I conceive them to be humane and beneficial.

To sum up the whole, we argue—

1. The right to take away the life of the murderer does not of itself warrant war, inasmuch as in that case none but the guilty suffer; whereas in war the innocent suffer not only with, but often without the guilty. The guilty generally make war and the innocent suffer its consequences.

2. The right given to the Jews to wage war is not vouchsafed to any other nation; for they were under a theocracy, and were God's sheriff to punish nations: consequently no Christian can argue from the wars of the Jews in justification or in extenuation of the wars of Christendom. The Jews had a divine precept and authority: no existing nation can produce such a warrant.

3. The prophecies clearly indicate that the Messiah himself would be "THE PRINCE OF PEACE," and that under his reign "wars should cease," and "nations study it no more."

4. The gospel, as first announced by the angels, is a message which results in producing "peace on earth and good will among men."

5. The precepts of Christianity positively inhibit war—by showing that "wars and fightings come from men's lusts" and evil passions, and by commanding Christians to "follow peace with all men."

6: The beatitudes of Christ are not pronounced on patriots, heroes, and conquerors; but on "peace-makers", on whom is conferred the highest rank and title in the universe—"Blessed are the PEACE-MAKERS, for they shall be called THE SONS OF GOD."

7. The folly of war is manifest in the following particulars:—

1st. It never can be the criterion of justice or a proof of right.

2d. It can never be a satisfactory end of the controversy.

3d. Peace is always the result of negociation, and treaties are its guarantee and pledge.

8. The wickedness of war is demonstrated in the following particulars:—

1st. Those who are engaged in killing their brethren, for the most part, have no personal cause of provocation whatever.

2d. They seldom, or ever, comprehend the right or the wrong

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of the war. They, therefore, act without the approbation of conscience.

3d. In all wars the innocent are punished with the guilty.

4th. They constrain the soldier to do for the state that, which, were he to do in his own case, the state would condemn him to death.

5th. They are the pioneers of all other evils to society, both moral and physical. In the language of Lord Brougham, "Peace, *peace*, PEACE! I abominate war as unchristian. I hold it the greatest of human curses. I deem it to include all others—violence, blood, rapine, fraud, every thing that can deform the character, alter the nature, and debase the name of man." Or with Joseph Bonaparte, "War is but organized barbarism—an inheritance of the savage state." With Franklin I, therefore, conclude, "There never was a *good* war, or a *bad* peace."

No wonder, then, that for two or three centuries after Christ all Christians refused to bear arms. So depose Justin Martyr, Tatian, Clemens of Alexandria, Tertullian, Origen, &c. &c.

In addition to all these considerations, I farther say, were I not a Christian, as a political economist I would plead this cause. Apart from the mere claims of humanity, I would urge it on the ground of political economy.

Give me the money, I would say, that has been spent in wars, and I will clear up every acre of land in the world that ought to be cleared—drain every marsh—subdue every desert—fertilize every mountain and hill—and convert the whole earth into a continuous series of fruitful fields, verdant meadows, beautiful villas, hamlets, towns, cities, standing along smooth and comfortable highways and canals, in the midst of luxuriant and fruitful orchards, vineyards, and gardens, full of all fruits and flowers, redolent, and rich, and beautiful, with all that pleases the eye and regales the senses of man. I would found, furnish, and endow as many schools, academies, and colleges, as would educate the whole human race—build meeting-houses, public halls, lyceums, and furnish them with libraries adequate to the wants of a thousand millions of human beings.

Beat your swords into ploughshares, your spears into pruning-hooks; convert your warships into missionary packets; your arsenals and munitions of war into Bibles, school-books, teachers, and professors of literature, science, and art; and then ask, What would be wanting on the part of man to "make the wilderness and solitary place glad;" to cause "the desert to rejoice and blossom as the rose;" to make our hills "like Carmel and Sharon," and our vallies

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as "the garden of God"! All this being done, I would doubtless have a surplus for some new enterprize.

On reviewing the subject, only in the few points that I have made, and with the comparatively few facts that I have collected, I must confess that I both wonder at myself and am ashamed to think that I have not spoken out my views, nor ever before written an essay on this subject. True, I had, indeed, no apprehension of ever again seeing, or even hearing of a war in the United States. It came upon me so suddenly, and it so soon became a party question, that, preserving as I do, a strict neutrality between party politics, both in my oral and written addresses on all subjects, I could not for a time decide whether to speak out or be silent. I finally determined not to touch the subject till the war was over. Presuming that time to have arrived, and resolving that my first essay from my regular course, at any foreign point, should be on this subject—and no other reason whatever, has been the occasion of my now calling your attention, ladies and gentlemen, to the subject. I am sorry to think, very sorry indeed, to be only of the opinion, that probably even this much published by me some three years, or even two years ago, might have saved some lives that have been thrown away in the desert—some hot-brained youths,

> "Whose limbs, unburied on the shore,
> Devouring dogs or hungry vultures tore."

We have all much interest in the question; we can all do something in it, and it is every one's duty to do all the good he can. We must create a public opinion on this subject. We should inspire a pacific spirit, and show off on all proper occasions the chief objections to war. In the language of the eloquent Grimke, we must show that "the great objection to war is not so much the number of lives and the amount of property it destroys, as its moral influence on nations and individuals. It creates and perpetuates national jealousy, fear, hatred, and envy. It arrogates to itself the prerogative of the Creator alone, to involve the innocent multitude in the punishment of the guilty few. It corrupts the moral taste, and hardens the heart; cherishes and strengthens the base and violent passions, destroys the distinguishing features of Christian charity, its *universality* and its *love of enemies;* turns into mockery and contempt the best virtue of Christians—*humility;* weakens the sense of moral obligation; banishes the spirit of improvement, usefulness, and benevolence, and inculcates the horrible maxim that murder and robbery are matters of state expediency."

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Let every one, then, who fears God and loves man, put his hand to the work; and the time is not far distant, when—

"No longer hosts encount'ring hosts
Shall crowds of slain deplore;
They'll hang the trumpet in the hall,
And study war no more!"

A. C.

LETTERS FROM HON. JOHN QUINCY ADAMS

To his Son on the Bible and its Teachings.

LETTER IV.

We were considering the Bible in its historical character, and as the history of a family. From the moment when the universal history finishes, that of Abraham begins, and thenceforth it is the history of a family, of which Abraham is the first, and Jesus Christ the last person; and from the first appearance of Abraham, the whole history appears to have been ordered from age to age expressly to prepare for the appearance of Christ upon earth. The history begins with the first and mildest trials of Abraham's obedience, and the promise as reward of his fidelity, that in "him all the families of the earth should be blessed." The second trial, which required the sacrifice of his son, was many years afterward, and the promise was more explicit, and more precisely assigned as the reward of his *obedience*. There were between these periods two intermediate occasions, recorded in the 15th and 18th chapters of Genesis—on the first of which, the word of the Lord came to Abraham in a vision and promised him he should have a child, from whom a great and mighty nation should proceed; which, after being in servitude 400 years in a strange land, should become the possessors of the land of Canaan from that of Egypt to the river Euphrates. On the second, the Lord appeared to him and his wife, repeated the promise that they should have a child, that "Abraham should surely become a great nation," and that "all the nations of the earth should be blessed in him;" "for I know him, saith the Lord, that he will command his household after him, and that they will keep the way of the Lord, to do justice and judgment, that the Lord may bring upon Abraham that which he hath spoken of him:" from all which it is obvious that the first of the promises was made as subservient and instrumental to the second—that the great and mighty nation was to be raised as the means in the ways of God's providence for producing the sacred person of Jesus Christ, through whom the perfect sacrifice of atonement for the original transgression of men should be consummated, and by which, "all the families of the earth should be blessed." I am so little versed in controversial divinity that I know not whether this 18th chapter of Genesis has ever been adduced in support of the doctrine of Trinity; there is at least in it an alteration of those divine persons, and of one not a little remark-

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able which I know not how to explain: if taken in connexion with the 19th, it would seem that one of the men entertained by Abraham, was God himself, and the other two were angels, sent to destroy Sodom. Leaving this, however, let me ask your particular attention to the reason assigned by God for bestowing such extraordinary blessings upon Abraham. It unfolds to us the first and most important part of the superstructure of moral principle, erected upon the foundation of obedience to the will of God. The rigorous trials of Abraham's obedience mentioned in this, and my last letter, were only tests to ascertain his character in reference to the single, and I may say abstract point of obedience. Here we have a precious gleam of light, disclosing what the nature of this will of God's was, that he should command his children and his household after him; by which the parental authority to instruct and direct his descendants in the way of the Lord was given to him as an authority and enjoined upon him as a duty: and the lessons which he was then empowered and required to teach his posterity, were, "To do justice and judgment." Thus obedience to the will of God is the first and all-comprehensive virtue taught in the Bible, so the second is justice and judgment toward mankind; and this is exhibited as the result naturally following from the other. In the same chapter is related the intercession of Abraham with God for the preservation of Sodom from destruction: the city was destroyed for its crimes, but the Lord promised Abraham it should be spared if only ten righteous should be found in it: the principle of mercy was therefore sanctioned in immediate connexion with that of justice. Abraham had several children; but the great promise of God was to be performed through Isaac alone, and of the two sons of Isaac, Jacob, the youngest, was selected for the foundation of the second family and nation; it was from Jacob that the multiplication of the family began, and his twelve sons were all included in the genealogy of the tribes which afterward constituted the Jewish people. Ishmael, the children of Keturah, and Esau, the eldest son of Isaac, were all the parents of considerable families, which afterward spread into nations; but they formed no part of the chosen people, and their history, with that of the neighboring nations, is only incidentally noticed in the Bible, so far as they had relations of intercourse or hostility with the people of God. The history of Abraham and his descendants to the close of the book of Genesis, is a biography of individuals: the incidents related of them are all of the class belonging to domestic life. Joseph, indeed, became a highly distinguished public character in the land of Egypt, and it was through him that his father and all his brothers were finally settled there; which was necessary to prepare for the existence of their posterity as a nation, and to fulfill the purpose which God had announced to Abraham, that they should be four hundred years dwellers in a strange land. In the lives of Abraham, Isaac, Jacob, and Joseph, many miraculous events are recorded; but all those which are spoken of as happening in the ordinary course of human affairs, have an air of reality about them which no invention could imitate. In some of the transactions related, the conduct of the patriarchs is highly blameable; circumstances of deep depravity are particularly told of Reuben, Simeon,

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Levi, and Judah, upon which it is necessary to remark that their actions are never spoken of with approbation, but always with strong marks of censure, and generally with a minute account of the punishment which followed their transgression. The vices and crimes of the patriarchs are sometimes alleged as objections against the belief that persons guilty of them should ever have been especially favored of God; but, vicious as they were, there is every reason to be convinced that they were less so than their cotemporaries: their vices appear to us at this day gross, disgusting, and atrocious; but the written law was not then given, the boundaries between right and wrong were not defined with the same precision as in the tables given afterward to Moses; the law of Nature was the only rule of morality by which they could be governed, and the sins of intemperance, of every kind recorded in holy writ, were at that period less aggravated than they have been in after ages, because they were in a great measure sins of ignorance. From the time when the sons of Jacob were settled in Egypt until the completion of the four hundred years, during which God had foretold to Abraham that his family should dwell there, there is a chasm in the sacred history. We are expressly told that all the house of Jacob which came into Egypt, were threescore and ten: it is said then that Joseph died, as did all that generation; after which nothing farther is related of their posterity than that "they were faithful and multiplied abundantly, and waxed exceeding mighty, and the land was filled with them, until there arose a new king who knew not Joseph." On his first arrival in Egypt, Jacob had obtained a grant from Pharaoh of the land of Goshen, a place particularly suited to the pastorage of flocks: Jacob and his family were shepherds, and this circumstance was, in the first instance, the occasion upon which that separate spot was assigned to them; and, secondarily, he was the means provided by God for keeping separate two nations thus residing together: every shepherd was an abomination to the Egyptians, and the Israelites were shepherds, although dwelling in the land of Egypt; therefore, the Israelites were sojourners and strangers; and by mutual antipathy toward each other, originating from their respective conditions, they were prevented from intermingling by marriage and losing their distinctive characters. This was the cause which had been reserved by the Supreme Creator during the space of three generations and more than four centuries, as the occasion for eventually bringing them out of the land; for, in proportion as they multiplied, it had the tendency to excite the jealousies and fears of the Egyptian king—as actually happened. These jealousies and fears suggested to him a policy of the most intolerable oppression and the most execrable cruelty toward the Israelites, not contented with reducing them to the most degraded condition of servitude, and making their lives bitter with hard bondage, he conceived the project of destroying the whole race, by ordering all the male children to be murdered as soon as they were born. In the wisdom of Providence, this very command was the means of preparing this family—whom they had multiplied into a nation—for their issue from Egypt, and for their conquest of the land which had been promised to Abraham; and it was at the same time the immediate occasion of raising

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up the great Warrior, Legislator, and Prophet, who was to be their deliverer and leader. Thenceforth they are to be considered as a people, and their history as that of a nation. During a period of more than a thousand years, the Bible gives us a particular account of their destinies: an outline of their constitution, civil, military, and religious, with the code of laws presented to them by the Deity, is contained in the books of Moses, and will afford us copious materialsfor future consideration. Their subsequent revolutions of government under Joshua,fifteen successive chiefs denominated Judges, and a succession of kings, until they were first dismembered into two separate kingdoms, and after a lapse of some centuries both conquered by the Assyrians and Babylonians, and at the end of seventy years partially restored to their country and their temple, constitute the remaining historical books of the Old Testament, every part of which is full of instructions. But my present purpose is only to point your attention to their general historical character. My next will contain a few remarks on the Bible as a system of morals. In the meantime, I remain your affectionate Father,

JOHN QUINCY ADAMS.

AMICABLE DISCUSSION.

ORRIN ABBOTT TO A. CAMPBELL—*No. III.*

AKRON, Erie county, N. Y., Sept. 15, 1847.

BROTHER CAMPBELL:

Dear Sir—I RECEIVED no answer to my letter of April 3d, and knew not, till this instant, that you had published it.

Section 33. Passing by your windmill, beaten air, and lost ammunition, I find you say that I "affirm that it is enough to assume that it, [the Jewish church,] existed." Highly esteemed brother, here you fall into a mistake. Instead of saying that I assumed that fact, I said, "In my third section, I showed from yourself, that such a church existed. That was enough." See my Letter, No. II., section 27.

34. And you misunderstand me entirely when you still press upon me the assumption that "the Christian church is governed by the law of Moses." Where have I affirmed "that the Christian and Jewish church are governed by one and the same law"? I find no place where I have either said or implied any such thing. I spake of the doctrine of the Jewish disciples then; not of the duty of the Christian church now, as you imply.

35. You inquire, "Does not Peter say that the Lord visited the nations not to take them nationally, but *to take out of them a people for his name*!" That text is a broken staff in your hand. The whole

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context shows that Peter spake of the "Gentiles" in contradistinction to the Jews. Acts xv. 14. Let the reader look at the passage and judge. The converted Jews, about whom we are arguing, not being in your premises, cannot be in the conclusion. You have shown, by that text, that the Gentile nations were not taken nationally, but that believers were taken out of them; and I have proved, by the plain words of the New Covenant, that the Jews were taken nationally. That covenant was made "with the house of Israel, and with the house of Judah," *collectively;* but unbelievers were broken off individually. See section 30. I cannot see how Paul's "departing from them," at Ephesus, who "were hardened and believed not, but spake evil of that way before the multitude"—"and separating the disciples" from them, proves the dissolution of the church of Israel. The law required the Jews to circumcise their children, and continue in that church; and the last sacred testimony concerning the Jewish Christians, is, "They are all zealous of the law." The fair inference is, that they continued their obedience to the law, and remained members of that church, as the law directs.

36. As you ask me to be consistent with myself, I suppose you will tell me why you now say, "It [circumcision] was done away among all converted Jews." In your reply to my letter of June 3d, 1840, you said that I had proved that "the *Jewish Christian infants* were circumcised by consent of Paul and all the Apostles." Also, that Pedobaptists hold that "the infants of all believing Jews in the Apostle's time, were baptized; but you have proved that they were circumcised." The bloody rite sealed their children members of the old church; but would those Christians join their children to a church which they had forsaken? Still more—can you believe that they practised so glaring an absurdity "by consent of Paul and all the Apostles"? In answer to your inquiry, that if circumcision was not done away, "Why did the Jewish portion of the Christian church continue it till now!!!" I reply that they did continue it until Adrian, in the second century, drove all Jews out of Palestine. Then, to shun his fiery edict, many forsook it; but others left their native land, and continued the rite, with the law of Moses, down to the latest historic trace of them. How could *they* have been Baptists?

37. In section 29, of my last letter, I made all the reply to your twelve facts that my space would allow; but I will answer the whole category, and prove that the old church was founded upon the covenant of circumcision; not the covenant at Sinai, as you hold,

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if you will allow me five pages in the Harbinger in which to do it and review your replies.

38. How easily we fall into things we condemn! As soon as you had done admonishing me for six alleged assumptions, in my No. I., you assumed more than a dozen points in your twelve facts which I disbelieve. Although I had rather admit, or refute, arguments, than to find fault with them, I mention those because my longer silence about assumptions would not be commendable.

39. Your eleven questions I answered as fully as my space would admit, in section 30 of my last letter; but if you wish me to answer each one separately, I will do so. My answer to the 1st, 2d, and and 5th, is No. If you apply the fourth to adults, I answer Yes; but if you include infants, I say No. Each of the others I answer in the affirmative.

40. Venerable friend, allow me still to keep before you, in some form, the argument which you admitted was sufficient to establish baptism, if it be a sound one.

The law required infant church membership:

All Christian Jews were zealous of the law;

Therefore, all Christian Jews were zealous of infant church membership.

All Christian Jews were zealous of infant church membership:

All Baptists are zealously opposed to it;

Therefore, the Christian Jews were not Baptists.

To review the points you lay stress upon, answer your questions, and keep along my own side of the controversy, has protracted this epistle; but forgive me for its length, and I will promise to do better next time.——With high respect,

ORRIN ABBOTT.

BROTHER ABBOTT:

My dear Sir—Yours of the 15th September, 1847, is now laid before the public. The terms you proposed for a laconic discussion, on new grounds, were these:—

"1. The debate shall be with the pen.

"2. As I [you] shall mostly occupy untrodden ground, so that you may not know where to look for me till you see me, I shall lay my arguments before you first.

"3. As a straight forward course is shorter than a crooked one, and easier to be described"—[not always]—"and truth may be defended with less words than error, your replies shall not exceed the length of my letters.

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4. "My replication shall be but half the length of my letters to which you reply, and your rejoinder shall be as short as my replication. And if the argument shall be farther pursued, it shall continue to diminish in the same ratio. I love short arguments.

"5. Either may obtain a copy-right and publish the whole in its regular order; but the other shall have the same right to publish it that he would have if he had the copy-right himself."

Of these rules the 4th has not been strictly attended to; but I do not wish to be "righteous overmuch;" or, as I interpret the words of Solomon, I do not wish to be too exact in demanding right. But having republished the rules, to which we must adhere according to contract, I shall proceed to respond to your last with all despatch.

Yours truly, A. C.

A. CAMPBELL TO ORRIN ABBOTT—*No. III.*

BROTHER ABBOTT:

My dear Sir—"Times with me have passed but roughly since I heard thee last." I find according to the above condition of debate, in point of space I owe thee ten lines. My readers, as well as myself, have been looking with much anxiety for your new arguments promised in your prefatory communication, vol. 4, 3d series, p. 114, as above quoted. These new arguments, or, in your verbiage, this "*untrodden ground*," ought to be in sight from the distance we have come in the old canal. My replication will be short to your last, according to rule 4th.

In your favor before me, you ask for *five pages* to disprove my twelve facts, or to prove that the old church was founded upon the covenant of circumcision. Much as I desire to gratify you, I cannot dissolve the present contract and make a new one, unless you say that you cannot maintain your position on the premises or space proposed by yourself. But that I may not farther trouble you on the past, I take no farther notice of your communication than first to request our readers to read again my first and second letters to you, with your responses; and in the second place, I now rejoin to your second edition of your fundamental argument, whose illogical structure I have already attempted to develope. As respects yourself, I have not, it seems, been successful. I shall, therefore, give you another exposition of it. Your argument is—

The law required infant church membership:
All Christian Jews were zealous of infant church membership;
All Baptists are zealously opposed to it;
Therefore, the Christian Jews were not Baptists.

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The law required infant circumcision:

All Christian Jews were zealous of infant circumcision;

All Baptists are zealously opposed to it;

Therefore, all Baptists are not Christian Jews.

This is rather better logic—certainly no worse than yours. And what does it prove?—! Absolutely nothing as respects the issue between us. You might frame a hundred quadrangular syllogisms, or a thousand four-cornered arguments, which prove absolutely nothing. Here is a better one in form, and what is it good for?

All Christian Jews were anciently both circumcised and baptized:

But Baptists are not both circumcised and baptized;

Therefore, all Christian Jews are not Baptists; or, therefore, all Baptists are not Christian Jews.

What, then, my dear sir, does your romantic syllogism prove! We may admit it all with perfect safety, and nothing lost to us, or gained by you.

You admit that Christianity is a new dispensation, and that no one can be a Christian who is not born again. If it be a new institution, why base one half your syllogism in the old, and the other half in the new dispensation? And if the children of the flesh were once counted for the seed, and now only the children of faith, why argue for flesh in the infant and faith in the adult in order to one and the same citizenship in one and the same kingdom? I will wait for your "new and untrodden ground:" for that on which you stand is beaten as hard as the Pope's highway into the imperial city.——Yours truly, A. CAMPBELL.

LETTERS FROM EUROPE—*No. XXIX.*

My dear Clarinda—On our way from Auchtermuchty to Dumferline, we passed through the village of Kinross; from which, while refreshing our horse, we walked down to the ancient burial ground, near the residence of an absent Baron: from which we had a nearer view of Lochleven and its ancient castle, once the celebrated prison of Mary Queen of Scots. The island on which the castle stands is, indeed, of narrow limits, and was, therefore, a very suitable location for a stronghold, or a prison; yet it failed to secure the person of the royal prisoner. The unfortunate Mary, however, had better continued in this lonely and sequestered spot, than to have encountered all the dangers and disasters which befell her during full

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eighteen years, consummated in her martyrdom by the command of the intolerant and haughty Elizabeth.

On surveying such localities as these, one cannot but associate with them the fortunes of those distinguished persons whose history is a part of theirs. The little Lochleven—so called, as tradition saith, because eleven rivers run into it, or because it is eleven miles in circumference, or because eleven species of fish compose its finny tenantry; or, perhaps, because of all three, is as famous for its relation to Culdee history as to that of the Stuart royalty.

The Culdee establishment of Lochleven, or as sometimes called, THE INCH, or ISLAND OF ST. SERF, is referred to amongst the antiquities of Kinross in the following manner:—

"Before the introduction of Christianity into Scotland, there existed in Britain, south as well as north, a class of men called Druids, from whom, by the testimony of Julius Cesar in his Commentaries, the Druids of Gaul derived their origin, and who, from whatever source they derived their knowledge, it is recorded, believed in the immortality of the soul, and in the transmigration of souls. And it was not till the beginning of the 3d century, that, in Scotland, after the spread of Christianity, this form of worship began to fall into disrepute. After this, till about the year 302, nothing certain is known, when a number of the early Christians took refuge in Scotland from the *tenth* persecution under the Emperor Dioclesian; and about this period, mention is first made of the Culdees, men remarkable in those days for the sanctity of their lives, the purity of their worship, and for their knowledge of divine truth.

"Different explanations have been given of the derivation of the name; some giving it from the Latin, *Cultores Dei*, worshippers of God; others, from the Gaelic, *Gille De*, servants of God; and lastly, from the Gaelic, *Cuil*, or *Ceal*, a cell, a sheltered place, a retreat. And if we conjoin the two latter, the explanation is obvious that these were refugees, servants of God, dwelling in retreats and hiding places. From these, many parts in Scotland, beginning with *Kil*, such as Kilmarnock, Kilwinning, Kilbride, &c. derive their name. The records of the Culdees have perished, partly from the lapse of time, but principally because it was the interest of their Popish successors that they should not be preserved.

"But even in the darkest days of Popery, in Scotland, their labors were not lost; and their perseverance and example, there can be little doubt, afterwards contributed to hasten on the reformation in Scotland.

"Though noticed by various writers, as having existed all over Britain at a very early period, the first definite accounts that can be depended on, of the Culdees, tell us that, in the year 662, Columba, generally understood to be a native of Ireland, and of royal extraction, reached *I-ona*, or island of waves, on the west of Scotland, having performed his perilous voyage in a *curach*, a wicker boat, covered with hides. He had taken with him twelve companions, who afterwards formed the council of the college of Iona; and it de-

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serves notice that, when the Culdees formed new colleges, they uniformly adhered to the same number in imitation of the primitive apostolic number of twelve. On his first landing, he ascended several hills, to ascertain whether he could see his native country; on each of these hills he erected a heap of stones, most of which are still pointed out to tourists. And the last of these hills which he ascended is still called by the people of the island, *Carnau chel reh Eirinn*, or the height of the back turned to Ireland. There he founded the college, or abbey, so well known by his name; and which, considering the situation of the island, the remote period when the buildings were erected, as well as the disadvantage under which they had been undertaken, may justly be considered the greatest curiosities of the kind in the British empire. Of the interest taken in them by travellers, two remarkable examples of individuals in several respects, of not uncongenial minds, may serve as specimens:—

" 'We are now treading," says Dr. Johnson, in his Journey to the Hebrides, 'that illustrious island, which was once the luminary of the Caledonian regions, whence savage clans and roving barbarians derived the benefits of knowledge and the blessings of religion. To abstract the mind from all local emotion would be impossible, if it were endeavored, and would be foolish, if it were possible. Whatever withdraws us from the power of our senses; whatever makes the past, the distant, or the future, predominate over the present, advances us in the dignity of thinking beings. Far from me and from my friends be such frigid philosophy as may conduct us indifferent and unmoved over any ground, which has been dignified by wisdom, bravery, or virtue. That man is little to be envied, whose patriotism would not gain force upon the plains of Marathon, or whose piety would not grow warmer among the ruins of Iona.' "

After repeatedly casting my eyes over this beautiful lake, its lonely tower, and the surrounding country, I measured the old parish church in sight of it, some 20 feet by 12, with two windows and one door, large enough one hundred and twenty years ago, for all the pious in the environs. I also read some of the humble and dilapidated monuments around it, sculptured over with coarse symbols of departed husbands, parents, and children, indicative of more feeling than taste, of more natural affection than faith, and of more sorrow for the dead than of hope in a future and better life.

In Dumfernline we had a pleasant meeting with many brethren both of the Scotch Baptists and disciples, at a love-feast, too often in modern Scotch style called a *soiree*. We enjoyed it much. After which we repaired to a large Relief meeting-house, crowded to overflowing. After a few allusions to the placards, we succeeded in having a most concentrated attention till a late hour of the evening, and were glad to learn that our discourse was heard with much candor; and if it did not fully convince many, at least propitiated a more candid hearing of our plea for reformation.

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After enjoying the Christian hospitality of brother White and his kind family, and on the next morning an interview with some of the Elders of the people, I made a call at the Bruce church, then in the progress of improvement—scanned its magnificent pulpit, raised just over the bones of king Robert Bruce—read its learned superscription, surveyed its magnificent structure, and hasted to the boat about to sail for Falkirk, on my way to Glasgow, where I arrived in due time to address a congregation in the evening, and to enjoy a pleasant interview with some brethren of the vicinity, amongst whom was brother Ebenezer Allen, of Linlitgow, and other choice spirits, there being no church in the place. Next day I reached the city of Glasgow, and found myself quite at home in the hospitable residence of brother Alexander Paton and family.

Our course of lectures in Glasgow commenced in a large Presbyterian meeting-house, I know not of what denomination, on the evening of the 27th August. A large audience was in attendance. I do not wish again to allude to the tumultuous characters of the first assembly I addressed in that highly cultivated seat of learning and of the arts of modern and Christian civilization. I am, however, constrained to say it was too Ephesian for my taste; and that had the town clerk of the Asiatic metropolis been present in his official spirit and character, he would, in my opinion, doubtless, as on a former occasion, have dismissed the assembly.

After the tumult ceased, however, I had an attentive congregation to the end of my series, interrupted only by my imprisonment, to which I need not again advert. On the 29th I visited Paisley, where there is a large church of intelligent and highly respectable brethren, greatly devoted to apostolic Christianity and zealous observers of the ordinances formerly delivered to the saints. We had a very pleasant day with the brethren in Paisley on my first visit.

The basement story of their meeting-house is arranged for a large dining-room. Every Lord's day the church dines together, so that from town and country all meet as one family. This custom has much to commend it. Their Lord's days dinners are thus converted into love-feasts. It would cost a church much less to dine in common, gentle and simple, rich and poor, together thus, than in their respective houses, and certainly is much more social and hospitable. There are, indeed, no sumptuous tables spread, no rich and varied courses of oppressive luxury, furnished; but there is a good substantial meal, and a few courses of thanksgiving and praise, with a little speech or report of news from some strange brother,

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who is always heard with interest and pleasure. We heard several of these table speeches of brethren from a distance, and were pleased with their straight forward simplicity and godly sincerity.

Having been introduced to brother Ivie Campbell, Esq., of Dalzig, Cumnock, Ayrshire, then in attendance at Paisley, and his excellent lady, I proposed to take an excursion with him for health to the town of Ayr, after delivering a discourse at Kilmarnock, some twenty miles from Glasgow. Brother Campbell is a fruit of the "Rice Debate." Educated in the University of Glasgow a Presbyterian and for a Presbyterian minister, the class-mate, friend, and companion of Pollock, author of the "Course of Time," he was wholly Presbyterian in spirit, education, and connexions. But having got hold of that discussion, he got into the spirit of it, and could *not* lay it down till he fully comprehended it on every point. The result was his renunciation of Presbyterianism and his immersion in the original faith delivered by the Apostles.

Farming, as he does, in patriarchal style, feeding his flocks of twelve thousand sheep, and his large herds of several hundred cattle, on some ten or twelve thousand acres, he has been able to build up a church on his own premises, of his own tenantry—shepherds and farmers. He is, indeed, altogether in earnest in contending for the faith formerly delivered to the saints—and does it very successfully for the time. Few men of his age have drunk more deeply into the spirit of original Christianity, and few are more deeply interested in its propagation and spread in the world.

During a very interesting ride with him to the town of Ayr and to Burns' Monument, I learned much of the history of Pollock, the youthful author of that very popular poem, THE COURSE OF TIME. On calling my attention to the island of Arran, as we passed in sight of it, he informed me of a Soliloquy written by Pollock while sojourning in that island, in the earlier stages of that consumption which carried him hence. The Soliloquy never having been printed, on hearing him repeat it I requested a copy of it, and having very promptly and kindly received it from him a few days afterwards, I here present it, for the first time in print, to our readers.—Pollock being much alone on the mountain island of Arran, and oft dejected amid the alternations of his disease, gave utterance, to a fit of melancholy, in the following words:—

"My soul is ill at ease, my thoughts disordered;
Tortured with pain, convulsed with doubt and passion.
As when against a hapless bark billows tremendous dash,
And tempest rolls on her all the fury of conflicting elements,

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Baffled his ev'ry plan, and stupefied, the seaman's
Hardy soul sinks careless down, and heedless waits
The yawning desolation; so 'mid the evils which
Beset my soul, she flounces on unheedful of her fate.
And must I let her thus be toss'd and scourg'd
By the dread billows of this nether world?
Is it like being immortal thus to be foiled,
To be undone by things ephemeral? It must not be:
Life and eternal joy, a crown immortal, imparted
By the Grandeur infinite, of glory increate, awaits thee,
And will be thine, if in the path of duty thou abid'st;
That God who spoke the world into being, and still
With arm omnipotent maintains the revolution vast
Of varied things, hath sworn by the eternal Godhead
That he who perseveres in well doing, and fights
The fight of faith, and turns not back, shall immortality
In honor gain. Rise, rise, my soul! behold the beatific vision bright,
And say how ill it fits thus to fret, to be dismay'd at Time's most
horrid frown;
Put on the Christian armor; bravely fight the hosts
Of earth and hell; fear not their strength.
Power, wisdom infinite, are on thy side:
The mighty arm which parted Arab's gulf,
Whelm'd Egypt's guilty host infuriate, fights for thee.
Away, then, ye bugbears that surround my soul!
Earth, death, and hell are conquered by Him
In whom resides all strength.
Eternal victory is thine, immortal life, and everlasting bliss!"

We visited the town of "AULD AYR;" crossed both the old and new bridge of the "BONNY DOON;" walked round the "KIRK ALLOWAY;" and spent half an hour at Burns' Monument, standing in the midst of the beauties of Nature and Art. While there, the wind blew strong and loud, and shower succeeded shower in quick succession, so that we could not much enjoy the scene.

Some familiar mementos of the poet are preserved in it:—A lock of his hair; his Testament, presented to a sister; and some specimens of his writing. The monument is neat and chaste rather than magnificent, and the grounds around it are in keeping with the monument.

We also visited the cottage, and even the antique little room, some eight feet by ten, in which our poet was born, and even noted the four-light window through which he first saw the light of day. This humble cottage is still much frequented; and is, therefore, kept in its ancient neatness and simplicity. There is ever present a presiding

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mistress, with something to sell touching the poet—a picture or a poem, as an apology for a sixpence or a shilling.

The yet too much frequented Inn, bearing the motto of "Tam o'Shanter," where Burns conceived the bright idea of "John Barleycorn," yet stands in Ayr, and many an unlucky toast is yet offered to the memory of one whose genius to himself, we fear, and to many an admirer, was a misfortune, or a curse rather than a blessing.

Prostituted talent or genius is more to be regretted than financial bankruptcy and ruin, and is a greater curse to mankind than a pestilence or a famine. When we think of the many spiritual odes and sweet lyric strains of devotion—what psalms, and hymns, and spiritual songs a Pindar, an Anacreon, a Horace, or a Burns, guided by the light from above, might have given to the world—what pious and joyful emotions they might have excited in disconsolate bosoms—what sentiments of grateful adoration, wonder, love, and praise, they might have inspired into the minds of youth; we cannot but deplore the alienation of their minds and the prostitution of their genius to themes so ignoble, so mean, so demoralizing as those which seem to have engrossed their every thought; or, at least, to have tinctured every thing they wrote with the poison of irreverence, profanity, and licentiousness. The occasional apparently devout and beautifully expressed moral sentiments which sparkle in their lines, are but to delude more fatally and to corrupt more effectually the minds of youth, than were they never to have alluded to any thing beyond the revelry of mirth, animal passion, the arts of Cupid, the charms of Venus, or the joys of Bacchus.

I could not, then, visit the monument of a Shakspeare, a Scott, or a Burns, as I could those of a Milton, a Newton, a Locke, a Beattie, a Cowper, a Campbell, or a Watt. I have, indeed, great respect for human greatness, for men of great genius and great talents; but much more for great goodness, great moral excellence. But unfortunately these are not the world's great favorites. I never read of a monument to Mary who bathed the Saviour's feet with her tears, nor to a widow that gave her two mites to the treasury of the Lord. I have seen a statue of Howard the Philanthropist, a picture of William Penn, and one of Roger Williams; but no splendid pillar nor grand monument celebrates their praise. The Duke of Wellington has more of England's glory than all the saints of the realm, and France has done more to honor Napoleon than she has done for all her moral and spiritual benefactors of a thousand

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years. The world needs no new lessons on the subject of honoring and rewarding its own.

We had a pleasant meeting and love-feast with the brethren of Kilmarnock, and a fine audience of its citizens. On our return from Ayr we visited Irvine, dined with brother Rollo, uncle of Lord Rollo, an excellent brother, an amateur in the fine arts, greatly devoted to the cause of reformation. While in Irvine, he had the presence of mind to call my attention to the birth-place of James Montgomery, high in the list of British poets, as a religious and moral poet, and well known to many of our readers in this country as the author of "The Wanderer of Switzerland." Brother Rollo conducted me to the spot of his birth—to the room, humble, indeed, it was, as the natal spot of many a poet has been, where first he breathed the vital air, and learned the poetry of youth. Like all great poets and all great men, Montgomery was fond of liberty: hence his sympathy with the Swiss, and his beautiful verses put into the mouth of the Wanderer:—

In the twilight of my day, I am hastening to the West,
There my weary limbs to lay, Where the sun returns to rest.

Far beyond the Atlantic floods, Stretch'd beneath the ev'ning sky,
Realms of mountains, dark with woods, In Columbia's bosom, lie.

There in glens and caverns rude, Silent since the world began,
Dwells the virgin, Solitude—Unbetray'd by faithless man!

Where a tyrant never trod—Where a slave was never known;
But where Nature worships God, In the wilderness alone.

Thither, thither would I roam; There my children may be free;
I for them will find a home—They shall find a grave for me.

Though my father's bones afar, In their native land repose;
Yet, beneath the twilight star, Soft on mine the turf shall close.

Though the mould that wraps my clay, When the storm of life is o'er,
Never since creation lay On a human breast before;

Yet in sweet communion there, When *she* follows too the dead,
Shall my bosom's partner share Her poor husband's lowly bed.

Albert's babes shall deck our grave, And my daughters duteous tears
Bid the flow'ry verdure wave Through the wintry waste of years!

I looked around the room, and at the old nurse who still kept possession of it, with all the interest that the memory of Montgomery could awaken, and also some reminiscences of Moravian history could inspire.

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From Irvine we returned to Glasgow to prosecute our lectures in the city, which we did until the memorable 6th of September.

On the morning of the 6th, accompanied by a few brethren and sisters, we made a visit to the Necropolis, to which we learned when entering our names at the gate, almost a million of persons had paid a visit during the preceding year. This is a vast burial field, where stands many a splendid monument, and lies many of the sainted dead. We spent a forenoon, one of the most beautiful and happy I had spent in Scotland, in conversing with the living, and yet communing with the dead.

Passing over "THE BRIDGE OF SIGHS," beyond the old cathedral, we reached the city of the dead. A bold and splendid arch spans Molendinar Burn, whose waters, when collected into a small dam or lake, dash violently over an artificial cascade, down a steep ravine, affording a sort of melancholy cheerfulness to the scenes around us. The statue of Knox on the summit first arrests and absorbs our attention; then those of William M'Gavin, Dr. Dick of Glasgow, and Charles Tennant of St. Rollox.

The statue of Knox, on the summit, looks down upon the old cathedral, 250 feet below, in which, in my youthful days, I sometimes sat in admiration of the living Doctors of that day. Around this venerable cathedral lie the crumbling memorials of five and twenty generations, amongst which, by light of moon, I sometimes rambled, some forty years ago, at the dead hour of night, in communion with the dead. This, it is alleged, is the oldest Gothic cathedral in Scotland.

The splendid gateway and delightful shrubbery every where surrounding the sculptured walks, solemnly adorned with monumental columns, greatly enhance the melancholy pleasures of a visit to this capacious and much adorned garden of the dead. If any can lift his eyes from the scenes immediately around him, either to survey the vast city of 300,000 inhabitants, with the surrounding country, he can have a feast of the eye of the most interesting variety, as well as of the very richest and grandest dimensions. Intersected by the broad and gently flowing Clyde, the city stretches, "in long prospective," on every side; while a country, beautiful and romantic, reaching to the uplands of the four shires of Lanark, Renfrew, Dumbarton, and Argyle, completes the picture and leaves little to be added either to diversify or adorn the scene.

But there was one object which more than any other interested me within these solemn and greatly ornamented precincts. It was.

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the walled off corner allotted to the Jews, at whose gate I sat and transcribed with my pencil these truthful and heart-touching lines engraven on the entrance of their burial ground:—

"Oh! weep for those who wept by Babel's stream,
Whose shrines are desolate, whose land a dream;
Weep for the harp of Judah's broken shell;
Mourn, where their God hath dwelt, the godless dwell!

Oh! where shall Israel lave her bleeding feet,
And where shall Zion's songs again seem sweet,
And Judah's melody once more rejoice
The hearts that leapt before its heavenly voice!

Tribes of the wandering foot and weary breast,
Where shall ye flee away, and be at rest?
The wild dove hath her nest; the fox, his cave;
Mankind their country; Israel, but the grave!"

I must leave these verses with you, reserving to my next some other reminiscences of a city through which you passed so hastily, still dear to me from many a pleasing association.

Your affectionate Father, A. CAMPBELL.

MORAL SOCIETIES,

Having religious rites and secrets, "Sons of Temperance," "Odd Fellows" and "Free Masons."—No. IV.

Our columns have ever been open to the negative side of any proposition we affirm—provided only, the respondent, in a becoming style and in relevant matter, present to our readers his reasons of dissent from our views, or for holding a contrary doctrine or opinion. We expect nothing contrary to these rational conditions from any gentleman, or Christian brother, who may desire to be heard in defence of his own opinions, or in opposition to ours whether his own opinions or not. Such a friend and brother we expect to find in George W. Williams.

I am not, however, "*attacking*" either the Sons of Temperance, the Free Masons, or the Odd Fellows, nor in a "dictatorial" style saying that they ought to be excluded from all Christian churches. There are, I believe, some of all these three in some of our churches, and I have neither said, nor heard say, that they should, for the simple fact of such membership, be forthwith excommunicated. Many very well meaning and very benevolent persons have unad-

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visedly, at the first impulse, joined these institutions; and, no doubt, sought through them means of doing good; who, had they been better informed, would, in all probability, have found that the Christian church required no such auxiliaries, substitutes, or appendages; but, on the contrary, has made it the duty of all its members to do every thing in their power to save from vice and ruin every human being within their sphere of influence.

But my very generous and zealous brother, Williams, in his ardor to defend his favorite institution, has commenced before he has heard our arguments, and consequently before he fully comprehends our position. I, however, publish his communications before they are properly due, lest he or any of his brother Sons of Temperance should think that I am either slow to hear or unwilling to permit them to be heard on our pages. We shall, then, hear our brother Williams:—

PARIS, KY., June 12, 1848.

Brother Campbell:—Dear Sir—YOUR essays in the Harbinger on "Moral Societies," which have thus far proceeded to the third number, have been devoted mainly to an attack upon the institution of the Sons of Temperance; and as you have seen fit, in the conclusion of your last number, to say that you "will hear from any of the Sons of Temperance an apology for himself," I am sure you will feel under stronger obligations on this account, not only to *hear* but to give what may be said, as wide a circulation as your essays have had, than is imposed on you by editorial courtesy merely.

I sincerely believe you have fallen into error, not only in your premises, but in your argument; and that the publication of your views is calculated to produce difficulties in the church and to throw obstacles in the way of one of the most powerful reformatory movements of the age. While this is said in the spirit of kindness, it is proper that it should be said, although you may deem it somewhat harsh. You take the ground deliberately that "the church, or the Christian community, should allow *you*" [Sons of Temperance] "to act without *them*," [the church,] "and have nothing to do with *you*," [Sons of Temperance;] that the Son of Temperance "has rendered himself obnoxious to the censure of the church," and that he ought not to "complain" if the church withdraws its fellowship from him; because, as you say, on his own showing he ought not "to continue with the church;" and while these are your sentiments, unchurching, as they do, so many of your best brethren, if they be honest in their principles as Sons of Temperance, it is proper for them, it is demanded of them, to say in reply, that they believe, in all sincerity, you are in error; and that you are more likely, by a promulgation of that error, under the authoritative sanction of your name, to injure the cause of Christianity, than are they, in their zeal to arrest a horrible and soul-destroying evil, every where prevalent, even if they be mistaken.

As Sons of Temperance, those of us who are members of the

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church of Christ have such confidence in the strength of our position, in our integrity of purpose, in the great good that is being accomplished under our auspices and influence, and in the futility of all those arguments which go to show that the institution to which we belong is "anti-church," either theoretically or "practically;" at least I, as one of them, desire to be heard, not so much as an apologist as a defender of truth and of a moral reformation, which, under the blessing of divine favor, has redeemed many individuals from ruin, and may be the instrument by which one of the greatest scourges that ever afflicted humanity, is to be arrested. I may not be able to discuss the various questions connected with the subject successfully with you. It, nevertheless, can be done triumphantly; and, "in the meantime," by giving this a place in the Harbinger by way of introduction, you will evince, as ever, a readiness to let both sides have a hearing; and then, if no other chooses to take the arena, I will do so. My numbers shall be short and few; by no means more or longer than the occasion requires.

Yours in the Christian hope,

GEO. W. WILLIAMS.

PARIS, KY, June 13, 1848.

Brother Campbell:—Dear Sir—"If I were not a Christian I would be a Son of Temperance." This is said by you near the close of your second number, and is the climax of a series of ironical suggestions in reference to the constitution, organization, and objects of the institution of the Sons of Temperance, which, pardon me for saying it, are unworthy your pen, and need no special notice from me. But, so far as they embody statements that require serious refutation, or involve ideas that need explanation, I shall readily attend to them.

As to the name, there is in it no departure from propriety, nor is it a just subject for ridicule; for however our "lexicography may differ from yours," I maintain that the use of alcohol, as a beverage, *temperance* and *abstinence* are synonyma; and that it is untrue with us, that "*abstinence* may mean taking a little, and *temperance* taking nothing at all." Alcohol may be used as a medicine in any form and quantity, properly prescribed, and he who uses it shall have done nothing contrary to the principles of temperance; but not a drop can be taken as a beverage, without a violation of those principles. This is especially true with the Christian. He must "abstain from every appearance of evil," and he can neither "press a grape nor squeeze an apple" to produce an alcoholic drink and to use it, without exhibiting "an appearance of evil;" because he subjects himself to censure for the breach of a rule, to be drawn, even, from Paul's prescription to Timothy, to "take a little wine for the stomach's sake;" which rule inculcates total abstinence from alcoholic drinks. *Temperance*, then, in reference to alcohol, being synonymous with *abstinence*, the "cognomen" both for our "motto" and "for ourselves" is appropriate, and does no "violence to the Queen's English." But in this matter, what is there in a name? Is not the substance of the thing, the every thing? And why prejudice the world against a good cause for a misnomer?

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The Constitution of the Division at Wellsburg, from which you quote, although in your estimation it may be an "informal and vague thing," is as much of a "Magna Charta" as has any other Division of the Sons of Temperance, and is good authority in your hands or elsewhere. The articles and sections quoted by you are the essential ones, and your statement of the outlines of the order, as to its organization and its objects, is in the main correct. We do not differ in this. But the slur cast upon what you denominate "fraternal secrets" and "its regalia," upon the exclusion of "females and boys," "old ladies and boys," the provisions of the Constitution as to persons applying for membership who are over 50 years old, and the other provision that applicants must be possessed of "a good moral character," contains a perversion of the objects and designs of the institution. I shall make an attempt at explanation here, for with the intelligent there is no necessity for a reason to be given, why ladies and boys are excluded from the Divisions Proper, although they are not in fact excluded from the great temperance movement, because the "Daughters of Temperance" and the "Fountains," notwithstanding you may never have heard of the existence of such auxiliaries, are doing good service in the cause. It may be proper, however, to suggest that applicants over 50 years old pay an increased initiation fee, because, on account of their advanced age, the institution incurs a greater hazard for benefits, and that though it is required of them to be "of good moral character," no such standard of moral excellence is erected as to exclude all except those who compose the "amateurs of genteel castes in society." In this last particular, it is known that one reason why the "old-fashioned Temperance Societies" lost their influence and were finally broken down, was because "they took in all sorts of men, women, and children, good character or *bad;*" and it is not wonderful, when the charm of novelty had worn off, that these societies perished, having in their bosom such a material, and held together by an organization weaker than a rope of sand. They did nevertheless, in their day, great and untold good. The present organization of the friends of the temperance reform has risen out of their grave, and could never have come into existence had it not been preceded by them. But a lesson has been learned, and the *Sons* have wisely availed themselves of its teaching, to adopt an organization which it is believed will hold the fraternity together permanently, and enable them, under the smiles of Heaven, to accomplish a greater amount of good than the opponents of stimulating drinks have hitherto attained.

That the Sons of Temperance "are all of good moral character and in good circumstances, are able to pay an initiation fee, purchase regalia, and spend a portion of their income every week," argues nothing against their institution, any more than does the intimation, if true, which it is not, that they "devote fifty-two evenings of the year to all the honors and generous deeds due to themselves, their families, and friends." Nor do they deserve any particular thanks "from the State for their noble efforts to raise up a genteel, honorable, and thrifty community, that needs no charity from Church or State;" but they do deserve the thanks of the good and philanthropic for their labor and zeal in a concentrated effort to

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reclaim the inebriate, and to banish from our land and highly favored country the manufacture, sale, and use, as a beverage, of alcohol, in all its forms; more especially when those among them, who profess to know the truth as it is in Jesus, become "obnoxious to the censure of the church," and have to meet the opposing sneers and contempt of their more cultivated, learned, and influential brethren, whose erudition and piety entitle them to assume a position in the church somewhat dictatorial.

This much in response to the badinage of your second number. In your third essay you are serious, and argue as you are wont; and you shall receive serious facts and arguments in reply.

Truly your brother in Christ,

GEO. W. WILLIAMS.

I will not now reply in full to these communications. I have, indeed, those highly commendatory of my course on this subject; of which I will give no specimen at present, unless one from brother Winans may be so regarded; though I do not rank it in that class, but rather give it as an example of Christian candor and good sense, for which that brother has long been known and highly respected. Previous, then, to my advancing farther into the investigation, I will give his letter in full, as a word or a hint on the other side of the question will not be contemned by brother Williams:—

COVINGTON, KY., June 13, 1848.

Dear brother Campbell—Your essays on Sons of Temperance, Odd Fellows, and Free Masons, do not *bite* me, having been a Mason near twenty years before I became a Christian. If I understand you, you do not object to members of those societies becoming Christians, but rather to Christians becoming members of those societies; of which sin, (if it be a sin,) I have not been guilty—not having joined any society since I professed Christianity; but I do not understand you to be opposed to those societies, as such. If all the world, or, rather, men of the world, belonged to those societies, and, through them, distributed their charities, you would not find fault, but readily admit that they had the right to give to whom they pleased, and to any amount they pleased, and through any medium they pleased.

But let me tell you, that all men do not understand you as I do. Many infer that you are opposed to those societies named, and not only to those named, but to all philanthropic societies formed by men. And those who wish to destroy your influence, would not hesitate to use those essays to prove that you were opposed to all charity or almsgiving except by or through the church. They will not hesitate to use those essays in the same way, and for the same purpose, that the Anti-Slavery men of Scotland used your essays on slavery. I never understood any thing you ever wrote on that subject as opposed to the emancipation of American slaves. So far from opposing, I came to the conclusion that if masters were disposed to liberate their slaves, you would encourage rather than hinder them.

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What a pity it is that men will seek to destroy each other's influence in the way of doing good!

Yours, by amanuensis, M. WINANS.

These things premised, I proceed with my objections, not to the Sons of Temperance, but to Christians uniting with them, any more than with Free Masons, Odd Fellows, &c. &c., in order to accomplish any good which, *as Christians alone*, they cannot do.

I have not said, nor do I intend to say, that Temperance Societies are more than literary societies, or Lyceums, to be repudiated as such. On the contrary, they may, in many cases, be highly commendable and worthy of Christian aid. Nor have I affirmed, nor do I intend to affirm, that any one should be excommunicated the Christian church simply for having become a member of a Masonic, Odd Fellow, or Sons of Temperance lodge.

I will explain myself as I proceed. Strike, but hear one who has not shunned to avow his convictions regardless of men's opinions, and who owes his usefulness in life, whatever it may have been, to his not refraining fearlessly to exhibit his views of Christian truth, offend or please whomsoever they might. I cannot now change my course to please any one. I proceed, then, to show that it is not the duty nor the privilege of any Christian man in obedience to Jesus Christ, or for the sake of doing any good which he could not do as a practical and efficient Christian, in a truly Christian church, to unite himself to any of these human institutions.

It will be conceded without argument that there are civil and literary as well as eleemosynary institutions, to which Christians may not only contribute their aid, but in which they may even sustain official relations as well as membership, which the exigencies of human society may require, and which, without any biblical sanction in the form of precept or precedent, are impliedly admitted in the general benevolence and philanthropy of the letter and spirit of original and apostolic Christianity. Such, in my opinion, was the old temperance associations and movement; but such are not the Masonic, Odd Fellow, or Sons of Temperance institutions.

These adopt some form of religion. Some of them administer oaths—found their institutions in part upon the Bible—carry it in their processions—have their burial service; and the Sons of Temperance have their regular temperance worship—they are "duly" to open every meeting of a Division "by singing an ode, reading the scripture, or prayer." They pray to God, I presume, professedly through a Mediator, and they sing praises to God through a Mediator, *as Sons of Temperance* merely; for they do not profess, as

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such, to be Christians, any more than Jews, Deists, or Mahometans. I ask, then, a Christian brother, Can you thus desecrate the most sacred institutions of Christian prayer and praise, to say nothing of reading God's word as a religious institution,—by recognizing as fellow-worshippers Sons of Temperance, merely because of that simple relation!! If so, then, I ask, What did Paul mean when he said, "What fellowship hath light with darkness? What concord has Christ with Belial? the temple of God with idols? or, What part hath a believer with an unbeliever!"

The sons of Temperance, *as such*, have just as good a right to partake with Christians at the Lord's table, as to partake with them in the social acts of Christian worship with which they open their weekly sessions. It is the same God and Lord that is worshipped in Christian odes and Christian prayers that is worshipped with bread and wine; and he that is qualified for the one is, so far as the Lord has enacted, prepared for the other.

I am aware of the attempt that will be made to justify this gross insult to Heaven, by a reference to other usages, now very popular in fashionable Christendom—sanctioned by high, that is, by clerical and polite usage. Agricultural societies, political mobs, balls even, and masquerades, have been opened by prayers, and by invocations of "Holy Trinity." Every Christian ordinance is abused, desecrated, and made as unmeaning as *abracadabra* in the cure of agues, by the pharasaic licentiousness of the age.

I wonder how a Christian man, of any Christian refinement, could, if there were no law upon the subject, kneel down with every thing in this Noah's ark institution, with every thing clean and unclean, and pray *with* them, merely because they all happened to be in the same ark! not because they have owned, acknowledged, and vowed to serve the same God, through the same Saviour, in hope of eternal life.

Tell me not of public prayers in religious assemblies, of Christian family worship in the presence of those who do not, who profess not, to unite with you. There is, or must be, those who unite in these acts of worship besides those *for* whom, and not *with* whom we pray. These are the distance of the poles distinct and separate from those laws that oblige any member of a Temperance lodge to unite in social worship merely in that character and relation with every other Son of Temperance, as such.

The Christian profession is not at present distinguished for high conscientiousness or good taste, any more than for a high standard of piety and morality. Jews were not allowed to intermarry with

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Gentiles, nor to have any communion with them in worship. This was obligatory on them as a typical nation, that they might, in their peculiarities of social intercourse, as much as in their ritual, adumbrate the Christian institution. Hence Christians are called "an elect nation, a royal priesthood, a peculiar people." And as once said a true prophet, yet a wicked man, "The people shall dwell alone, and shall not be reckoned among the nations." But "the Man of Sin" and the spirit that inspires him have always plead for a church and state amalgamation, and for bringing the whole unregenerate world into the forms and under the name of a Christian people.—Hence the middle wall of partition being broken down not between Jew and Gentile, but between Christ's church and the world, Christian people are prepared to intermarry, if not to commit adultery, with any institution that may be got up under the show of some public good that may do honor to them before the world.

One would think the world had ceased to be, as in old times, under Satan. John spoke in a very impolite, unsocial, uncharitable style, when he said, "We are of God, little children, and the whole world lieth under the Devil." All mixed communion in religion with the world, under any pretence whatever, is spiritual adultery or fornication, according to my Bible. And it will require, in my judgment, a master metaphysician to justify a Sons of Temperance prayer-meeting on any Christian principle that will not justify any other kind of Christian communion with every benevolent or politico-benevolent institution, christened at the font of popular expediency. If any one can, from the Bible, invalidate my position, I will publicly acknowledge my error. A. C.

BIBLE CAUSE.

Our brethren, we are glad to learn from various sources, are doing something for the greatest cause in this world—the Bible cause. We are pleased to learn from our Baptist brethren, that in Ohio they are willingly co-operating in this good work.

From the Western Christian Journal.

DISCIPLES CO-OPERATING WITH THE AMERICAN AND FOREIGN BIBLE SOCIETY.

Akron, March, 1848.

Messrs. Editors—I wish you to insert the following letter. It is one I received from J. H. Jones, a Disciple preacher in Wooster, who stands high in this region among his Disciple brethren; and as they are mostly inclined to send their money through the American

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and Foreign Bible Society, as the quickest and cheapest way to get the Bible to the heathen. I am now visiting the Disciple congregations, and those I have visited have done pretty well. When I was at Wooster, some of their ablest members were gone from home, and I did not do so much as I otherwise should. I spent a day at Norton, in a Disciple congregation, by no means a wealthy one—got $18; when I was there before I got only $11 50.

I would say, the Disciples are generally very liberal in giving, to send the gospel abroad. Their whole heart is in the good cause,

LINUS AUSTIN.

WOOSTER, January 25, 1848.

Dear Sir—Your line came to hand this morning, and I feel thankful to you that you have remembered us, and made us the offer to participate with you in the great and good work of sending the gospel of the grace of God to the heathen world. I thank God there is one cause in which all Christians of the one Lord, one faith, and one baptism, can unite on common ground without jealousy or party prejudice, for the promotion of God's glory among men. In this enterprize all can, and I may say should, unite in giving a full, complete, and faithful translation of the Holy Scriptures to every child of Adam on the earth. In this treasury we can all cast our charitable contributions with the fullest assurance that the money will reach the end for which it was contributed, with as little delay, if not less, than in any other channel through which it might be sent; and not only so, but accomplish more good; for it is least expensive of any other system that has yet been devised by man. Such, in brief, is my view, unsolicited by you, of the American and Foreign Bible Society.

In the next place, I would remark, that I have been, and am still, opposed to any new establishments of a similar kind, as long as the Society which you have the honor to represent continues to pursue its honorable, independent, and Christian career. How many on earth, and in heaven, rise up to call it blessed; and I may add, how many millions more will rise up to praise God and the Lamb through the instrumentality of this same Bible Society, not only now, and here, but to the day of Jesus Christ! Yes, brother Austin, come over and see us; we will do something; it may not be much we can do, but we will do it with a good will, and try to do more the next time. Our society was very small here one year ago—only some 25; but, by the blessing of God and this same Bible we are sending to the heathens, we have more than doubled our numbers. We are just getting through with a debt of two thousand dollars for our meeting-house, which we contracted and paid within fifteen months past. I mention this uninteresting fact to prepare your mind, under the circumstances, for a small contribution. But lest the Lord bless us not in the future, *we must do something* for him in sending the Bible abroad.

I know of no agent in our place. If there is one, he has been so selfish as not to ask us for our pittance. Come over. The Lord bless you and the cause in which you are engaged!——I am, most respectfully, your brother in Christ, J. H. JONES.

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The Annual Report of the Bible Society is just received. We shall give a synopsis of it in our next. A. C.

THE BETHANY GRAVE-YARD.

Dear brother Campbell—I HAVE spent many sad sweet hours among the dwellings of the dead, and my silent and solemn communings have been by no means the most unprofitable moments of my life. The thoughts which such scenes waken are often tinged with melancholy; but it is a melancholy that I love to cherish: and if the following lines, written some years ago, at the quiet burial spot where so many dear to you sleep in the hope of a glorious resurrection, should cause the foot of a single stranger to wander there, and raise in his heart thoughts of heaven, or sooth the hearts of any of those who often seek that hallowed place, the object of the writer will be accomplished:—

Here, in this calm, sequester'd spot,
Repose the silent dead;
And oft, at dewy eve, the tear
Falls on their dreamless bed.

Here fond affection's streaming eye
Will oft delight to turn,
To pour its silent tribute forth
Upon the mould'ring urn;

And oft, when Spring's first flow'rets wake,
From out their wint'ry bed,
The hands of guileless childhood shall
Bestrew them o'er the dead.

Here age and youth together lie;
The sire, the babe, are here;
The mother, sister, brother, friend,
And all the heart holds dear.

At mem'ry's call these sainted forms
Oft seem to hover nigh,
And whisper in the spirit's ear,
"Come, meet us in the sky!

And O! what thoughts come rushing in
Upon the stricken heart,
While sweeter tones than those of earth,
Thus call us to depart.

To meet them in those realms of light,
Where, from all sorrow free,
The soul enjoys the glorious gift
Of immortality!

In such a hallow'd spot as this,
When earthly scenes shall close,
I'd gladly lay my weary head,
And there find sweet repose.

WM. BAXTER.

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NEWS FROM THE CHURCHES.

La Fayette, Alabama, April 5, 1848.

Dear brother Campbell—I have delivered a course of lectures to the citizens of this place during the last sixty days, in their court-house, amounting to fifty-eight lectures. The result has been the foundation of a church of Christ, one week ago, of nine members; since which time we have had fifteen more added, making twenty-four persons. Methodists, Presbyterians, Baptists, Universalists, and persons of the world, came together as a church of Christ, to take the word of the Lord as their only rule of faith and practice. Never have I seen a young church begin with better promise. May they be preserved faithful to eternal life!

They would be happy to have any evangelist call on them. Address brothers Dr. P. T. Richardson or Benjamin L. Goodman, Esq. They are determined to go on and erect a neat and comfortable meeting-house.

Allow me further to inform you, that the cause is not only advancing here, but that brethren Cooper, Reeves, and myself, have added, mostly by confession and baptism, in the last eighty days, at this and other places in South Alabama, about sixty persons. If there were a few devoted and able evangelists in South Alabama, in addition to our devoted brethren Lawson, Graham, Hooker, and Caskey, soon would this land of the South rejoice in the glorious principles of the old gospel. I hope the day is not far distant when Tennessee and Kentucky will send out some of our noble proclaimers to this pleasant land. I learn from our beloved brother Prior Reeves that a great field is opening in Georgia as well as other places. Can not something be done according to the pattern of the New Testament for the cause in Georgia, Alabama, Florida, &c.? Let the brethren consider this matter. They are stewards in God's kingdom, and all they have is his—the earth and its fulness. I would be much gratified if the Disciples would take some steps towards sending out some one capable of holding forth the word of life—a good, able, and efficient teacher—wise as a serpent and harmless as a dove.

JOHN R M'CALL.

Elizabethtown, Ohio, April 5, 1848.

We have just closed an eight days' meeting, with 16 additions—2 from the Methodists, 1 from the Presbyterians, a daughter of a Presbyterian minister. Our much esteemed brother C. E. Vanvorhis was the principal speaker. Brother Z. Brown was with us two days.

A. LEMERT.

Liberty, Missouri, April 8, 1848.

On Friday, the 17th of March, brother J. T. Hudson and I began a meeting in St. Joseph, where we labored seven days, speaking mostly at night in the Methodist meeting-house, which was most kindly tendered to our use by that body, the preacher (Mr. Willis) withdrawing his appointment for Lord's day that we might have the use of the house, and very politely gave us a hearing on that day. The result of our meeting was 17 additions—5 by letter, 12 by confession, 10 of whom were baptized in the Missouri river; the other two were not baptized for the present.

I began a meeting on last Lord's day at Mount Gilead, in my own immediate neighborhood. Brother Hudson came to our assistance, and before the meeting closed we had seven valuable additions from among our neighbors, all heads of families. The Lord be praised for his goodness! O! that his word could have free course and be glorified in the salvation of many more!

A. H. F. PAYNE.

Elizabethtown, Kentucky, April 24, 1848.

We have not much news to inform you of, as religious matters are nearly extinct. The sects have nearly approximated to the world; one is hardly able to tell the lovers of truth, and the opposition is such that the people will

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not come out to hear the pure and unadulterated word of God. Yet what few are in this place are still doing all they can to adorn the doctrine of our Saviour. On the 3d Lord's day in this month, G. W. Swinney visited the congregation on Middle Creek, and we had five additions by baptism; one other confessed, but her parents were not willing she should be baptized by us, as they are Methodists, and it was still her desire that one of their preachers should baptize her. When will the traditions cease to be taught? I do suppose not till the Man of Sin be consumed. I pray God that it may soon be done. Our section is not supplied with evangelists able to do the cause justice. For some time we have been trying to get one to settle with us. Our brethren are not doing as much as they could do, as the wealthy are not doing their part; and those that are doing nothing but preach, get so poor that they are necessitated to get at something else for their support.

SAML. L. HODGEN.

Warren Trumbull county, Ohio, April 28, 1848.

I am happy to be able to inform you that the congregation here appears to be in a more flourishing condition than formerly. Five persons have been added by immersion, and as many wandering sheep brought back to the fold. One of the number who was immersed had been a Presbyterian for many years, and who came among us with many erroneous impressions in reference to our views and teaching; but after hearing for a time, he became convinced that he had been wrongly informed, and that he had never obeyed our Lord's command to be baptized. He is an excellent man—one who will, no doubt, do honor to his profession.

JAMES E. GASTON.

— *Sparta, White county, Tennessee,* May 13, 1848.

On last Lord's day I immersed three persons; one of them a very excellent and intelligent Presbyterian lady, formerly from Georgia. Trust she will be very useful in the Sunday School and Bible Class, as well as in other relations. I rejoice with her friends, many of whom are zealous disciples. Truth needs only to be heard by the honest-hearted. They will obey.

E. A. SMITH.

Clermont county, Ohio, May 17, 1848.

We closed a meeting at Neville on Monday night last, which lasted three days, including the second Lord's day of this month, which resulted in six accessions to the faithful in Christ—two by immersion, and four who had been immersed. And at our March meeting with the church at Belmont, Campbell county, Ky., we had three additions—two by immersion, and one who had been immersed. At Unity Church, Brown county, Ohio, fifth Lord's day of last month, we had three confessions, two of whom were immersed.

JOHN T. POWELL.

Hannibal, Missouri, May 23, 1848.

Elders Thomas and Wilson, of Monroe, spent a few days with us recently, and gained eight by confession and baptism. One was restored, and two added by letter.

We hope to have the pleasure of seeing you in the West again—the coming autumn.

J. D. DAWSON.

Madison, Indiana, May, 1848.

Brother Campbell—During my absence from Bethany the past seven months, I have travelled 4475 miles, principally in the states of Missouri and Illinois. Owing to the weather, bad roads, &c., I did not spend much time in Indiana.

In Missouri I visited and heard from 197 churches, whose aggregate number of members, as near as I could learn, is 16,286.

I cannot describe my feelings when at the "borders of civilization" I cast my eyes across the broad prairies and contemplated the beautiful farms and other evidences of improvement, where, but a few years ago, it was a per-

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fect wilderness, inhabited only by the wild, the savage Indian and beasts of prey. In some places, where, ten years ago, the wigwam of the red man was seen, and the war-whoop heard, now we have churches from whence ascend to the throne of God praise and thanksgiving.

In Illinois there are 162 churches, with a membership of 11,636 * There were added to the churches I visited since I left home, 119 persons, by confession and immersion. We had pleasant meetings at various points, especially at Walnut Grove, Woodford county, Ill., and Bloomington, M'Lean county. During my visit to those places there were twelve added to those churches, amongst whom were the children of brothers Davenport and W. T. Major The latter has nine children, and during our meeting he had the pleasure of seeing the last of them buried in baptism and added to the church. Much feeling and interest is manifested in the cause of the Redeemer by many of the brethren at those places. I found no portion of the state of Illinois whose local advantages, soil, &c., are more inviting to the emigrant than are Woodford and M'Lean counties.

In many portions of this "great valley" the brethren need to be reminded of the admonition of Paul—not to neglect the assembling of themselves together, as the manner of some is; for they are not careful to meet every Lord's day to break the loaf and to attend to the ordinances. Many are, however, awaking up to the importance of doing so, and it is to be hoped that wherever this state of things exists an entire reformation will take place. How can Christians deprive themselves of a privilege so great!

From my observation I fear that the brethren in Missouri and Illinois are not sufficiently impressed with the importance of sustaining their Elders and Preachers. The result is, that some of their devout, talented, and energetic men, have been compelled to leave the field of gospel labor, and turn their attention to their farms or workshops. Yet there are some whose energies are not divided by the entanglements with the affairs of this world The powers of their minds are concentrated upon the Living Oracles; disciplined in acquiring as well as imparting their contents, the result is that where such faithful brethren are found, the church is in good order and the cause prospering. It is evident that more attention has been paid to *proselyting* than to *teaching;* and perhaps the desire to proselyte has superinduced the use of means at times, the propriety of which might well be questioned. But as a general rule, from what I could see and learn, the glorious facts of the gospel are proclaimed and appeals made whose tendency is to produce an energy of feeling corresponding with the convictions of facts.

There is great necessity in these two great states for sound-minded men, who love their Bible and understand its contents, and who are able to communicate fully and clearly what they know. There are a few such now in the field; but it being extensive, many more might be employed, reaping a rich harvest of souls for eternal life. And I fondly anticipate the time when those young brethren who are being educated at Bethany and our other Colleges, shall take the field of labor. I have no doubt that Bethany College will do much good in preparing young men who will be qualified as Teachers and Preachers; and no country is more favorable for their efforts than "the great West." Here is one of the finest, most fertile, and picturesque countries in the world, filling up with a population ready to be moulded according to the form of sound words delivered to us by the Apostles. The circumstances of emigration seem to have a happy effect on even the most prejudiced, often disposing them to a calm and dispassionate hearing and reception of the truth.

* The churches in Southern Missouri and Northern Illinois are not included in this report, as also many Disciples who are not connected with any church, being too remote from a congregation; which, if added to the above, would make about 35,000 Disciples in these two states.

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My sheet is full; I must, therefore, conclude. Hoping that universal peace, benevolence, and piety, may cover the earth as the waters do the seas, I remain yours in the Lord, W. F. M. ARNY.

WARRICK MARTIN.

NEW YORK, June 17, 1848.

Dear brother Campbell—How true it is that "we know not what a day will bring forth," and that "riches take to themselves wings and fly away!" How uncertain are all human things! "There is nothing true but heaven."

When I last addressed you from New Orleans, I congratulated myself on having passed, as I supposed, unhurt through the great commercial and monetary crisis that had brought so many old and well established firms to the ground, and that had ruined so many men who had been thought wealthy. I did not then suppose that in a few days after that letter was written, I would learn that through the failure of Jos. S. Lake & Co., who were my correspondents in New York and my partners in New Orleans, the accumulation of years and the credit which I had labored so long and so hard to establish, would be swept away from me in one day! Such, however, is the fact. I have been in this city near two months, doing all I could to gather up something from the wreck for those who hold my drafts drawn against funds which I had in their hands. I have not been near so successful as I hoped to be. My loss bids fair to be very large. I care not for the loss of the money so far as I am concerned, for God knows I never did love money; but I am pained at the loss of credit, which was dearer to me than money, and for the loss which innocent partners will be compelled to sustain through my misfortune; I shall pay all I have to those who hold my drafts as soon as I can realize on the assets in my hands, and will then go on in business in New Orleans and make money to pay the balance. I never could die happy in debt to any man when I had it in my power to pay him. My case is a very hard one. No man ever had a finer prospect or was doing a better business than I was. I indulged the pleasing hope of soon being able to devote a a few thousand dollars every year to the support of the gospel and the general interests of the church, a matter that had always been before my mind and which I had ardently desired to accomplish. This pleasure, for the present, is denied me. I am, however, not at all discouraged or broken down in spirit. "All things work together for good to those who love God." I am happy to be able to say, that I have the sympathies of those who know me. No one has given me an unpleasant word or look, it mattered not how much I owed him. My great object is to preserve my character as a man and a Christian. This is a most difficult task for one in my situation: but I hope to succeed. I shall lay every thing open before my creditors. I have nothing to keep from them. I will show the figures for my large losses.——Yours truly,

WARRICK MARTIN.

Having long known our brother Martin, and highly esteemed him because of his moral and Christian excellencies of character, I cannot but

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deeply sympathize with him in his recent misfortunes, not because I myself may suffer a little pecuniary loss by his failure, in common with some others, nor because he has lost his all, so far as his own personal pecuniary interest is regarded; but because of the deep mortification and grief which I am assured he feels in not being able to meet his engagements, and to display that punctuality and promptness in paying every claim against him, which has hitherto characterized his operations from the first day I knew him till now. To a mind so honorable and sensitive as his, the mortification and pain experienced by such a failure can only be comprehended by one of a similar moral and religious constitution.

Had the love of money been the strong impulse of his actions, or had he been accumulating it m rely for the gratification of an all-pervading selfishness, I could not have sympathized with him as I do. But the many private acts of benevolence and the many liberal donations he has made to individuals laboring in the gospel, and his general readiness on all occasions to communicate liberally to every good work, so long and so well known to me, and so often reported to me in other cases, while they increase my sympathies also incline me to believe that, by the forbearance of his friends and his general business talents, he will be able, as I am sure he is willing, to pay to every human being the last farthing. I am glad, therefore, that he is not discouraged, but determined to recommence his labors as above stated, with the intention, and with the well-grounded hope, that, by the leniency of his friends, and unabated confidence in his integrity, which I learn, from all quarters, he still enjoys—he will yet "owe no man any thing but love." When he gains that grand desideratum, I hope he will have the wisdom to turn his bark into the haven and resume his former profession of winning souls, as more wise, more safe, more profitable, and more honorable than retiring upon a million of dollars. A. C.

A GENERAL HISTORY OF THE BAPTIST DENOMINATION IN AMERICA AND OTHER PARTS OF THE WORLD, BY DAVID BENEDICT: NEW YORK: LEWIS COLBY & CO., 122, NASSAU STREET: 1848.

THIS volume, of 970 royal octavo pages, has been but recently forwarded to me by the publishers; and, therefore, as yet, I have spent but a few hours excursively rambling through its massive pages. It is a work of immense labor and research, and its indefatigable author has shown the patience of the ox as well as the daring of the lion, if he have not soared on the pinions of the eagle, in collecting, combining, and arranging, from a thousand sources, the greatest number and variety of documentary evidence ever before spread on a thousand pages in demonstration and proof of the Baptist right and title to, as well as interest in, the immersion of a professing believer, derived from Christian antiquity and divine authority, in opposition to each and every pretension set up, maintained, and defended by Greek, Roman, or Protestant Pedobaptist partizan, ancient or modern. Elder Benedict contends only for the grand essential discriminating peculiarity of the party called Baptist, without regard to sect, denomination, faith, or opinion; therefore, we come in for our share in the developments of this volume; and, of course, I am pleased to see that my defence of the grand peculiarity occupies in this volume the largest space assigned to any American, and almost as large a space as is assigned to any European writer. But we must defer further remarks on this valuable book till our next month. A. C.

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OBITUARY.

Palmyra, Missouri, April 13, 1848.

Brother Campbell—PERMIT me to record upon the pages of the Harbinger the death of two of our highly esteemed and most amiable sisters—to wit: Sister B. HOOTON, the wife of brother Enoch Hooton; and sister R. STARKS, a widow; both worthy and amiable members of this congregation. Sister Starks moved from Bourbon county, Ky., to Missouri; and sister Hooton was from David's Fork, Fayette county, Ky. They both recently died here, as they had lived, with a strong faith in the gospel, and with a hope full of immortality. Blessed are the dead that die in the Lord! They rest from their labors and their works follow them.

J. CREATH, Jr.

It was but the other day that I heard of the death of our greatly beloved and much esteemed brother WILLIAM Z. THOMPSON, of Fayette county, Kentucky. Brother Thompson left home on business, in health, for Mississippi, on the 8th of December last, and was taken sick of quinsey while in that country. He sailed from New Orleans for home on the first January last, on board the steamer Alexander Scott; and by the sudden discharge of the abscess he expired on the next day, aged 52. The circumstances attendant on his dissolution were very remarkable. His own account of his dissolution, as I may call it, was written by an amanuensis at his own dictation. I quote from his last letter written to his wife after the discharge had taken place, a copy of which lies before me:—

"It was an accident that led to the discovery of the disease itself, and of its awful ravages so insidiously prosecuted. A deep abscess, just behind the bronchia, discharged its foul and loathsome residuum into the stomach, but cutting off, before it did so, all approach to the stomach from above. But, by means of a syringe furnished me by a gentleman on board, sustenance has been injected into my body, which enables me to write you this letter. For this strength, so miraculously supplied at the threshold of death, I devoutly thank Almighty God, and commit you to his holy keeping till we meet again where our daughter and many other loved ones have already gone. My being so calm at this time is the special interposition of Providence, and that, too, by means of natural causes; for I have already suffered enough, weeks ago, to kill twenty men like me."

After giving sundry directions to sister Thompson about the management of his affairs, and on sending his love to his family and to his servants, he adds:—"Tell them how calm I am, as these gentlemen who write my Will will attest. I have never thought upon the hour of my dissolution at any former period but with great dread. Now it is altogether otherwise, for which I thank God. If you were here, I do not think I could shed a tear, much as I desire to see you before I die. My dear wife, I close by commending you to God, hoping he will keep you to his heavenly kingdom, where you and I hope to meet, and have long rejoiced in the belief of meeting. There all will be bright, blissful, and glorious I will surely have our dear daughter, who departed about a year ago, to keep me company."

After sundry directions to his family, he requested that the Captain would show his body to as many as might "desire to see how a man can die that fears God." [Signed[W. Z. THOMPSON,
of Fayette county.

Witness.—JOHN M. PRICE, of Kentucky.
SCOTT NEWMAN, of Indiana.

Such are a few extracts from this truly remarkable document, written in most extraordinary circumstances. That brother Thompson did not sink immediately on the discharge of the abscess, having eaten nothing from the 28th December till his death on the 2d January, is a very rare and remarkable occurrence under such circumstances.

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I have had the pleasure of a long and intimate acquaintance with brother Thompson. I have seen him often in Kentucky, and once with his truly amiable and excellent consort at Bethany. He was a devoted disciple of Christ. He early embraced the cause of reformation in Kentucky, and was one of its most intelligent and able advocates. He was very conscientious and inquisitive in all things pertaining to Christianity in its original spirit and character, a great friend to Bethany College, and a liberal contributor to its funds.

Indeed, I know few men of large fortune more exemplary than brother Thompson. Whether as a father, a husband, a master, or a citizen, he was an honor to his profession and exemplary in the discharge of all relative duties. May the Lord console by his grace, and strengthen with his good Spirit, his excellent consort, to whom he was as devoted a husband as I have known, and may his son and grand-children emulate his excellence and be an honor to a parent so kind, endearing, and so much interested in their happiness, temporal, spiritual, and eternal! A. C.

Another distinguished brother has fallen in Israel!

Versailles, Ky., May 17, 1848.

Dear brother Campbell—It becomes my melancholy duty to advise you of the death of our much esteemed and mutual friend and brother GOODLOE CARTER, who fell asleep in Jesus on Sunday morning, the 7th instant, after a long, languishing, and painful illness of four and a half months, which he bore with uncommon patience and resignation.

He was from the first most violently attacked with fever and congestion of the brain, which deprived him for some time of reason; but by the assiduous, careful, and skilful attentions of his physicians, he was partially relieved, and his family and friends indulged the hope that he would again be restored to health. But alas! family, friends, and the church of God were doomed to feel and mourn his loss!

The deceased was too well known to you to need any lengthy notice from me. He was, I believe, among the first of your subscribers in Kentucky, and from that time has been one of your constant readers, and your fast friend through evil as well as good report. Endowed by nature with a fine mind—superior social qualities—with a large, warm, and generous heart, and with great energy of character, he had won for himself the reputation of a just and good man.

Those who knew him best loved and admired him most. He was at the time of his death about sixty-three years and six months old. He has lived in this community upwards of forty years and has had to pass through some trying scenes, out of which he has ever come without "the smell of fire upon his garments." For weeks before he died he seemed to be entirely cut off from the world, while his mind and heart were wholly absorbed in the love of God and the contemplation of eternal things; indeed, his spirit, when I saw him, seemed to live in eternity, and to commune more with the spirits above than with those of earth. While we sympathize with his excellent lady and family, and the church of God, especially the church in this place, of which he was an invaluable member, in their common loss and bereavement, we cannot but rejoice in the hope of soon meeting him again in a brighter and better world than this; and that, although absent from the body from us, is at home with the Lord, in whose presence there is fulness of joy, and at whose right hand there are pleasures for evermore. J. N. P.

Ah, me! how the righteous fail amongst men, and soon pass away! I remember my first visit to brother Carter's in 1824. He was then, like Nathaniel, "an Israelite indeed, in whom there was no guile!" He soon found a large place in my affections and esteem, which he never lost. I cannot sorrow as those who have no hope. May his place be supplied with another elder of equal purity, nobility, and general Christian excellence! The Lord remember and bless his family! A. C.

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Montgomery county, Ala., May 21, 1848.

Died at his residence in this county, on the 14th instant, ISHMAEL DAVIS, who had lived to see the full number of years allotted to man in this world, (say three score and ten.) He died as he professed to live—a Christian. He belonged to the Christian Church, and had spent all the prime of his life in the service of his God. He was highly devoted to the reformation, and taught in public during a great number of years. Suffice it to say, that we are confident that we hazard nothing in saying that society, in this vicinity, is bereaved of its best pattern. We furthermore say to the friends of the deceased, that they should, in a signal manner, show their gratitude to God for permitting such an example of piety to dwell so long among them, and their love for the deceased by practising the virtues for which they esteemed him.

B. H.

Lexington, Ky., June 8, 1848.

Died, triumphing in the Christian faith, and in the prospect of a blessed immortality, on the 24th of May, in the city of Lexington, Ky., sister SUSAN J. SMITH, in the 21st year of her age.

Day after day we are called to record. with sorrowful heart, the sad ravages of the great destroyer of human life, as he pursues his desolating march over this our earth: but scarce ever have we performed the melancholy duty with more heartfelt reluctance and unfeigned regret than in the above notice.

Our sister, whose early departure from the shores of time we thus chronicle, was the youngest daughter of Elder Thomas Smith, long favorably known in Kentucky and the West, as an able, efficient, and devoted advocate and defender of primitive Christianity At the early age of 13, influenced by pious parental instruction, and guided by a degree of religious intelligence seldom found with her years, she devoted herself to the Lord and the church; and it affords us much pleasure to be able to testify that the solemn vows voluntarily made at her baptism were most sacredly and faithfully observed in after life. In this brief notice we cannot do justice to her moral and religious worth, and shall therefore not undertake the task. Her virtues are duly appreciated, and will long be remembered with pleasure by a large and numerous circle of friends. It is a fact equally creditable to her heart and her intellect, that in the year 1846, during the short period of a few weeks, she committed to memory and recited to her parents the whole of the New Testament! And both in her life and death she gave ample evidence that the sublime principles of morality and piety which that volume inculcates, were not only treasured in the storehouse of memory, but were deeply implanted in the soul, and became the guiding and controlling influences of her life.

Her sufferings at the close of the scene were brief, but intense, and borne with all the fortitude and patience that the principles of Christian submission and resignation, by which she was ever actuated, would lead us to expect. Not a murmur escaped her—nor a single wish to be disposed of, otherwise than the will of God should direct. Having expressed her warm and ardent affection for all of every name, who love the Lord in sincerity, she called her friends around her bed to take their hands for the last time on earth. With the firm confidence and calmness which belongs eminently to the Christian in the near prospect of death, and which can be inspired alone by the rich promises of the gospel, she pronounced the last, long, final farewell, and gently closed her eyes in sleep, to be aroused no more until the bright resurrection morn! Thus another of earth's loved ones has departed for the spirit world, in the joyous spring-time of youth; and thus are we again solemnly admonished, in sepulchral tones, that the youngest is not too young to die! The flower had scarce unfolded ere it was blasted by the cold hand of death! A career of usefulness was just opening before her, when all the fond hopes of fond and doting parents were about to

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be realized; but, alas! the spoiler came, and recklessly dashed the golden bowl to the earth, and dissipated the pleasing illusion upon which their fancy dwelt! Our sister is gone—no more shall we greet her here! Let us, then, imitate the suavity of her temper, the gentleness of her spirit, the kindness of her heart, and the piety of her life, that we may ultimately join her in a more congenial clime! C.

Departed this life at Bethany, Va., at the residence of Alexander Campbell, on the 22d May, Mrs. ANN MARIA BAKEWELL, relict of Samuel Bakewell, Esq., and mother of Mrs. S. H. Campbell, of Bethany, aged almost 77 years. Mrs, Bakewell was born at Shrewsbury, England, A. D. 1771, migrated to the United States in 1803, and located at Wellsburg in 1804, at which place and at Bethany she has ever since resided. She was baptized and united with the then infant church at Wellsburg, Sept. 1821; in communion with which, and with the church at Bethany, she has continued ever since.

Mrs. Bakewell enjoyed a good constitution; was much devoted to reading, especially to the study of the sacred scriptures, in which she made great proficiency, and from which she derived a strong faith and hope in God. She was confined to a bed of sickness for six months, without any sensible abatement of her usual clearness and vigor of mind, and endured with the greatest patience and resignation much severe suffering, often expressing her unwavering confidence in the truth and faithfulness of God, and a perfect freedom from all doubt as to her acceptance through the mediation of her Redeemer. She gave, indeed, strong proof of the power of faith and hope to triumph over the fear of death, and not only to disarm it of its terrors, but to cause her to welcome it as a prelude to entering into the joys of the Lord.

The following verses were selected by herself, and marked by her own hand, in an old hymn-book, as expressive of her views and feelings in the immediate prospect of death:—

You fleeting charms of earth, farewell!
Your springs of joy are dry;
My soul now seeks another home,
A brighter world on high!

Farewell, ye friends, whose tender care
Has long enjoyed my love;
Your fond embrace I now exchange
For better friends above.

Cheerful I leave this vale of tears,
Where pains and sorrows grow;
Welcome the day that ends my toil
And every scene of woe.

No more shall sin disturb my breast;
My God shall frown no more;
The streams of love divine shall yield
Transports unknown before.

Fly, then, you interposing days;
Lord, send thy summons down;
The hand that strikes me to the dust
Shall raise me to a crown.

[Signed by her own hand, "A. M. B."] A. C.

☞ **The regular Anniversary or Yearly Meeting of the congregation of Disciples at Greene, Harrison county, Ohio, will commence on FRIDAY, *before the 3d Lord's day in August.***

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THE

MILLENNIAL HARBINGER.

SERIES III.

VOL. V. BETHANY, VA., *AUGUST*, 1848. No. VIII.

BACCALAUREATE ADDRESS

TO THE GRADUATES OF BETHANY COLLEGE, JULY 4, 1848.

Young Gentlemen—You have now attained your literary majority. To this day you have doubtless often looked forward with many a pleasing anticipation as the happy consummation of many an effort made, of many a vigil kept, of many a toil endured in clambering up the hill of science—in conquering the rugged cliffs that mark the steep ascent to that proud eminence where literature, science, and art hold their court, and award their honors to those that seek them with successful industry and persevering toil. But here your horizon only expands, and in the distance you perceive other acclivities to be subdued, other toils to be endured, other honors to be sought, and other rewards to be secured.

The drama of human life is one of many acts and many scenes. The issue of one is but the commencement of another. No sooner have we performed our part in one scene, than, assuming a new character or position, we appear in another. From the nursery we ascend to the grammar school; from the grammar school to the academy; from the academy to the college; and thence we advance into the Inns of a profession and seek for ourselves a theatre for life. Allow me, then, young gentlemen, in conclusion of our present relations, as the last act officially due from me to you, to make a few suggestions with regard to your future course, or the part you are now to act in the great drama in which you are about to appear.

In the first place, then, if you have not already formed, you have now to form a proper view of your relations to the universe. This is essential to your personal safety, honor, and happiness. You cannot take one safe step in life's journey until you have done this. Who can act without an object! And who can act worthily without a proper object—an object worthy of himself and of Him who has given him life, talent, and education.

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It is wiser to stand still than to make one wrong step and then to have to retrace it. "It is better to sit still," as the adage goes, "than to rise up and fall." To prevent both loss and dishonor, it is, therefore, all-important to consider well our relations to the human race—to time and to eternity.

I need not again repeat what you have already learned. That *no man lives for himself; and, therefore, ought not to live to himself*, is with you all, I trust, passed into a proverb. Three-fourths of you have most solemnly professed this in assuming the Christian name. All of you admit that man is essentially a social being. He needs society, and society needs him. If man had but the talent to acquire, supreme selfishness would then have been his duty, his honor, and happiness. But he has the power as much to communicate as to acquire—as much the talent to impart as to receive pleasure. It is, therefore, as much his happiness to bless as to be blessed—to do good as to receive good.

Need we ask, To whom! We have relatives, friends, and countrymen. These all have claims upon us. But not any one of them, nor all of them, can present an exclusive claim. Beyond these three lies the great family of man. Christianity, which is the perfection of wisdom and goodness, of justice and mercy, of truth and love, ranks not natural affection, friendship, or patriotism, amongst its virtues. The want of any one of these is, indeed, a vice; but the possession of them all is something less than a Christian virtue. The lion and the tiger, as well as the dove and the sparrow, love, cherish, and protect their young, and defend their precincts from the hand and foot of the intruder. They love their offspring, their friends, and their home; and yet who assumes that these instinctive feelings are either morality or religion! Hence a Christian is not known as a mere friend, or relative, or patriot. He is essentially a philanthropist. A traitor is, indeed, execrable as well as execrated. But a misanthrope is incomparably more execrable than he, and more worthy to be excommunicated beyond the pale of humanity and sympathy.

Myself, my family, and my country, are but three modes of selfishness. True, indeed, a man must love himself, else he could not love his neighbor. For this reason the great Teacher and Lawgiver of the world has made self-love the measure and the standard of our love to our neighbor. We are only to love our neighbor as ourselves—neither more nor less than we love ourselves. More than this is impossible—less than this is immoral. This is the foun

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dation of the Christian moral system—as supernatural, sublime, and glorious as the miracles by which it was attested and established.

While, then, we are to love ourselves, our relatives, and our countrymen, and to seek our own good and theirs, we must cultivate a higher, nobler, and more divine virtue—the godlike virtue of *philanthropy*. With one of the best of Roman philosophers we will say, *Homo sum et nihil alienum puto quod humanum est;* or, rather, with Paul, "Do good to all men as we have opportunity, especially to the household of faith."

But to give a proper direction to our minds and efforts in the cause of humanity, we must ask ourselves, What is man, and what the love of man? And what is man? A vegetative being? An animal? A soulless, spiritless, perishable entity? Or an intellectual, moral, spiritual being? An emanation, an impress, an image of Divinity,—desiring, longing, panting for immortality and his native heaven? Look at the heavens and their shining hosts; the earth, the sea, and their countless tenantry. They will all pass away. The sun will grow old—the moon will wane to wax no more—the starry hosts will grow dim with years—all we see, but man himself, must pass away. He alone, of all things visible, shall live forever—

> "He will flourish in immortal youth
> Unhurt amidst the wreck of matter
> And the crush of worlds."

In all this there is no freak of imagination—no poetic exaggeration. It does not equal, much less transcend, the theme. Man now, even in his ruins, is yet the noblest work of God—certainly by far the noblest work of God that he either knows or can now know. To redeem, to enlighten, raise, and ennoble him, is only to make him what he was—a bright image of Divinity—the brightest and the best of created beings within the cognizance of time and sense. The best material to work upon for the moral artist, to promote his own glory, God's honor, and man's felicity, is to take out of the dilapidated quarry of human nature a block of this immortal marble, and to form, beautify, and adorn it, by developing its own inherent excellencies, and polishing it by the intellectual, moral, and spiritual instruments and means furnished us from the cabinet of heaven under the direction and aid of the Spirit of wisdom and revelation.

The earth, indeed, and the appurtenances thereunto belonging, is but one grand human manufactory. To create, develope, mature, and perfect man, is but the ultimate end—the final cause of this mundane system.

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The hosts of heaven that irradiate and beautify the earth, are but the lamps that cheer and the fire that warms this portico of life, and makes comfortable and joyful the nursery of man. The ocean, with all its seas, and lakes, and rivers, are but the basons and reservoirs that supply the chambers and baths of the great house that God himself built for man's minority. The rugged and lofty mountains, the verdant and fruitful hills, with the deep, and wide, and luxuriant vallies, are but the treasure-houses, pleasure grounds, and gardens allotted to man for exercise, healthful labor, ingenious, useful, and tasteful toil, during his boyhood and scholastic days; but all these for the intellectual, and moral, and spiritual development of man as a being predestined to live forever.

Whosoever, then, would fill up the grand outlines of his glorious destiny in such a universe as this, under its present remedial administration, in the hands of its liege Heir and Lord, must contemplate himself in the broad, and lofty, and magnificent dimensions of his eternal well-being as a son of God and an heir of immortality.

Such, however, is the present constitution of society, and such the conditions of human existence, that, in the number, variety, and complexity of our relations, our wants and dependencies on one another, there is enough healthfully and happily to busy and employ the whole human race, without a single drone in the hive of humanity, in supporting and protecting the weak, in raising the fallen, in alleviating and consoling the afflicted, in educating the ignorant, in ministering to the innumerable wants of the great family of man, scattered as they are, and alienated withal, by the very causes of their dispersion, over all the varieties of soil, climate, and habitation, which continents and oceans, islands and seas, mountains and valleys, latitude and longitude could create and continue.

To be wise in purpose, successful in enterprize, and happy in execution, we must then, young gentlemen, take the world as we find it; and wherever in time, place, or circumstance, we happen to find ourselves, by the disposal of Him who gave us being, employ ourselves in the highest scale of usefulness which our birth, education, and circumstances will allow, and an enlightened and well educated conscience will both enforce and approve.

We must ever keep our whole existence and the whole universe in our moral horizon. If we fix our minds on any fraction of it we will mistake the whole. We would laugh or weep, as the case might be, at him who would build a palace on the ice, or found a city on the crater of a burning mountain. We might ridicule him who launches out into wild and fantastic schemes which a millena-

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rian's years would not have leisure for. Yet, perhaps, as foolish and as inconsistent ourselves—nay, certainly as much at fault, should we act like one whose enterprize and hopes are bounded by his paternal fields, amidst his native hills or plains, and whose sole philosophy of life is summarily comprehended in three grand categories—"What shall I eat, what shall I drink, and wherewithal shall I be clothed!" A bat, a bee, or a butterfly acts much more in harmony with its own philosophy and destiny than such an educated clown, though covered with parchments inscribed with collegiate honors from neck to heel.

Education is *development*, mental expansion, mental culture, and mental direction. It expands the mind over worlds various, and vast, and innumerable; but directs it only and supremely in the proper path of its own destiny. We must again repeat our favorite motto: No man can rationally, virtuously, or religiously live for himself. The universe has need of him—has full as much interest in him as he has in the universe. It follows, then, that just as certain as he fails in his duties to that universe, it will fail in every branch and department of its revenues to him. As in the heavens planets serve their suns, if not in the same way, as much in another way as suns serve them; so man imparts to man and to kindred spirits every where what they impart to him; but in this case the necessity is moral, while in the other it is purely and wholly physical and conservative. All rational happiness consists full as much in imparting as in receiving benefits; nay, indeed, much more. So true it is that "it is much more blessed to give than to receive."—Hence God is supremely, infinitely, and eternally happy, because he imparts to all; and, in the sense in which he gives, receives from none.

I am not, young gentlemen, on this occasion, disposed, nor would it be expedient, to direct you in the choice of a particular profession. The world needs many offices, and therefore there are great diversities of talents, tastes, and education. But to whatever calling you devote your lives, your education not merely qualifies you less or more for that particular pursuit, but also gives you a general power and privilege of promoting human happiness to a degree to which, without it, whatever other means you might possess, you could never aspire. *Your greatest and best fortune, I care not what else you may possess, is your education.* It imparts to you a power which wealth cannot give, and of which poverty can never divest you. It gives you an influence, an authority, a power which neither family nor fortune could bestow.

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But do you ask, what are you to do with your learning—what use are you to make of your education? I presume you are not to lay it upon the shelf with your Greek and Roman classics, and there to let it mould, or rust, or evaporate in the inverse ratio of the number of the years which you have spent in acquiring it. None of you dream of doing this—none of you think of such an ignoble prodigality; yet remember that many have done so who no more intended it than any one of you. To avoid a temptation to do this, you must think of what the world expects from you—what you could do to serve it—and immediately set about doing it.

Do not think that there is not room for you—a work or a reward for you. The world needs all the service you can render it, and will, more or less, reward you for all you do worthy of yourself and of it. You often hear young men complain that every place is full; that while offices are units, applicants are tens and aspirants are hundreds. True, indeed, we are not likely soon to have to complain that we cannot find a candidate for the Presidency, the Senate, or the Legislative Halls of the nation. But these are not the only offices or places of public service, of trust, or of honor. They are more than can be numbered. We yet need an immense multitude of educated men. The candidates are not here as tens to units, but as units to hundreds, or thousands compared with the wants of society. We need a hundred truly educated men for one. There are but very few upon the shelf at present; and those few that are there had, for the most part, better be placed under the hammer and knocked off to the highest bidder. Then we should endeavor to get up a better article.

You understand me, no doubt, to indicate the idea that we must have self-educated men, and that you are now only prepared to become your own tutors. You can now act, and you must act, both preceptor and pupil. Collegiate education can go no farther—never yet went farther than to qualify a man to teach himself. Like an apprenticed youth when he lifts his indentures, you have merely acquired the use of the tools of literature, science, and art. To-day you are enrolled amongst the Bachelors of Arts. Before your espousals with literature and science you may have a courtship of several years, and even then you will not be *old* bachelors. Still I confess I am in favor of early marriages, provided only they are equally and suitably consummated.

Be not alarmed, gentlemen, about places. Say not that electricity and steam will rule the world and vacate the wants of society; or that no new discoveries are yet wanting to raise man to the

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highest niche he was ordained to fill. In my opinion, neither Galvanism nor Mesmerism, neither Owenism nor Fourierism, neither Homopathy nor Alliopathy, neither rail roads nor electric telegraphs, will regenerate the world or save mankind from ignorance and crime, from disease and poverty. The *terra incognita* is yet very large. This may yet be regarded comparatively as a dark age; compared not with the past, but with the future. For my own part, though so much enlightened compared with past ages, I must regard the present age as dark in my anticipations of the future.

The proportion between educated and uneducated mind is yet really alarming. I fear the responsibility of taking upon me either to estimate it to express an opinion on the subject. I will, therefore, shield myself, at least in part, from all unfavorable suspicions, by selecting, next to our own, of course, the most enlightened nation in the world, and give you the opinion of her attainments, expressed by one of her most popular, useful, and laborious sons, very generally known to our fellow-citizens; with whom in my late tour I formed a very favorable acquaintance, and of whom I have long cherished a very high opinion. Let us, have what Dr. Dick says of his own Scotland; and, if you please, what the late Frederick, king of Prussia, said of any of the most enlightened nations on the European continent:—

"There is, perhaps, no country in the world where the body of the people are better educated and more intelligent than in North Britain; yet we need not go far, either in the city or in the country, to be convinced that the most absurd and superstitious notions, and the grossest ignorance respecting many important subjects intimately connected with human happiness, still prevail among the great majority of the population. Of two millions of inhabitants which constitute the population of the northern part of our island, there are not, perhaps, twenty thousand, or the hundredth part of the whole, whose knowledge extends to any subject of importance beyond the range of their daily avocations. With respect to the remaining 1,800,000, it may, perhaps, be said with propriety, that, of the figure and magnitude of the world they live in—of the seas and rivers, continents and islands, which diversify its surface, and of the various tribes of men and animals by which it is inhabited—of the nature and properties of the atmosphere which surrounds it—of the discoveries which have been made respecting, light, heat, electricity, and magnetism—of the general laws which regulate the economy of nature—of the various combinations and effects of chemical and mechanical powers—of the motions and magnitudes

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of the planetary and starry orbs—of the principles of legitimate reasoning—of just conceptions of the attributes and moral government of the Supreme Being—of the genuine principles of moral action—of many other subjects interesting to a rational and immortal being, they are almost as entirely ignorant as the wandering Tartar or the untutored Indian.

"Of eight hundred millions of human beings which people the globe we inhabit, there are not, perhaps, two millions whose minds are truly enlightened as they ought to be; who prosecute rational pursuits for their own sake, and from a pure love of science, independently of the knowledge requisite for their respective professions and employments; for we must exclude from the rank of rational inquirers after knowledge, all those who have acquired a smattering of learning with no other view than to gain a subsistence, or to appear fashionable and polite. And, if this rule be admitted, I am afraid that a goodly number even of lawyers, physicians, clergymen, teachers—nay, even some authors and professors in universities and academies, would be struck off from the list of lovers of science and rational inquirers after truth. Admitting this statement, it follows that there is not one individual out of four hundred of of the human race, that passes his life as a rational intelligent being, employing his faculties in those trains of thought and active exercises which are worthy of an intellectual nature. For, in so far as the intention of mankind is absorbed merely in making provision for animal subsistence and in gratifying the sensual appetites of their nature, they can be considered as little superior in dignity to the lower orders of animated existence."

The late Frederick, king of Prussia, who was a correct observer of mankind, makes a still lower estimate of the actual intelligence of the human species. In a letter to D'Alembert, in 1770, he says, "Let us take any monarchy you please; let us suppose that it contains ten millions of inhabitants: from these ten millions let us discount, first, the laborers, the manufacturers, the artizans, the soldiers, and there will remain about fifty thousand persons, men and women: from these let us discount twenty-five thousand for the female sex; the rest will compose the nobility and gentry, and the respectable citizens. Of these let us examine how many will be incapable of application, how many imbecile, how many pusillanimous, how many dissipated; and from this calculation it will result, that, out of what is called a civilized nation of nearly ten millions, you will hardly find a thousand well informed persons; and, even among them, what inequality with regard to genius! If eight-

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tenths of the nation, toiling for their subsistence, never read; if another tenth are incapable of application from frivolity, or dissipation, or imbecility,—it results that the small share of good sense of which our species is capable, can only reside in a small fraction of a nation." "Such," continues Dr. Dick, "was the estimate made by this philosophic monarch of the intelligence possessed by the nations of Europe sixty years ago; and although society has considerably advanced in intellectual acquisitions since that period, the great body of the people, in every nation, is still shrouded in the midst of folly and ignorance.

"Such a picture of the intellectual state of mankind must, when seriously considered, excite a melancholy train of reflections in the breast both of the philanthropist and the man of science. That such a vast assemblage of beings furnished with powers capable of investigating the laws of nature—of determining the arrangement, the motions, and magnitudes of distant worlds—of weighing the masses of the planets—of penetrating into the distant regions of the universe—of arresting the lightning in its course—of exploring the pathless ocean and the region of the clouds, and of rendering the most stubborn elements of nature subservient to their designs. That beings capable of forming a sublime intercourse with the Creator himself, and of endless progression in knowledge and felicity, should have their minds almost wholly absorbed in eating and drinking, in childish and cruel sports and diversions, and in butchering one another, seems, at first view, a tacit reflection on the wisdom of the Creator in bestowing on our race such noble powers, and plainly indicates that the current of human intellect has widely deviated from its pristine course, and that strong and reiterated efforts are now requisite to restore it to its original channel. Every lover of science and of mankind must, therefore, feel interested in endeavoring to remove obstructions which have impeded the progress of useful knowledge, and to direct the intellectual energies of his fellow-men to the prosecution of objects worthy of the high station they hold in the scale of existence."

I am really sorry, gentlemen, to be constrained to say that such is my own opinion of the present condition of the human race; and so far am I from coming to the conclusion that we have yet a truly enlightened or a truly civilized nation in the world. I must regard our own age and country as merely in the twilight of Christian and philosophical illumination, rather than as basking in the meridian splendors of true science, learning, humanity, and religion. So long as duelling, fighting, and enslaving one another to royal and

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lordly masters,—ecclesiastic, political, and financial,—are yet in high esteem, approved, and lauded by men professing to be the sons of civilization and Christian morality; who, that is not beguiled by a false philosophy, can regard a people so thinking, speaking, acting, as yet fully enlightened, civilized, and evangelized by the Christian religion! I have long since and often said, that probably in one, two, or three centuries more, posterity will talk of as we now talk of the children of the dark ages.

Every thing around is, indeed, in progress—rapid progress. The moral conditions of society alone are stationary or retrograding. If riches, honor, science, and learning, could make the world more virtuous, pure, and happy, we would urge the prosecution of these objects. But unfortunately the history of the world, as well as the developments of the Bible,will not allow us to expect any better fruits from their labors and their results than they have already furnished.

When including science and learning with riches and honor, as not tending to improve the social or moral relations of society, I must define myself.

Science and learning, dissociated from Christian religion and morality, are very different from science and learning associated with them. In the latter case they are a great blessing—in the former case, rather a curse then a blessing. What was the tendency of the science, learning, and talents of a Spinoza, a Hobbes, a Voltaire, a Gibbon, a Hume, or of a Volney, less virulent but more insinuating and dangerous on that account than they. Perhaps I may be censured for associating these men of renown with science at all. Learning they had, but scie ice they had not, say the modern enlightened majority. I will not, however, debate these nice points. I speak after the manner of men. Talents, learning, and science, falsely so called, they may have had, though they were neither Bacons nor Newtons, neither Lockes nor Stewarts, not one of them a Benjamin Franklin or a Sir Humphrey Davy. Still they had learning and influence to contaminate depraved millions, while a few good and great men can seldom raise and ennoble a few hundreds or thousands of their race. Still, to redeem one of our race, is a greater, nobler, and more divine work and aspiration than to damn a million.

But I have already transcended my prescribed limits, and will only add, that, to work on the moral constitution of man, to raise, reform, and ennoble him, is, in my opinion, the most desirable, useful, honorable, and godlike employment on earth. The agriculturist, the manufacturer, the mechanic, are all useful men. I mean

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their calling is useful and honorable. They are so in the aggregate: they are so in the detail. Who could dispense with the hatter, the tailor, or the cordwainer? While the hatter takes the heads of men, and the cordwainer their feet under his special care and protection; and the tailor, still more benevolent, the whole body, none of these is either so indispensable or so useful to society, consequently not so honorable as the school-master. There is a true scale by which we truly appreciate men's standing in society, as well as a false one. "*Act well your part—there all the honor lies*," is, indeed, a good maxim from a polished poet, who smoothly says—

> "Fortune in men has some small difference made:
> One flaunts in rags, one flutters in brocade;
> The cobbler apron'd, and the parson gown'd;
> The friar hooded, and the monarch crown'd.
> What differs more, you'll say, than crown or cowl?
> I'll tell you, sir—a wise man and a fool!
> Worth makes the man, and want of it the fellow;
> All the rest is either leather or prunello."

This being conceded, and who doubts it? we only ask, Do you not, young gentlemen, aspire to usefulness and happiness—to the luxury of doing good? Whatever, then, be your calling; whether you cultivate the soil or direct the state; whether you spend your days in the profession of science or of some useful art, you must, in all the social relations of life, give all your influence and example in favor of an enlightened understanding, a good conscience, and a pure heart.

But we may advance one step farther, and say, Should any of you, attracted by a celestial magnet and guided by a light from above, ambitiously look into the distance of ages to come, far beyond the limits of earth and time, to a holier and a happier clime, panting after an object full of glory, honor, and immortality, commensurate with the dimensions of your nature and with the grandeur, riches, and glory of the universe; then, and in that case, we say, seize with a firm and unwavering grasp the telescope of faith, and place before your mental vision the grand circles of a blissful eternity—triumphing in the fulness of joy, participating in all the rapturous transports of eternal pleasure, yourself invested with unfading youth, beauty, and loveliness; and then, I doubt not, you will set about forming a class of humble though aspiring candidates for these eternal honors and rewards. If you cannot find them amongst the higher castes of fallen humanity, I know you will seek them wherever you may find them, if not in the palaces of the great and

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noble of this world, you will find them amongst the fallen outcasts and down-trodden of humanity, even in the sordid huts of cheerless poverty—you will stoop to conquer and ransomed men will be your prize!

This is sound wisdom and unfading honor. Success in this enterprize is eternal wealth and blessedness. If, then, you have faith, courage, and a holy ambition, an ample field lies before you.—Apostles, prophets, martyrs, are your fellow-laborers. If with them you encounter the perils and endure the toils, with them you will share the reward and wear an unfading crown.

But we must bid you adieu. To hear a good report of you, be assured, young gentlemen, will be to us a pleasure; and, after the toils and the trials of life are over, to meet you in that pure and happy land where none but the great and wise and good shall be admitted, will be to you and us a joy and an honor which we have no power to conceive nor langunge to express. A. C.

INTERPRETATION OF THE SCRIPTURES—*No. VII.*

THE sixth moral qualification of an interpreter of the scriptures, according to the author we have already quoted, is—

"*Incessant and earnest prayer for divine illumination*," to which he appends the following remarks:—"While it is freely admitted that no such extraordinary teaching, as was enjoyed in the age of inspiration, can warrantably be expected in the present day, it is nevertheless undeniable that the scriptures instruct us to believe in the enlightening influences of the Holy Spirit. 1 John ii, 20, 27. This aid consists in a special, internal, and efficient operation of that divine agent, and is no less distinct from the prophetic and apostolic impulse, than it is from that mere natural assistance by which we discover common truths, and succeed in our ordinary undertakings. It is granted in answer to prayer, accompanied by the exercise of humble dependence on God, and a due use of all the ordinary means of improvement. "If any man lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not: AND IT SHALL BE GIVEN HIM." James i. 5.

"All eminent interpreters of scripture have asserted the necessity and utility of prayer. One of the qualifications which Wickliffe considered to be indispensably requisite in him who interprets the word of God, he expresses in the following striking terms:—'He should be A MAN OF PRAYER. HE NEEDS THE INTERNAL INSTRUCTION OF THE PRIMARY TEACHER.' To the same effect is the testimony of the great Dr. Owen:—'For a man solemnly to undertake the interpretation of any portion of scripture without invocation

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of God, to be taught and instructed by his Spirit, is a high provocation of him; nor shall I expect the discovery of truth from any one who thus proudly engages in a work so much above his ability. But this is THE SHEET ANCHOR of a faithful expositor in all difficulties: nor can he without this be satisfied that he hath attained the mind of the Spirit in any divine revelation. When all other helps fail, as they frequently do, this will afford him the best relief. The labors of former expositors are of excellent use; but they are far from having discovered the depths of this vein of wisdom; nor will the best of our endeavors prescribe limits to our successors: and the reason why the generality go in the same track, except in some excursions of curiosity, is not giving themselves up to the conduct of the Holy Spirit in the diligent performance of their duty.' And Ernesti himself, whom none will accuse of fanaticism, scruples not to assert that 'men truly pious, and desirous of knowing the truth, are *assisted by the influence of the Holy Spirit* in their researches, specially in those things that pertain to faith and practice."

While we would heartily concur in urging the necessity and efficacy of earnest prayer on the part of all who desire to comprehend the divine teachings, we cannot but take exception to the above attempt to explain the mode in which its results are effected. The illumination is here attributed to the "enlightening influences of the Holy Spirit." The aid received through prayer is here restricted to a special, internal and efficient operation of that divine agent." And although it is at the same time admitted that "no such extraordinary teaching as was enjoyed in the age of inspiration can warrantably be expected in the present day;" yet, from the above expressions and the reference to 1 John xi. 20, 27., how is it possible for any one to perceive the difference, or to admit the distinction which is here asserted between such extraordinary teaching and this special illumination of the Spirit! No attempt, indeed, is made to prove that there is a difference between the two cases; nor has any one of the writers upon this vexed subject of spiritual influence ever been able to define and mark it out. The whole result must be attributed, at all hazards, to the "special, internal, and efficient operation of the Holy Spirit"—a favorite doctrine, which must by no means be overlooked; but, on the contrary, be brought forward on all occasions, as though it were in itself a satisfactory answer to all inquiry, a clear explanation of all mystery, and a key to all religious truth. It is greatly to be regretted that, in treating of a matter of so much importance as prayer for divine illumination, the subject should be embarrassed by theological dogmas and speculative opinions; and that men will not be content with a simple

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statement of the truth as stated in Holy Writ, that "if any man lack wisdom he should ask of God," without presuming to dogmatize upon the mode by which that wisdom is imparted.

It is surely not essential to the fulfilment of the divine promise to communicate wisdom, that we should adopt a particular theory as to the *mode* in which it shall be given; much less that we should presume to restrict its communication to one particular agency, or to one single method. Are there not *providential*, as well as *spiritual* influences at the command of the Almighty! Are not the former as exclusively under his control as the latter, and consequently as remote from that of man, and as justly an object of prayer to God! Are they not, too, as effective as any special and direct spiritual agency! Would the mind of Ahasuerus, for instance, have been better prepared, by a special spiritual influence, for the visit and intended request of Haman, than it was by a sleepless night and the consequent providential reading of the "Book of the Records of the Chronicles"! Or would Haman have been better prepared by *direct* spiritual agency to answer the question of the king, than he was by the repeated invitation to banquet with the queen! Are there not a thousand avenues through which the human mind may be impressed, guided, enlightened! Are there not innumerable agencies and influences which may be brought to bear upon man in answer to prayer, of which he could form no conception or anticipation! And is it not the part of the Christian to believe and rejoice in the divine promise, without presuming to dogmatize upon the means or method of its accomplishment!

It is an overweening regard for human systems of divinity that induces men thus to parade on all occasions a favorite point of theology, and to exalt it to an undue pre-eminence. To be agreeable to them, every spiritual repast must be strongly flavored with this indispensable ingredient, which conceals every defect and gives relish to insipidity itself. The dogmas of system-mongers; the theories of speculative religionists, and the hackneyed phrases of scholastic theology, must be intruded into every investigation, and give character and acceptance to every conclusion. It is not sufficient to admit a simple biblical fact, or plain scripture declaration, but it must be associated with some theoretic abstraction, or some labored and fanciful exposition. Nothing is to be received in its primitive simplicity, but every statement of the sacred writings must be so qualified, and every doctrine so explained, that a particular theory of religion may appear consistent with itself.

In no case, perhaps, have more injurious effects resulted from this

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inordinate love of theory, than in the matter of scripture interpretation. The popular views respecting the exercise of the divine sovereignty, and concerning human depravity and incapacity, have induced men to suppose a direct interposition of divine power necessary to enable any one to understand the word of God. An acquaintance with the original language of the scriptures; the labors of translators; of annotators and paraphrasts; the diligent study of the word itself;—all are vain and futile, unless there be superadded the "special, internal, and efficient operation of the Holy Spirit," required by our author for the illumination of the soul.

Hence have originated those views of the inefficiency of the word of God to enlighten the mind; the inefficacy of the divine testimony in the production of faith, and the insufficiency of scriptural motives to induce obedience, which have proved so great a hindrance to the spread of the gospel, and the reformation of society. Hence that disparagement of the Bible which has led to its neglect, and that misconception and exaggeration of spiritual influences which has engendered, on the one hand, the spiritual pride of the bigot, and occasioned, on the other, the hopeless despair of the melancholy religionist.

And all these evil consequences have flowed from a pertinacious adherence to a tenet which really and practically is not of the slightest importance. For it is to be remembered that the great doctrine of the agency of the Holy Spirit in the salvation of men, is not called in question by either of the parties in this controversy. On the contrary, it is equally admitted and urged by both that the Spirit of God alone enlightens and converts the soul. But a speculative theology presumes to go beyond the circle of divine revelation, and to dogmatize upon the *mode* in which the Spirit accomplishes his work. Not content with the belief of the truth, it would engraft upon it a favorite hypothesis which can produce nothing but the pernicious fruits of discord and debate. Dissatisfied with the simple fact alleged upon divine authority, it demands for its own explanation of the fact, unqualified assent and undoubting credence.

If, indeed, it were a question of the agency of the Holy Spirit itself, there might be reason for an earnest contention, and an unyielding firmness. If it were affirmed that man could effect his own salvation, or that no influence whatever was in any case necessary to open the heart to conviction; if mere motive-grinders asserted the entire absence of every species of divine agency, and resolved Christianity into a system of selfishness, either intellectual or moral, there might indeed be cause for controversy, and a necessity to

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strive earnestly for the truths thus sought to be overthrown. But when entire dependence upon divine aid is affirmed, and all the glory of human salvation is given to its Author, there can be no need that every subject in religion should be encumbered with a hypothetical exposition of the precise *mode* in which the divine aid is given, or that a ready assent should be required in advance to such a dogma. Surely the human mind might be safely entrusted to the word of God, and be allowed to repose in prayerful confidence upon the fulfilment of his promise of heavenly wisdom, without requiring it to define the exact method in which aid was to be afforded, or to determine beforehand, that it could be through no other means than a 'direct, efficient, internal, illuminating agency of the Holy Spirit,' so indefinite and so supernatural as not to be distinguished from the inspiration by which the divine oracles were originally delivered.

R. R.

CHRISTIANITY—NOT THE RELIGION OF ANY SECT IN CHRISTENDOM.—*No. I.*

COURTEOUS READER, be not startled at the position we have taken, when we assert that Christianity is not the religion of any sect in Christendom. It is not, we assure you, a mere assumption incapable of proof; nor does such an assumption betray in us an uncharitable or illiberal spirit towards those who may differ from us.

If one's creed be a fair exponent of one's principles, ours must be of the most liberal kind, seeing our creed is acknowledged by all parties to be itself the message of good will towards men. It would, therefore, ill befit the professor of it to indulge in uncharitable temper towards those who may labor under involuntary errors of any kind. We trust, then, that while we attempt the proof of our proposition, we shall do it in the spirit of that religion which we now propose to define.

What, then, is Christianity? It is, says one, the religion of our party. Says another, Ours is the religion of Christ. Answers tantamount to the above would, we presume, be given, if required, by any of the numerous religious parties. Now consistency requires that every true partizan shall deny the above definition to be true of any religion but that of his own party or church; or, in other words, that he shall deny to every other sect what he claims for his own—that is, that his church alone possesses the religion of Christianity.

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Now what we propose in our essays, is to determine, if possible, what is the religion of Christianity. This we shall attempt by giving a definition somewhat more particular than either of the above.

A more precise, as well as a more satisfactory definition would be, we conceive, something like the following:—Christianity is that religion whose faith, doctrine, and discipline, both in matter and form, are contained entirely and exclusively within the New Testament; and of which Jesus Christ alone is the author and finisher. Now the important question is, "Is Christianity, as above defined, the religion of any sect in Christendom? Will the Roman Catholic, with his traditions, hold to be equal authority with the inspired word, his image worship—his passion for the relics of saints, his monastic orders, his doctrine of purgatory, his seven sacraments, and his decretals of the Popes? or the Episcopalian, with his code of faith and discipline of thirty-nine articles, and liturgy or book of church service, established by royal edict? or the Presbyterian, with his Confession of Faith, made by the Westminster Assembly of Divines, convened by act of Parliament, and established by the same, in 1644, as a directory of public worship? or the more modern Presbyterian of this country, with his Westminster Confession of Faith, adopted in the year 1729, as the standard of his church? or the Congregationalist, with his Saybrook Platform? or the Wesleyan Methodist, with his Book of Discipline, ordaining and regulating class-meetings, love-feasts, quarterly meetings for communion, camp-meetings, and yearly conferences? or the Lutheran, with his Augsburgh Confession of twenty-one articles? or the Baptist, with his Philadelphia Confession of Faith and his monthly or quarterly communion? or the Quaker, with his light within independent of the Bible—teaching him to reject a Christian eldership, the Lord's day, the Lord's supper, and baptism? or the Socinian, with his creed, disproving the divinity of Christ, original sin, predestination, propitiation for sin by the death of Christ, and the plenary inspiration of the scriptures? or the Universalist, with his creed?—that all mankind are already perfectly restored to the divine favor—and that, receiving the correction due to them in the present world, they are at death admitted to the felicities of the heavenly world; or if punishment be extended to another world, it is merely corrective and disciplinary, and will ultimately prepare the soul for the enjoyment of heaven? or the Swedenborgian, with his Book of Exposition, showing that the sense of scripture is threefold, corresponding to

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things celestial, spiritual, and natural; and that the resurrection and general judgment are already past?

But here, for the present, we must stop, as our space, if not time, would fail us to particularize farther in illustration of our position. Now we ask, Will any of the above partizans affirm our definition as true of the religion of his party? or that his religion is contained entirely and exclusively within the New Testament? Will he claim for those traditions, creeds, confessions, liturgies, disciplines, ordinances, and expositions, so conflicting and discordant, the sanction of the divine word? Not one of the above Protestant sects can claim for itself the antiquity of the religion of the New Testament. In vain would the ecclesiastical historian attempt to trace their history beyond the last three hundred years. But within this period, every fact connected with their origin and progress can be found faithfully and particularly detailed on the page of church history. Not only, then, does our definition of the religion of Christianity disprove all the claims to the divine authenticity of the above named systems of religion; but likewise does the single fact of the greater antiquity of the New Testament religion, compared with the state or age of any of the above systems, demonstrably prove that they are not to be found upon the page of Inspiration.

We leave it now for the intelligent and candid reader to say whether we have proved and sustained the proposition with which we set out—that the religion of Christianity is not the religion of any sect in Christendom. If we have proved this, then does it not follow that the religion of the New Testament can alone save men and unite them into one visible body or church? If, then, that form of divine truth which we call the Christian religion, and which we affirm is only set forth to us in the New Testament, and no where else is to be found;—if this form, we say, cannot save men and unite them in bonds of Christian love and church fellowship, who shall hazard the consequence of attempting to improve either in matter or form that religion of which Jesus Christ is the author and finisher?

Now as every thing must have form, and as the wisdom of the Maker is as much seen in the form as in the material composing it, he who changes the form unfits for the use intended by its Maker, and may, indeed, by so doing, convert its materials into an engine of evil. Such, then, we conceive to have been the capital error of all creed-makers. They have marred the symmetry of that divine form of sound words given it by the hand of Inspiration. They have broken the connexion, and have put asunder that which God

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has joined together. The golden chain of divine truth, the links of which have been joined by the skilful hand of Inspired Wisdom, have been rudely broken asunder by the unskilful hand of the creed-maker.

Every human creed is consequently without the divine form and void, being destitute of divine power, and consequent darkness pervades the minds of the people.

Hence so long as we receive a human creed as the form of sound words in preference to that which, like its author is perfect and divine, we deprive ourselves of that which alone can save, sanctify, unite, and bless the children of men.

Every truly enlightened Christian, who prays for the conversion of the world and the union of believers in the bonds of Christian fellowship, will, therefore, as a loyal subject, use only that form of sound words, as the grand instrument furnished for this desirable purpose, by the Head of the church himself. Such a one must be the uncompromising opponent of all church standards of human contrivance, as means of conversion; or as bases of ecclesiastical union. And from the fact that such ecclesiastical standards of orthodoxy are common amongst us—he is to regard them as the signs of the times, and he can make it as clear as a sunbeam that the present are those perilous times of the latter days, in which professors, under the forms of religion, shall be money-lovers, despisers of good men, lovers of pleasure more than lovers of God.

The religious reformer of the nineteenth century must feel, in all its weight and importance, that solemn charge given by the Apostle to Timothy—"To preach the word, to be instant in season, out of season; to reprove, rebuke, exhort, with all long suffering and doctrine;" for the prediction he now sees fulfilling, seeing the time has come, that many have departed from the faith, giving heed to seducing teachers, and will not endure sound doctrine; but after their own desires have heaped to themselves teachers, having itching ears, who have turned away the ears of the people from the truth unto fables. By thus contending for, and holding fast the form of sound words, the faith formerly delivered to the saints, he may consistently pray, "Thy kingdom come, thy will be done on earth as it is done in heaven."

A. W. CAMPBELL.

LETTERS FROM HON. JOHN QUINCY ADAMS—No. V.

In the promise with which my last letter to you upon the Bible was concluded, I undertook a task from the performance of which I have been hitherto deterred by its very magnitude and importance:

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the more I reflected upon the subject, the more sensibly did I feel my incompetency to do it justice, and, by a weakness so common in the world, from the apprehension of inability to accomplish as much as I ought, I have hitherto been withheld from the attempt to accomplish any thing at all. Thus more than a year has elapsed, leaving me still burdened with the load of my promise; and, in now undertaking to discharge it, I must premise that you are only to expect the desultory and indigested thoughts which I have not the means of combining into a regular and systematic work. I shall not entangle myself in the controversy which has sometimes been discussed with a temper not very congenial either to the nature of the question itself or the undoubted principles of Christianity, whether the Bible, like all other systems of morality, lays the ultimate basis of all human duties in *self-love*, or whether it enjoins duties on the principle of *perfect* and *disinterested benevolence*.—Whether the obligations are sanctioned by a promise of reward or a menace of punishment, the ultimate motive for its fulfilment may justly be attributed to the selfish considerations. But if obedience to the will of God be the universal and only foundation of all moral duty, special injunctions may be binding upon the consciences of men, although their performance should not be secured either by the impulse of hope or fear. The law given from Sinai was a civil and municipal as well as a moral and religious code; it contained many statutes adapted to that time only, and to the particular circumstances of the nation to whom it was given; they could, of course, be binding upon them, and only upon them, until abrogated by the same authority which enacted them, as they afterward were by the Christian dispensation: but many others were of universal application,—laws essential to the existence of men in society, and most of which have been enacted by every nation which ever professed any code of laws. But the Levitical was given by God himself; it extended to a great variety of objects of infinite importance to the welfare of men, but which could not come within the reach of human legislation; it combined the temporal and spiritual authorities together, and regulated not only the actions but the passions of those to whom it was given. Human legislators can undertake only to prescribe the actions of men; they acknowledge their inability to govern and direct the sentiments of the heart; the very law itself is a rule of civil conduct, not of internal principles, and there is no crime in the power of an individual to perpetrate which he may not design, project, and fully intend without incurring guilt in the eye of human law. It is one of the greatest marks of divine favor bestowed upon the children of Israel, that the Legislator gave them rules not only of action, but for the government of the heart. There were occasionally a few short sententious principles of morality issued from the oracles of Greece; among them, and undoubtedly the most excellent of them, was that of self-knowledge, which one of the purest moralists and finest poets of Rome expressly says came from heaven. But if you would remark the distinguishing characteristics between true and false religion, compare the manner in which the ten commandments were proclaimed by the voice of Almighty God, from Mount Sinai, with

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thunder and lightning, and earthquake, by the sound of the trumpet, and in the hearing of 600,000 souls, with the studied secrecy and mystery and mummery with which the Delphic and other oracles of the Grecian gods were delivered. The miraculous interpositions of divine power recorded in every part of the Bible, are invariably marked with grandeur and sublimity worthy of the Creator of the world, and before which the gods of Homer, not excepting his Jupiter, dwindle into the most contemptible pigmies; but on no occasion was the manifestation of the Deity so solemn, so awful, so calculated to make indelible impressions upon the imaginations and souls of the mortals to whom he revealed himself, as when he appeared in the character of their Lawgiver. The law thus dispensed was, however, imperfect; it was destined to be partly suspended and improved into absolute perfection many ages afterward by the appearance of Jesus Christ upon earth. But to judge of its excellence as a system of laws, it must be compared to human codes which existed or were promulgated at nearly the same age of the world in other nations. Remember that the law was given one thousand four hundred and ninety years before Christ was born, at the time the Assyrian and Egyptian monarchies existed: but of their government and laws we know scarcely any thing save what is collected from the Bible. Of the Phrygian, Lydian, and Trojan, states at the same period, little more is known. The President Gorget, in a very elaborate and ingenious work on the origin of letters, arts, and sciences among the ancient nations, says that "the maxims, the civil and political laws of these people are absolutely unknown; that not even an idea of them can be formed, with the single exception of the Lydians, of whom Herodotus asserts that their laws were the same as the Greeks." The same author contrasts the total darkness and oblivion into which all the institutions of these mighty empires have fallen, with the fullness and clearness and admirable composition of the Hebrew code, which has not only descended to us entire, but still continues the national code of the Jews, (scattered as they are over the whole face of the earth,) and enters so largely into the legislation of almost every civilized nation upon the globe. He observes that these laws have been prescribed by God himself: the merely human laws of other contemporary nations cannot bear any comparison with them. But my motive in forming the comparison, is to present to your reflections as a proof, (and to my mind a very strong proof,) of the reality of their divine origin: for how is it that the whole system of government and administration, the municipal, political, ecclesiastical, military, and moral laws and institutions which bound in society the numberless myriads of human beings who formed for many successive ages the stupendous monarchies of Africa and Asia, should have perished entirely and been obliterated from the memory of mankind, while the laws of a paltry tribe of shepherds, characterized by Tacitus, and the sneering infidelity of Gibbon, as "the most despised portion of their slaves," should not only have survived the wreck of those empires, but remain to this day rules of faith and practice to every enlightened nation of the world, and perishable only with it! The reason is obvious: it is their intrinsic excellence which has pre-

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served them from the destruction which befalls all the works of mortal man. The precepts of the decalogue alone (says Gorget) disclose more sublime truths, more maxims essentially suited to the happiness of man, than all the writings of profane antiquity put together can furnish. The more you meditate on the laws of Moses, the more striking and brighter does their wisdom appear. It would be a laborious, but not an unprofitable investigation, to reduce into a regular classification, like that of the Institutes of Justinian or the Commentaries of Blackstone, the whole code of Moses, which embraces not only all the ordinary subjects of legislation together with the principles of religion and morality, but laws of ecclesiastical directions concerning the minutest actions and dress of individuals. This, however, would lead me too far from my present purpose, which is merely to consider the Bible as a system of morality; I shall therefore notice those parts of the law which may be referred particularly to that class, and at present must confine myself to a few remarks upon the decalogue itself, which, having been spoken by the voice of God, and twice written upon the stone tables by the finger of God, may be considered as the foundation of the whole system—of the Ten Commandments, emphatically so called, for the extraordinary and miraculous distinction by which they were promulgated. The first four are religious laws, the fifth and tenth are properly and peculiarly moral and domestic rules; the other four are of the criminal department of municipal laws: the unity of the godhead, the prohibition of making graven images to worship; that of taking lightly (or in vain, as the English translation expresses it) the name of the Deity, and the injunction to observe the Sabbath as a day sanctified and set apart for his worship, were all intended to inculcate the reverence for the only one and true God—that profound and penetrating sentiment of piety which, in a former letter, I urged as the great and only immoveable foundation of all human virtue. Next to the duties towards the Creator, that of honoring the earthly parent is enjoined; it is to them that every individual owes the greatest obligations, and to them that he is consequently bound by the first and strongest of all earthly ties. The following commands, applying to the relations between man and his fellow-mortals, are all negative, as their application was universal, to every human being: it was not required that any positive acts of beneficence toward them should be performed; but only to abstain from wronging them, either: 1st. in their persons; 2d. in their property; 3d. in their conjugal rights; 4th. in their good name: after which, all the essential enjoyments of life being thus guarded from voluntary injury, the tenth and closing commandment goes to the very source of all human actions—the heart—and positively forbids all those desires which first prompt and lead to every transgression upon the property and right of our fellow-creatures. Vain, indeed, would be the search among the writings of profane antiquity, (not merely of that remote antiquity, but even in the most refined and philosophical ages of Greece and Rome,) to find so broad, so complete, and so solid a basis for morality as this decalogue lays down. Yet I have said it was imperfect—its sanctions, its rewards, its punishments, had reference only to present life, and it had no injunctions

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of positive beneficence towards our neighbors. Of these the law was entirely destitute in its other parts; but, both in this respect and in the other, it was to be perfected by him who brought life and immortality to light in the gospel. Upon which subject you shall hear more from your affectionate father,

JOHN QUINCY ADAMS.

LETTERS FROM EUROPE—*No. XXX.*

My dear Clarinda—NOTHING more tends to diminish the *tedium viae*—the wearisomeness of a journey—than the associations of history with the places through which we pass, and the objects which we contemplate. I imagined to myself that I both felt and spoke better in Dumferline, because, before commencing, I had been informed that the "auld kirk of Ralph Erskine" was yet standing within a few rods of that in which I spoke to the citizens. Aided by his brother Ebenezer, of Sterling, some twenty miles distant, and four or five other conscientious ministers of the Establishment, about a century ago, a secession from the national church was effected; which, in some twelve years after, again swarmed into two hives, politically called "Burghers" and "Anti-Burghers." Of this great movement and speculative reformation Ralph Erskine was the master spirit. But, strange to tell, after a protracted war of one hundred years, they again reunited under new auspices, and at present sail under the same flag in the North of Ireland. The *Regium Donum*, however, had more efficacy in consummating this union than all the metaphysical discussions of one century.

But to return to Glasgow. This city has grown to be the third in importance in the island of Great Britain. No city in the New World, in the interval of my acquaintance with it, has surpassed, if indeed equalled, Glasgow in the rapidity of its growth in all the elements of wealth—population, manufactures, and commerce. It was set down at 300,000 inhabitants some year or two ago; but was, at the close of 1847, said to contain 341,000 souls.

Twenty miles from the Atlantic Ocean and forty from the German Sea, lying in the extreme of the bason of the Clyde, it commands great commercial facilities. But while commerce made a few rich merchants, amongst whom the tobacco lords were chief, it was not till the age of manufactures that the city began to grow. Two hundred years ago its population only amounted to 14,000 souls. It had been eleven full centuries in growing up to that maximum. Its founder, St. Mungo, as early as 560, founded the bishopric of Glas-

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gow. Its grand Cathedral, yet standing, was founded in 1136. True, its population was often thinned by plagues and pestilences. In the 14th and again in the 17th century, it was visited by a very severe plague—four times in the former and five times in the latter. The leprosy, too, in the 16th century prevailed much. The extreme filthiness of the towns of Britain in that day is now generally regarded as the cause of these awful visitations. From ancient enactments, still extant, it would seem that Glasgow was at that time distinguished for these causes of disease. Wooden houses, narrow lanes, and, what are properly still called "*closes*," contributed much to these fearful ravages.

Our revolutionary war broke up the tobacco trade in Glasgow and laid the foundation for cotton manufacture, then beginning in England. The power loom was introduced in 1792, but only fairly tested in 1801. Now there are some 17,000 steam looms impelled by Glasgow capital, in successful operation—and 40,000 hand-looms, producing fifteen millions of dollars annually. The steam looms issue some hundred millions of yards per annum, worth more than seven and a half millions of dollars. The spindles now in motion manufacturing yarns, are said to be *one million one hundred thousand*. One hundred thousand bales of cotton are consequently now annually consumed in this single city. Linens, lawns, cambrics, and silks are also manufactured. In iron works the city also abounds.

Luxury and grandeur are but the shadow of wealth. In 1695 one Bank was established. In 1750, two more. In 1752 the first private carriage appeared—an omen of aristocracy. Allan Dreghorn, timber merchant, proudly rode in it. Such, however, is the growth of luxury, there are now more than three hundred still more splendid vehicles than his, carrying along, in glittering pomp, the successful aspirants after earth's magnificence. A caravan in those days was set up to run twice-a-week from Glasgow to Edinburgh, but for want of travelling patronage it was finally suspended. Long trains of rail cars, several times per day, crowded with passengers, now pass and repass between these great centres of attraction.

Marvellous are the advances of the present century compared with every antecedent one. During the last half of the preceding century, the natives of Glasgow were startled at the aristocratic pride of Mr. Dreghorn's coach and two; and in 1772 all the city stared at Surgeon Jamieson, sporting something called an *umbrella*, over his head, during a shower, when walking up the Long Gate after his return from Paris. He was charged with vanity of the first degree for such inexcusable conformity to Parisian taste.

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The Pope granted a bull to establish the University of Glasgow about four centuries ago, say A. D. 1453. This being promulged, one of the noble Hamiltons bequeathed four acres of ground and some humble tenements for its foundation.

Seeing you were so much interested as to visit this old establishment and to sit in the same venerable chair in which I sat at the Blackstone examination some forty years ago, you may suppose that I would desire to wander once more through its antique cloisters and over these said four acres, where, in the fervor of youth, I spent many a sunny hour in communing with the living and the dead.—So hurried, however, and so embarrassed for time, I made but one excursion to the University, and with many a grateful reminiscence and pleasing association of ideas, I surveyed its venerable premises, and found as little change there as any place I saw during my whole tour. The Hunterian Museum, rich in many departments of natural history, especially in anatomical preparations, coins, medals, and shells, yet stands first in architectural taste and interest to the amateurs of the fine arts, crowded with many rich specimens of the works of God and man.

In elementary, normal, and high schools, Scotland and Glasgow still hold their high position. Glasgow has the first normal school in the kingdom, and, in the amount and quality of its education, it is second to no city in the kingdom.

James Watt, inventor of the steam engine, stands in marble in St. George's Square. Bell, too, I mean Henry Bell, I am told, who constructed and launched on the bosom of the Clyde the first steam boat in Scotland and Europe, also stands in monumental glory, eleven miles from the city, at Douglass, on the Clyde. The unfortunate *Comet*, as she was called, only of three horse power, you may remember, was run against in the night by another steamer, in her native river, below Greenock, and carried in her bosom to the bottom of the river some three score and ten persons. This happened when she had been fourteen years in use, having been launched January 18, 1812. Watt and Bell did more for Glasgow, so far as pertains to their worldly greatness, than did all the persons that now inhabit the proudest capital in Europe.

But I must leave these scenes and this island, so dear to me from many a pleasing association and reminiscence. Before leaving the city I must, however, again advert to its Cathedral, the neucleus around which it first began to grow. In length this edifice extends from east to west 319 feet. It is 63 feet wide, and its nave rises to

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90 feet. Its grand spire towers aloft 225 feet. This stupendous pile is supported by 147 pillars, and enlightened by 159 windows. It has been greatly refitted and improved since I heard Dr. Balfour preach within its then mouldering walls, a most loyal sermon on the text, "*Render to Cesar what is Cesar's.*" He proved himself loyal as well as orthodox in asserting the duty of all to pay their duty to his Majesty, and to be loyal at heart to the august persom and family of GEORGE III. The Doctor was in those days one of the most distinguished of the clergy of Scotland, and withal my personal friend; by whom, as well as by the learned and distinguished Greville Ewing of Carlton Place, once minister of Lady Glenarchy's Chapel, of Edinburgh, then of the Tabernacle in Glasgow, I was introduced to one of the most interesting circles of the truly *elite* and pious of that city in those days. But they are all gone over to the majority on the other side of the Jordan, Dr. Ralph Wardlaw alone surviving of those I then knew, and occasionally heard from the sacred desk with so much edification and pleasure. Conducted by brother A. Paton, I made a call one evening, seven miles out of the city, at the country residence of Dr. Wardlaw, but was so unfortunate as to learn that he and his family had gone to a watering place fifty miles distant.

Soon as I began to recover but a little from my prison cold, I prepared to visit Ireland. I spoke but twice in Paisley after my release—spent one evening at brother Paton's and one at brother Stalkers; and on Tuesday evening, the 14th September, accompanied by brother Grey of Edinburgh, a faithful and devoted brother, and brother John Stalker of Glasgow, I set out for Ireland. The evening was cool, but, by the kind attentions and preventives of cold administered by sister Stalker, I made my way to the town of Ayr, receiving no damage. Next morning we sailed for Port Patrick; and after a rough and stormy day and night, we arrived at this old port, where we enjoyed a quiet and refreshing repose.

Next morning, on preparing to embark for Ireland, we found an equinoctial tempest sporting upon the English Channel, and a sea foaming in a rather too sublime style for our enjoying a trip to "the sweetest isle of the ocean." We prudentially declined so majestic a ride on the back of mountain waves; and my companion, in duty bound to return home, gave me to enjoy the most sequestered day I spent in my whole tour. Unknowing and unknown to a human being within my horizon, I got upon a hill that commanded the sea and the rough coast for many a mile, and sitting down I gazed in inexpressible pleasure upon the grand scene before me.—

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The bold, towering, and projecting rocks, like an armed band, guarded the entrance into the only haven in sight. They stood a mighty phalanx, against which the swelling surges dashed impetuous; and, as if in furious strife, because of their presumptuous daring to impede their progress, broke in overwhelming vengeance on their proud summits, covering them with indignant foam. The reverberations of conflicting elements—the winds and waves amidst the rocks, filled the air with deafening sounds of dire portent to those presuming to invade the domains of ancient Neptune, now in conflict with the winds gathering from all the isles of the sea.

Amid this furious strife of enraged elements her Majesty's steamer appears in the distance, sometimes lifting her proud prow on the back of some huge ocean billow, but suddenly sinking again out of sight, as though buried in some dark cave never again to emerge into this upper world. Pensive and in much suspense, I retired from the scene, and turning my back on the sea and my face to the mountains and hills that appeared in the distance, I found myself in company with the bard of Judah, who on some such occasion sung, "Jehovah reigneth: he is clothed with majesty, wherewith he has girded himself: the world also is established, so that it cannot be moved. Thy throne is established of old. Thou art from everlasting. The floods have lifted up their voice: O! Jehovah, the floods lift up their waves. The Lord on high is mightier than the noise of many waters; yea, than the mighty waves of the sea."* "God is our refuge and strength; a very ready help in trouble. Therefore, we will not fear, though the earth be moved and though the mountains should tremble in the midst of the sea, though the waves thereof roar and foam, though the mountains shake with the swelling thereof."†

Such scenes are a feast to the soul, and open within us many a fountain of thought and feeling whence health and consolation flow. I returned in the evening of that tempestuous day to my room more refreshed and strengthened than in the morning, and there finished and mailed for you my Letter No. XVI., with a postscript of the 16th September. Next morning, after an early breakfast, I visited the port again, found the sea yet very rough, and a good strong breeze; but after some debating with myself, I got my baggage on board and sailed for Donaghadee, where I safely landed in some three hours, and immediately got on the stage, and in three hours more found myself in Belfast.

How changed the country and how much more changed the city

* Psalm xciii. † Psalm xlvi.

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of the North! From some 30,000 souls when I last visited it in 1805, it is now spread abroad over four times the area, with some four times the population! The famine and the pestilence had, however, thrown a gloom over it, and it was not, as I was not, so elate and gay as when I visited its infant institutions more than forty years ago.

Brother Henshall met my engagements here. On his arrival he found that the Rev. Mr. Nelson had redeemed the pledge that Mr. Robertson had staked for him—viz. that he would see to it that I would not have a favorable hearing in Belfast. In anticipation of my arrival, the town was placarded in Edinburgh and Glasgow style. A large concourse on the evening appointed for me, had, notwithstanding, assembled—clergy and laity, gentle and simple, all ranks and castes were in attendance. From all quarters, on my arrival in Ireland, I heard but one voice—that brother Henshall was equal to the occasion, and gave a clear expose of the matter on hand, as well as our views of original Christianity. After his discourse he was assailed by the Anti-Slavery men—the Rev. Mr. Nelson himself appearing on the arena. On being asked for my views of American slavery, Mr. Henshall responded that, as I was not present, he would not presume to state my views, but would give his own, if desired, and answer any questions that might be propounded pertinent to them. His remarks were so judicious and convincing that many present clearly saw that he occupied the vantage ground. Mr. Nelson saw it too, and felt it so keenly that he sought to make a diversion on the subject of religion and certain popular leaders to abstract the auditory's attention from himself. This failing, public feeling and public indications ceased to be ambiguous, and Mr. Nelson and his resolute cohort were compelled to give way, while brother Henshall left the arena with evident triumph and the high consideration and respect of the assembly. So matters stood in Belfast.—Meantime, the hope of meeting a few of my appointments in the interior, and the state of my health, together with what had been done in Belfast by my friends and my opponents, induced me to pass over next morning to the counties of Tyrone and Armagh.

When leaving Glasgow I placed a portion of my baggage under the care of sister Euphemia Dron, who, *via* Greenock, was about to visit her relatives in Belfast—sister Gilmore and family. The steamer being at sea during the storm before mentioned, I felt solicitous to learn her fortune. While attending to some business in an office in Belfast, I heard some one inquire, "Any news from the Glasgow steamer!" "No news" was the response. I felt, of course,

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excited to inquire, Had she not arrived! "No, sir," was the response, "and nothing heard from her although due almost two days!" You may imagine my feelings better than I can describe them. I hastened to Mrs. Gilmore's, and on finding her residence inquired as to her information and expectation. The reputation of the Captain of the steamer for prudence and discretion, together with the information that a steamer was announced as within sight of the city, allayed my fears and inspired me with the hope of a favorable issue. The evening brought us all together, in company with Elder Foster and some of his family, at the residence of Mrs. Gilmore, and was spent in agreeable conversation, full of grateful reminiscences of the past and in pleasing anticipations of the future. It appeared that the Captain of the Glasgow and Belfast Steamer, caught in the storm, being overladen with passengers, some of whom in danger of being carried off the deck, returned about twenty miles to Greenock, and landed a portion of them. Then, by lying to under the lee side of a mountain, he succeeded in riding the storm and in making good the desired port only some two days after the usual time. Next morning, accompanied with three ladies—sisters Dron and Gilmores—we took passage in the rail cars to Portadown, on our way to Dungannon and Moree, and safely arrived at our destiny that same evening. Belfast being in Antrim, my native county, I left it after a single night, with some reluctance, and more especially as I had not only failed to speak there, but an appointment at Ballymena, near Shane's Castle, the place of my nativity, some twelve miles from Belfast, had been frustrated by my detention in Glasgow.

As I passed along the southern side of Lough Neagh, I frequently cast a longing and anxious look across to descry, if possible, any indications of the ancient and beautiful castle. I either had, or thought I had, a glimpse of that most fascinating spot, and probably enjoyed as much as though all doubt had been removed on the subject.

I had the pleasure a few days after, on inquiry, to learn that some portions of my mother's family still resided on the premises occupied by the family ever since their exile from France in 1685.

You are conversant with the *Huguenots*, or French Protestants, who, on the revocation of the Edict of Nantz, passed in 1598, and annulled by Louis XIV. in 1685, suffered so much, not only in the massacre of St. Bartholomew's day in 1572, and some thirty days after, in which 30,000 persons were slain; but also in 1681, when

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some half million of them were exiled to Switzerland, Germany, Holland, England, and Ireland. Amongst these exiles, as tradition goes, were my mother's people—a large connexion of whom, named Corneigles and Boners, purchased one township of land in the north of Ireland, bordering on Lough Neagh, some of whom still live on the lands of their exiled ancestors.

In my travels I have occasionally fallen in with the descendants of these ancient Protestants—Calvinists, indeed, they are, though nicknamed *Huguenots*—and have uniformly found them not only devoted Protestants, but generally great advocates for Bible Christianity. In Kentucky, Virginia, and in divers other places, I find them generally in the current reformation, emphatically distinguished for its advocacy of the Bible alone as the only authoritative rule of faith and manners.

For my own part, I confess that I feel more pride, I had better said pleasure, in being descended from an ancestry distinguished because of their respect for the Bible and their sufferings for it, than I could feel on account of an ancestry adorned with "the boast of heraldry and the pomp of power."

Still neither faith nor honor run in the blood nor in any lineage of earth. Yet if there has been noted by an Apostle an "*unfeigned faith*" running through three generations, why may we not suppose it possible to extend even to the seventh or the tenth? But my sheet is full, and I must leave something for another letter from Ireland. Farewell!

Your affectionate Father,

A. CAMPBELL.

PREAMBLE AND CONSTITUTION
OF THE
AMERICAN AND FOREIGN BIBLE SOCIETY.

WHEREAS the inspired scriptures, the Hebrew of the Old Testament and the Greek of the New Testament, are the only authoritative divine standard containing the revelation of God for the whole human family: And whereas the Council of Trent, in 1546, declares that a Latin translation, called the Vulgate, "shall be held as authentic, and that no one shall dare or presume to reject it under any pretence whatever," and the Rheimish Testament was translated from the Vulgate into English in 1582,—the translators declaring that the Vulgate "is not only better than all other Latin translations, but than the Greek text itself in those places where they disagree;" which assumptions have been generally repudiated

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by all enlightened Christians, not in the Romish church: And whereas the American Bible Society, in 1836, approved of the following resolution, viz.—

"*Resolved*, That in appropriating money for the translating, printing, or distributing of the Sacred Scriptures in foreign languages, the Managers feel at liberty to encourage only such versions as *conform in the principle of their translation to the common English version;* at least so far as that all the religious denominations represented in the Society can consistently use and circulate said versions in their several schools and communities."

The remonstrants against this resolution, believing it to be a virtual abandonment of the great principle of Protestantism, and the adoption of that of the Council of Trent, as well as a departure from the basis of the original compact of the Society, which states their object to be "the dissemination of the Scriptures in the received versions where they exist, and in the most faithful where they may be required," and having in vain taken every Christian measure to prevent its passage and enforcement, were constrained to form provisionally, in 1836, and fully organize in 1837, THE AMERICAN AND FOREIGN BIBLE SOCIETY; *founded upon the principle* that the originals in the Hebrew and Greek are *the only authentic standards* of the Sacred Scriptures; and that aid for the translating, printing, or distributing of them in foreign languages, should be afforded to such versions only as are conformed as nearly as possible to the original text; it being understood that no words are to be *transferred* which are susceptible of being literally *translated*.

CONSTITUTION.

Article I. The name of this Society shall be THE AMERICAN AND FOREIGN BIBLE SOCIETY.

Art. II. It shall be the object of the Society to aid in the wider circulation of the Holy Scriptures in *all lands*.

Art. III. Each contributor of three dollars annually shall be a member; each contributor of thirty dollars, a member for life; and each contributor of one hundred and fifty dollars, a director for life. Life-directors shall have the privilege of participating in the deliberations of the Board.

Art. IV. All Bible Societies agreeing to place their surplus funds in the treasury of the Society, shall be auxiliaries; and the officers of such Societies shall, while in office, have the privilege of life-directors.

Art. V. A Board of twenty-five Managers, residing in the city of New York or its vicinity, shall be annually elected to conduct the business of the Society, with power to fill their own vacancies.

Art. VI. The President, one Vice-President, the Secretaries, and Treasurer, shall be members of the Board.

Art. VII. The Managers shall meet monthly, or oftener if necessary, at such time and place as they shall adjourn to, a majority of whom shall be a quorum.

Art. VIII. The Managers shall have the power of appointing such persons as may have rendered essential services to the Society, either members for life or directors for life.

Art. IX. The annual meeting of the Society shall be held at New

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York, on the day after the second Thursday of May in each year, or at any other time or place at the option of the Society; when the accounts of the Treasurer shall be presented, and a President, Vice-Presidents, Secretaries, Treasurer, and such other officers as they may deem necessary, together with a Board of Managers, shall be chosen for the ensuing year, by the members entitled to vote on the Treasurer's books the beginning of the said month.

Art X. The President shall, at the written request of six members of the Board, call a special meeting of the Board of Managers, causing at least three days' notice of such meetings to be given.

Art. XI. The whole of the minutes of every meeting shall be signed by the Chairman and Secretary.

Art. XII. No alteration shall be made in this Constitution, except by the vote of two-thirds of the members of the Society present at an annual meeting.

Extracts from the Corresponding Secretary's Report, New York, June 1st, 1848.

The Society, by the favor of God, is prosperous. It has become incorporated under a general law, passed by the Legislature. Its operations are annually increasing in extent and usefulness. The fiscal year just closed was shorter than any of its predecessors, consisting of only eleven months and six days. In this time a larger amount of money has been received than in any period of the same length since the Society was organized. It exceeds the amount received during the same period last year, by more than $3300, while the expense of agencies has been less by nearly $1200.

The receipts for the financial year amounted to $31,521 14. The disbursements were $34,421 92. In consequence, not only was the balance from the last year, $2013 66, exhausted, but the Society became indebted to its Treasurer in the sum of $887 12. Still much was left unattempted, that, with adequate pecuniary means, might have been accomplished; and much that was done, only partially met the demand. Earnest appeals for aid, with statements of the needs of missions, were responded to with appropriations of half, or less than half of the sums specified. The word of God was restricted in its circulation, not because destitution was supplied, or men were unwilling to receive or read it, but because contributions were scanty, and the Board dared not to venture far upon the dangerous expedient of debt.

We here present, in the briefest form possible, some of the facts and sentiments contained in the report:—

There have been published in foreign countries, upon appropriations furnished by this institution previously to May, 1846, *three hundred thousand volumes of Sacred Scriptures,* (300,000,) and a tour Depository in this city up to the present date, 262,734. The two sums united make the gross amount of 562,734 volumes.

Foreign Appropriations.

To the Am. Bap. Miss. Union for	Peguan Scriptures,	$2000 00
" " " " "	Asamese,	1000 00
" " " " "	Karen,	1000 00
" " " " "	Chinese,	1000 00

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To the Am. Bap. Miss. Union for German Scriptures,		500 00
- - - - - German Bibles, for use of their Missionaries in Germany, - - -		1500 00
- - - - English Scriptures, for use of Missionaries among the Shawanoes,	$52 80	
- - - - " for the use of Missionaries among the Cherokees,	21 80	
- - - - " for the use of Missionaries in Burmah,	50 00	
		124 60
To Rev. J. G. Oncken, for Colporteur's salaries, stereotype plates, and German Scriptures, - - - -		1130 00
To the English Baptist Miss. Society for Bengali, and other Scriptures in the language of India, -		2500 00
To the English Baptist Miss. Society, in English Scriptures for the use of their Missionaries in Calcutta,		100 00
To the General Baptist Missionary Society for Oriya and Chinese Scriptures, - - - - - - - -		1000 00
To the American Colonization Society in English Scriptures for Sunday Schools at Bexley and Bassa Cove, Liberia, - - - - - - - - - -		27 00
To the Grand Ligne Mission, Canada, in English Scriptures, - - - - - - - - - -		37 46
To the army in Mexico, in English Scriptures, -		76 75

Several appropriations of Chinese and English Scriptures have been made to the Southern Baptist Triennial Convention for the use of Missionaries in China, and some payments have been made for the support of Colporteurs, but the whole account has not yet been received, and an estimate of the amount is not attempted.

Chow, a Colporteur in Canton, under the direction of brother I. J. Roberts, states in his annual report—"During this year I have distributed Scripture portions, 7868 volumes. Thanks to the true God for his grace and to the Saviour for his merits, who have added to my life one more peaceful year: also, grateful acknowledgments to the Bible Society for granting me one year's allowance."

Domestic Appropriations.

The Scriptures gratuitously appropriated for the home field, since the date of the last report, amount in value to $1359 27.

Publications.

The publications of the year amount to 17,018 Bibles and 33,877 Testaments—total, 50,895. The whole number hitherto published by the Society at the Depository, is 262,734.

Issues.

The issues of the year have been 14,157 Bibles and 29,662 Testaments—total, 43,819.

All other means of doing good may be compared to stars and moons which derive all their light and power from this. The real value of it can only be properly appreciated by supposing this sun of the system to be obscured, and then contemplating the unavoidable results.

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"Our station at Rhunditta, from which three persons, while I write, are asking for baptism, and which has furnished three native preachers, received its first holy light from the gospel of Mark."

Brother William Robinson, the oldest Baptist missionary in India, writes—

"I can tell you of a church, the origin of which may be traced to the leaving of a New Testament at a shop, in a village. The missionary wished to give away this New Testament, but no one would have it; the Scriptur s were not sought after then as they now are; so he laid it down in a shop, and left it there for any one who might come to the shop and wish for it. The shop-keeper could have torn it up for waste paper, but he did not. After a time, a few hours, I believe, two or three men came to his shop, and saw the book; they opened it and read it, and liked it, and took it away with them. The result was, that several persons from that village were eventually baptized; the men who took the Testament, and their wives. I know the men and their wives too, and the church which sprung up from this little incident is as palpable to the senses as any other church. Come to Calcutta, cross the river to a little village called Howrah, and there you may see, assembled in a neat chapel, the very church in question."

Again he says—

"But, perhaps, some will say, Is there then an appearance of much good in India! There is; the Scriptures are every where gladly received. it was not so at first; but now it would a strange thing were a man to refuse a volume of the Scriptures, unless it was a small one, and he refused it for the purpose of getting a larger; nay, we have but to show the people that we have the Scriptures for distribution, and they will beg them, they will almost snatch them out of our hands. Many who have read parts of the Scripture say, 'We like your books;' and having read one, they will come and ask for another. It may be said with great truth, that the mind is in a transition state. Granting that we have not many converts, get good, much good has been done. The leaven is spreading; idolatry is sinking into disrepute, and many are beginning to think well of Christianity. Such is the true state of things, and we want help, much help to enable us to continue this liberal distribution of the Scriptures. Let this be continued, and it will much accelerate the transition that is now taking place, and great results will eventually follow—greater than unbelief, or even much faith, dares to expect."

The changes and revolutions in Europe, and the rapid progress of liberal principles, have added a new interest to the operations of the Society, and created increased demand for the Sacred Scriptures.

The Society maintains six Colporteurs in Germany, exclusively engaged in Scripture distribution. Rev. J. G. Oncken, under whose direction they act, urges an increase of the number in view of the great field of labor, the facilities for doing good, and the success attendant upon present efforts. This success has been beyond anticipation. Great numbers have been converted. Brother Oncken writes—

"Five thousand and forty copies of the word of God left the depot

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during the past year, and have been distributed in most parts of Germary, Hungary, Switzerland, Elsas, Denmark, and Poland.—Jews and Gentiles, Protestants and Roman Catholics, have been enriched with heaven's best gift, and sinners from each of these classes have experienced that the word of the Lord is like a hammer breaking the heart of stone, and then, like a precious balm, healing the wounded spirit. No longer dare we ask in the voice of complaint, 'Who hath beleived our report?' but rather exclaim with holy and grateful astonishment, Who hath begotten us these!"

We close with the last words of the Report—

The results of the year are encouraging. They have been attended without noise, without excitement, with no special appeal for aid, with no loud-sounding cry of alarm. They demonstrate that a steady, unobtrusive, but persevering prosecution of systematic effort, is preferable to the irregular, spasmodic energy of excited impulsiveness. Your Board believe that religious benevolence is a matter of principle; that principle, to be steadfast, should be founded on an intelligent sense of duty, and should be cultivated with a view no less to its permanent strength and growth, than to its temporary effects. The vine, that by unwonted stimulants, is made to yield an extraordinary harvest of grapes, is little more in after years than a sickly monument of exhausted energies; while the one that is properly cultivated, pruned, and trimmed, every season adds to the number and richness of its juicy clusters. Your Board are endeavoring so to prosecute their business, as every year to increase the receipts and extend the operations of the Society; and at the same time so to cultivate the field of benevolence, as to make its agents increasingly welcome in their annual visits to contributors.

Still it is not to be denied that the amount raised for the Bible cause is very far below its just claims, and the abundant abiltiy of those who ought to be interested in it.

It is a melancholy truth, and one that should penetrate the heart of every lover of the Sacred Scriptures, that this Society is every year obliged to forego large and inviting opportunities of doing good for the want of the pecuniary means. The warm-hearted believer, when he presses his Bible to his bosom, and feels that it is heaven's precious boon to man, should remember that the American and Foreign Bible Society cannot give that book to whom it would, because the contributions to its funds are so limited. The humble, grateful soul, who feels that he owes his all to the Lord that bought him, should reflect that what he holds in steward'ship on earth was entrusted to him for usefulness, and that no mode of usefulness can be greater, none more pleasing to the Master, none more permanently beneficial to mankind, than to give extensive circulation to the record of a Saviour's dying love, the sacred volume that testifies of Jesus.——With Christian regards,

WM. H. WYCKOFF, *Cor. Sec.*'

The above extracts will enable our readers to appreciate the character and claims of the American and Foreign Bible Society upon us and all who build upon the Bible the hope of eternal life.—We are glad that the Society has, under a general act of incorpora-

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tion, at last obtained a charter under its own proper name. Will not our brethren esteem it an honor and a duty to be very forward in contributing to the diffusion of the Bible translated on our own principles of translation, through the various channels opened at great expense of men and money by our Baptist brethren! Their treatment of us, as a denomination, is no just reason why we should not avail ourselves of their instrumentality in sending the Scriptures by their agents and ministers to the benighted heathen, whether in America, Europe, Asia, or Africa. We are all serving one Master, and laboring in one vineyard. If the Master will acknowledge them and acknowledge us in the great day, though they should never give us a crumb of bread on earth, verily we shall yet acknowledge one another. If then one party must be ashamed of itself, as doubtless one of us must, let us now endeavor that the shame be not ours.

A. C.

JOHN FREDERICK OBERLIN.

*** The following sketch of Oberlin, by that gifted lady Mrs. L. H. Sigourney, will doubtless be interesting and profitable to our readers. Nothing can afford to the pious greater encouragement to exertion, or sweeter consolation amidst their labors, than such an example of the triumphs of faith and the influence of unfailing love. How delightful to contemplate such a character as that of Oberlin, and to see in it the actual and living exemplification of a genuine Christianity, which refuses to occupy itself with doctrinal dissensions; or to be confined within the stagnant pool of partyism, but, like the gushing fountain, diffuses itself every where around in sparkling rills to bless and fertilize the waste places of the earth!

R. R.

John Frederick Oberlin was born August 31st, 1740, at Strasburg, in Germany. Kindness and gentleness of temper were visible in his infancy; and in his childhood he showed that disposition to do good to others, which distinguished his maturity, and remained with him until the close of life.

The small sums of money which were given him by his father, who was poor, he carefully laid by, but not for himself. It was his pleasure to seek out and relieve sickness and want. Sometimes, when a bill was brought to his father, he would steadfastly watch his countenance, and if he saw it troubled, and imagined that he had not enough to pay the demand, he would run for his little box, and empty it, with joy, into his father's hand.

Piety continued to grow with his growth, and strengthen with his strength. His choice was to become a minister of the gospel. At the age of twenty he became the pastor of Waldbach, a parish situ-

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ated among the high mountains which divide France from Germany. This region is called by the French, *ban de la roche*, or the *district of the rock*, and by the Germans, *steinthal*, or the *valley of stone*.

The sterility of this spot is in accordance with the names that have been given it. Winter begins there in September, and seldom are the snows melted by June. The inhabitants found it difficult to obtain by tillage enough for their subsistence, and their ignorance equalled their poverty.

The predecessor of Oberlin had endeavored to raise the character of their schools. He found that one of their best ones had been kept in a miserable cottage, by a wretched old man, who said with great simplicity, that his business had been that of a swine-herd, but that when he became unfit for that work, they had employed him to teach the children.

To this people Oberlin went, following the footsteps of his divine Master, who pleased not himself, but came to seek and to save the lost. His zealous endeavors to raise their condition, and reform their habits, were at first misunderstood, and so far from awakening gratitude, led to abuse and persecution.

But he was neither daunted nor discouraged. Having been informed that some of the disaffected ones intended him personal violence, he preached from that passage of our Saviour's sermon on the mount, "I say unto you, that ye resist not evil." While the conspirators were ridiculing the sermon, and wondering if he would behave as he had advised others to do, he suddenly appeared among them.

"Here am I, my friends!" he said with perfect calmness. "You are wishing to do me some harm. Is it not better that I should thus give myself up to you, than that you should be guilty of the meanness of lying in wait to take me?" Awed by his dignity and piety, they acknowledged their evil designs, and entreated his pardon. He freely forgave them, and they were in future his friends.

He showed the same moral courage when a boy. In the streets of Strasburg he once saw an unfeeling officer abusing a sick beggar. Going boldly up between them, he reproved the tyrannical man, who being very angry, would have seized him; but the neighbors, who loved the child, gathering round, protected him, and rescued the beggar.

Afterwards, passing in a narrow and lonely way, he saw the same officer approaching him. "Now, thought the boy, perhaps he will punish me. Shall I attempt to escape? No, I did my duty to the poor man. God is with me. Why should I fear?" The officer, who had so lately threatened him, passed by, and did him no harm. True piety was the foundation of his courage.

The same holy principle led him to persevere in improving the condition and character of his poor parishioners. He found the roads among them so exceedingly bad, that intercourse between the hamlets was both difficult and dangerous. He induced them to break rocks, and build a wall of considerable length, on one side of the mountain road, to keep the earth and stones from being washed into the vale below.

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He told them they must build a bridge over a river they had always been accustomed to ford. "How can these things be done!" they exclaimed. "Come and see," said Oberlin. Taking a pick-axe and other implements, he set them an example of their use. When they beheld him selecting the most difficult work for himself, they willingly exerted themselves, and the industry which he taught them was a new bond of affection.

Soon a neat bridge was constructed, and a good road opened from Waldbach to Strasburg, which was also extended to each of the five hamlets, or little villages, where he ministered. The force of his religious instructions was not impaired by his efforts to make them comfortable; but, on the contrary, his influence extended and deepened through these proofs of his love.

He found them deficient in many of the mechanic arts which seem necessary to civilization. There were neither blacksmiths to furnish tools for the laborer, nor masons to build chimneys to their houses. He procured several youths to be sent to Strasburg, as apprentices, who, when they had obtained their respective trades, returned and became teachers of others.

His people had lived in hovels, built of rocks, against the sides of the mountain, without cellars or chimneys. He taught them how to build neat and commodious cottages, to make gardens, to rear vegetables, to plant fruit trees. Soon this desolate region, as if by magic, was adorned with pleasant habitations, each surrounded by its little orchard and garden.

Amid all these labors, the pastor remitted not his care for the souls of his people. Especially were the interests of education dear to him. He instructed such promising young people as were willing to become teachers, and caused school-houses to be built in each of the five little hamlets.

Perceiving that while the older children were engaged in their studies, the little ones lost much of their time, he collected them together, and had lessons adapted to their comprehension. His wife, joining her exertions with his, procured two female teachers for each school; one taught lessons from books; and the other, to spin, to knit, and to sew; that useful employment and intellectual knowledge might advance hand in hand.

When the pupils were wearied with work or study, the kind teachers told them stories from the scriptures, and showed them drawings of animals and plants, explaining their nature and uses. On one day each week the scholars assembled, and their good pastor examined them in their different lessons, and added his own instructions. Joy beamed on their faces when he came among them; and they called him their father, or sometimes in their affectionate manner, "Our dear papa, Oberlin."

He sometimes distributed books among them as rewards, or lent them, requiring an account of their contents when they were returned. Every Sabbath, also, he collected the children in the church, heard them recite their Bible lessons and sing hymns, and gave them paternal religious instruction.

Thus in the secluded region of the Ban de la Roche, we perceive the institution of Infant Schools, Normal Schools, Sabbath Schools

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and Sabbath School Libraries, all originating in the active benevolence of one man; and he unprompted and uncheered by intercourse with the philanthropic spirits who afterwards diffused those blessings over Europe and America.

In the year 1784, when Mr. Oberlin was more than forty years old, he was afflicted by the death of his excellent wife, who had been his helper in these efforts to do good. Though deeply mourning, he bowed himself to the divine will. He praised God for the holy life she had been enabled to lead, and for the faith that taught him that she was now happy in heaven.

He had received into his family a young girl to bring up. After the death of Mrs. Oberlin, she extended to her seven motherless children the care and tenderness which she had herself received.— She engaged in the same works of charity which she had seen performed; and, with the most disinterested zeal, took charge of the pastor's house, refusing to receive any compensation for many years of service.

It would seem that Oberlin's people strove to imitate his virtues. Their sympathy for orphans was peculiarly conspicuous. When a poor family were thus bereaved, there was always some one ready to receive them. Some households had two or three orphans, maintained like their own children. One poor woman supported ten by her labor. Their religion taught them that such charities were acceptable to God.

During the distresses of the French revolution many fled to these remote villages, and Mr. Oberlin received them into his house until they could find other refuge. His home, though simply furnished, was the abode of comfort and happiness. No luxuries were seen upon his table, but his plain fare was shared with others in free and true hospitality.

Every thing in his house and about his grounds was neat and in order. The walls of his apartments were covered with maps and drawings of natural history. Appropriate texts of scripture were placed over the several doors. At the entrance of the dining room was written, "Blessed are they who do hunger and thirst after righteousness, for they shall be filled."

He encouraged his people to be constantly industrious. Through his agency they were taught to spin cotton, to dye cloth, to plait straw, and to weave ribands. So prevalent was his example, and influence, that scarcely an idle person or a beggar was seen among them.

He not only instructed them in agriculture, horticulture, and the mechanic arts, and was their pastor and school-master, but their physician also. Early in life he had devoted considerable time to the study of the theory of medicine, and now he climbed the steepest mountains in the night as well as the day, and at all seasons of the year, to visit and prescribe for the sick.

These services made him most dear to the people. Nor did he forget to preserve their regard by his affectionate manners. He never met either man or woman among them, without taking off his hat, and saying some words of kindness. Every child he took by the

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hand, and showed some little mark of attention, adding often some pleasant advice.

His own manners were imitated by his people; so that from having been rude and uncouth, they became insensibly gentle and courteous. It was remarked by strangers who visited them, that, though very poor, they were exceedingly polite and happy.

They sought in every way to express their gratitude to their beloved pastor. On one occasion, a son of his, who was travelling in France, in the service of the Bible Society, was taken sick. He desired to reach home, that he might die there, but he could only get within nine miles of his father's house.

Twelve of the villagers set out to bring him those nine miles on a litter. But finding that he was not able to bear the open air, they placed him in a covered carriage, and as they went slowly along, removed every stone from before it, that no rude motion of the wheels might disturb the sufferer. His death was peaceful and happy, and they mingled their tears with those of the father, with the most affecting sympathy.

The five villages, to whom Mr. Oberlin ministered, were considerably distant from each other. He therefore preached in each by turns. As he kept no horse, an inhabitant of the parish where he was to officiate brought one for him every Sabbath morning. He took his dinner with some of the families, and then conversed with every grown person and child belonging to it, on the great concerns of their sou's.

In his sermons there was an affecting eloquence, and a striking adaptation to the wants of his people, for he was intimately acquainted with them all. He usually preached in French, because this language was spoken by the majority of his parishioners. But on every Friday evening he had service in German, as there were some who understood it better than French.

This service was of a most sweet and paternal character. After some explanation of a portion of scripture, he would say, "My children, are you weary!" They almost invariably replied, that they desired to hear more. The females brought their knitting work, for it did not interrupt their attention, and he loved to see them usefully employed.

The eyes of the people sparkled with delight when they saw their good minister. He was as a guardian spirit watching over them, and guiding them both for this world and the next. In his instructions to the young in natural history, he was careful to inculcate a knowledge of the nature of plants, and a love of flowers, as a means of softening and refining the character.

He taught them to cultivate in their gardens many wild plants from the woods, and also to draw and paint flowers. Some of his pupils marked their affectionate remembrance of his seventieth birth-day by gifts of beautiful wreaths and garlands. He expressed his thanks in a pious, paternal letter, in which he says, "The beautiful flowers with which the great Creator has adorned our country, gave you the means of presenting me with this token of your united love. These sweet garlands will soon fade, but I shall never forget the happy feelings they have awakened; and I earnest-

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ly pray that you may become unfading flowers in the Paradise of God."

He lived in the simplest manner that he might have the more to give to those who needed. A visitor to his house found there four or five families, who had lost their habitations by fire; to whom he was distributing food, clothing, utensils of industry, and pictures for the instruction of their children.

"His family," said an English traveller, "do not have as good or delicate food on their table as our poor people in England; but they are the happiest Christians, and it is delightful to be here. He treats the poorest, even the children, with affection and respect. It is wonderful to see how changed they all are since he came among them. They were then very barbarous, but now are gentle and polite, and their good minister, now more than eighty, is one of the handsomest men I ever saw."

Notwithstanding his great age, he continued to instruct and labor for his people; and when he was no longer able to preach, he bore them day and night on his prayers. His last sickness was short. He said, "Lord Jesus, take me speedily: nevertheless, thy will be done." A few hours before his death, he joined in an act of devotion, his hands clasped, and his heaven-raised countenance, beaming with faith and love.

He died on the first day of June, 1826, at the age of eighty-six, having lived in his parish of Waldbach more than sixty years. The grief of his people was affecting. From every part of that rocky district they gathered, in the midst of a heavy rain, to gaze on the lifeless remains of their pastor and their friend.

The funeral procession stretched from the door of his house to the mouth of his sepulchre, a distance of two miles. Every cottage poured out its inhabitants, and the children of the schools walked two and two, chanting mournful hymns. They paused at the church, in whose burial ground he was to be laid, and a minister ascending the pulpit, read from a paper, the farewell address of their venerated sire.

We have room for only a few of his parting words:—"O my dear parish! God will not forsake thee. Only cleave thou unto him. Forget thou my name, if thou wilt, but remember that of Jesus Christ, whom I have preached to thee. O friends! pray that you may become the beloved sheep of his pasture. Dedicate yourselves to him.

"Adieu, dear friends, adieu! I have loved you much. God reward you for your services, your good deeds, the respect and obedience which you have shown to me, his poor unworthy servant. O my God, let thine eye watch over this dear people. Let thine ear hear their prayers. Let thine arm be extended to help and protect them. And grant that young and old, teachers and scholars, ministers and people, may all, in due time, meet together in thy Paradise!"

The grave was dug beneath the shade of a drooping willow. Great was the weeping when the body of the beloved pastor was let down into its silent depths, and when they realized that they

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should see his face no more. Then they treasured up with earnest affection the words he had spoken to them, and the prayer rose up from every cottage home, as from a bereaved household, that they might be re-united with him at the resurrection of the just.

DISCIPLINE.—*No. IX.*

We might push our researches still farther into the dim regions of Antiquity, and disclose other reasons for rejecting the arrogated superiority of Bishops over Presbyters; but what is writ must suffice. No one, we are sure, in the face of what has been presented, can adopt the opinion that these were two distinct officers, unless it is one who desires to make it so; and, with such, neither argument nor authority could avail any thing. But at the same time we think it manifest that, in apostolic days, so such distinction prevailed: it must be conceded, that very early in the history of the church, even so soon as the latter part of the second century, the two titles began to be applied to different officers, and the apostolic style of using them synonymously was gradually but entirely changed. This was but a natural consequence of human ambition, taking advantage of natural and apostolic order to exalt itself to a lordly pre-eminence, and pervert that which was designed for social profit and the general good into personal aggrandizement and the special honor of aspiring selfishness. We think there can be good and satisfactory, though I confess not incontrovertible reason, for believing that this broad and unauthorized distinction, grew gradually and at first without suspicion of the churches, out of a natural, necessary, and, we scarcely doubt, apostolic order, which must have prevailed from the beginning, *and by which special respect and prominence were given to the most efficient member of an eldership or presbytery.*

We call this order *natural*, because all human government, not imposed by conquest, has been imposed in this way; *necessary*, because it is scarcely possible to proceed efficiently without it; and *apostolic*, because there is strong probable evidence that it was sanctioned by the founders of our spiritual temple. When men come together for mutual wants, to organize and submit to a society, if they institute a body legislative, it must have from among its own members a President or Chairman; if they appoint a plurality in the judiciary, these must select one to take the lead in, and preside over, their deliberations; and as necessity dictates this

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order, so nature suggests that the most venerable, respected, and efficient, should be called to this position. Thus both in the nature and necessity of things, a presbytery composed of a plurality of officers, no matter though perfectly equal in official rank, will and must have a President or Chairman, who, from superior wisdom age, or influence, will be looked up to, as, not of higher *official*, but *moral* authority, and respected, not because he wears a more imperial costume and sways a wider official sceptre, but because he is adorned with more of the graces of the Spirit and wields the word of truth, the sword of the Spirit, with a more practised and skilful hand.

That this arrangement of things, so natural and necessary, obtained in the primitive churches, and therefore by apostolic sanction, we think may be made extremely probable. The principle is discovered in the relations of the Apostles to one another and to the church, and these were ordered by the Saviour himself. Peter was but an Apostle, endued with no more power or authority than the rest; yet to him was given the honor of taking the lead in the opening of the kingdom both to the Jews on the day of Pentecost, and to the Gentiles at the house of Cornelius. Into his hands were committed the keys of the kingdom; and Matthew, in enumerating the Apostles, calls him,—"Simon, *the first*," not first chosen, for Andrew was chosen before him, but first in prominence. From some peculiar fittedness in his character, or other reason sufficient to the Saviour, he was honored with this distinction among his compeers; but this did not make him either a Lord Archbishop or Pope. He was still no more than an Apostle, exercising equally with his co-ordinates his office, and neither possessing nor claiming any supremacy over them. This is most manifest in all the history we have of him, especially in his relations to Paul. Yet, though only an Apostle, equal to the rest, he had a distinction not in *office*, but in *respect;* and a precedence not in *rank*, but in *prominence*. This was conferred upon him by the Saviour, and conceded to him by the other Apostles.

A like principle seems to be indicated in the instructions which Paul gives Timothy in his first epistle, chap. v., ver. 17. "Let the elders that rule well be counted worthy of double honor, especially they who labor in word and doctrine." This passage is quoted by the Calvinian advocates of presbytery to prove that there were different orders of presbyters; but it very clearly refers not to two different ranks of officers, but to a distinction in the relative merits of officers in the same rank. It does not teach us that all may not

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rule, but that some may rule better than others; and, from their superior natural gifts, labor more abundantly in word and doctrine than their associate presbyters. That this will, and, from the very nature of things, must be so, in every eldership,—we needed not an Apostle to tell us; but as to the regard in which those are to be held, whom nature has more fully fitted for these important functions in the eldership, it is wisely revealed to us that they must be more highly honored by those over whom they are called to take the oversight, and a certain distinction given to them over their fellows, not of a different rank, but as of higher influence and usefulness—in the same rank.

What seems here clearly indicated by a general principle, will still more fully appear from other considerations, to which we beg leave very briefly to call the attention of our readers. It will be remembered that in our article No. V., page 163, on the officers of the Jewish synagogue, we showed there was one called *angel* or *messenger*, whose duty it was to preside over the proceedings of the synagogue worship, to labor in word and doctrine, and to look after the religious welfare of the congregation. This officer was not distinct from the elders, but *one of them put forward* in these duties, and, in the exercise of his function, subject equally with the rest to the joint control of the presbytery. From the fact that the first Christian congregations were composed of Jews and formed out of the synagogues, and the evident coincidence in the official titles used in the two institutions, we cannot entertain a doubt that these titles were adopted in the Christian organization for the order of the synagogue; and as they were used as terms already of familiar meaning, and therefore not needing a definition, we can as little hesitate to admit that they were used in the same sense in which they were employed in the synagogue discipline. Adopting thus the greater and more essential elements of this order, the presumption is almost unquestionable, that the first Christian churches would likewise follow the order of the Jewish synagogue in the most natural and necessary custom of appointing from the eldership an *angel* or *president*, to take the lead in their public proceedings, and upon whom would devolve the more public and prominent duties of the eldership. Thus we see not only nature and convenience suggest this arrangement, but the model in Jewish worship, evidently so exactly copied in other respects, makes it almost certain that this custom was introduced into the Christian organization and by apostolic authority.

When we add to all this, the fact that this term *messenger* or

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angel of the congregation (*shelih hetselur*) is employed by the Saviour in this very sense, in the book of Revelation, our conclusion stands upon the basis of moral demonstration. The letters to the seven Asiatic churches are all addressed to the *angels* or *messengers* of these churches. The style is, "*Unto the angel of the church of Ephesus, write;*" "*Unto the angel of the church of Smyrna, write,*" &c.; yet the letters are substantively to the congregations, as appears both from their contents and the style of their conclusion—each of them ending with the exhortation, "He that hath an ear to hear, let him hear what the Spirit *saith to the churches.*" As the *angel* of the synagogue kept the book of the law, appointed the readers, designated the portions to be read, and stood by the readers to overlook them while reading, what could be more apposite than that the Saviour should address these letters to this officer in the Christian church, and through him to the whole congregation?

While, then, we hold with full conviction the position that every church, according to primitive usage, should have a plurality of elders, and that these should all be of the same official rank, we are equally persuaded that good order, scriptural principles, and the indications of sacred history, require in every presbytery the appointment of a president, whose duty it is to take the lead in public and official meetings, keep order in their proceedings and exercises, and, in short, act as the prominent public organ, both of the church and the presbytery; and that *such should be counted worthy of double honor*, by which we understand not only greater reverence and deference, but, as a more arduous laborer, deserving also a more liberal remuneration.

It is easy to see how this distinction in the simple and reverential days of primitive Christianity might be extended beyond its original intention and the honor of being first and foremost in labor and danger, when the Christian elder was emphatically and in truth a man of God, and the duties of his office no sinecure,* but always perilous and sometimes leading to death, became, when the arm of persecution was relaxed, a sweet morsel for hungry ambition to greed over, and the occasion of those angry contentions about supremacy and rank, that have so long agitated the church and disturbed its simple and unambitious order. Respect prepares the heart of him who feels it for submission, and a habitual prominence

* Those benefices where the pastor did not reside in the parish, nor perform the duties of pastor, were said to be *sina cura animarum*, and hence our English word *sinecure*.

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lays the foundation for a claim to relative supremacy. To the one ever-wakeful ambition looks for indulgence in its innovations; and upon the other, stays itself against resistance. Thus we apprehend first arose the distinction of Bishop from Presbyter or Elder; thus crept into power the lords spiritual and hierarchs supreme, who have enslaved piety, martyred conscience, darkened in inquisitorial dungeons the light of truth, and committed to purgatorial fires the fearless foeman for the faith. The steps were gradual, but firm; the aspirants were few, but artful; zealous, but ambitious; so the assumption of mere parochial episcopacy swelled itself by degrees into prelacy or diocesan episcopacy, and thence again into metropolitical primacy, until by the time of the first œcumenical council, convened by Constantine at Nice, or not more than fifty years after, the whole church was divided off into five great prefectures, over each of which presided, as supreme, a new style of officer, known under the titular distinction of Patriarch. A universal Pope consummated this arrogance; and the people who should have *called no man master*, passively enslaved themselves to a wide spiritual despotism.

W. K. P.

AN APPEAL TO THE CHURCHES IN BEHALF OF SUNDAY SCHOOLS.

The unsophisticated child believes every thing. Suspicious of no deception, he reposes with entire confidence on every thing he hears. Until deceived, he never doubts. The constitution of our nature is in harmony with itself. If the ear had never heard any thing but what is true, and good, and pleasing, the thoughts of the heart would always have been just, and benevolent, and joyful.—Nothing that belongs to the kingdom of darkness, no sentiments of hesitating distrust, nor feelings of painful disappointment would ever have awaked the soul to evil, or lashed the calm deep of the heart into wildness and commotion.

Man is made for happiness; but happiness is peace; and peace is the composure of the soul produced by unfeigned faith. All unhappiness is disorder—that disorder which reigns in the heart that knows none of the peace and rapturous bliss of confidence in the Lord. Happy, thrice happy, the person who always believes—confides—obeys! If, then, the *path of faith* conducts to bliss; and if, as a condition of faith, the truth, unmingled truth must be laid in the mind; how important if parents would promote the welfare and eternal happiness of children and youth, that they should furnish to the young mind and heart, the only means to the end—the truth, the righteousness, the love of Christ! In a word, that they should

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"*train them up in the nurture and admonition of the Lord.*" And if they expect to be successful in the effort, equally important it is that they seize and improve the only period that will insure success.

For this work, parents, you have the highest possible encouragement:—

1. Notwithstanding all the mischief wrought by sin, the constitution of the moral world is yet in your favor. Your son, your daughter, is yet under *your own* control. *Your child yet believes you.* Tell him what you please, and if sincerity and kindness speak in your eye, he receives it with as pure and vigorous a trust as ever possessed the heart of Adam in Paradise. "Father told me," or "Mother said so," is the first and strongest reason assigned by the child for its first faith. Early instructions, and early impressions, received from the counsels of affectionate parents, remain when all others are forgotten. How wise, then, for the Lord to bind it on Israel: "These words that I command this day, shall be in thine heart; and thou shalt teach them diligently to thy children, and thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Deut. vi., 6, 7. In this work no time is to be lost. Human life, it may be, runs through all its changes, takes the bias and character of all its fortunes, and receives on its entablature, like the engraving of a signet, the principles that guide its destiny, during its first climacteric. Neglect this period, therefore, and your child is lost.

2. Moreover, your children are hungering and thirsting for truth. The desire in the child you have not to create. God has planted that desire in his nature. See how inquisitive he is! If you heed not his first call, he asks again. Hear! A score of questions is proposed in rapid succession. The parent becomes impatient of his importunity, and chides him; and if this serves not to quiet the irrepressible longings of his heart for knowledge, probably a more effectual reply is given, not in gentle words sparkling with the intelligence for which his soul is panting, but in a smart *box on the ears* that makes his "hall of audience" ring! He turns away shocked at this ruthless invasion of the rights and constitution of his nature, wondering *what ails father.* Now the child is bound to believe his own nature; he cannot believe it wrong for him to ask questions; and he is compelled to see and to feel the discrepancy between such a course and that which nature and religion alike approve. How cruel not to satisfy docile childhood! God makes them ask questions. And when they ask for food, shall we give them poison? "If your son ask bread, will you give him a stone! If he ask a fish, will you give him a scorpion?" If they ask for light, shall we abandon them to darkness! If they seek for *truth*, shall we give them up to *falsehood*, in the form of tales, novels, and romances, which fret the soul and paralize its power? Why, O why, when they are asking wine from the clusters of En-gedi, do we give them wormwood and gall! But your child will soon cease to propound these inquiries. He will become either satisfied or stultified. "What thou doest, do quickly."

3. Farther: precious promises and encouragements, like stars, in

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the night, shining round about us, cheer us onward to duty. The prince of wise men said, nearly three thousand years ago, "Train up a child in the way he should go, and when he is old he will not depart from it." To this rule there is no exception. Solomon had in his mind not occasional nor casual instruction in the oracles of God, but a constant training therein. Happy the child that has a well ordered, godly family for its *father*, and a peaceable, prosperous church for its mother. Under the hand and religious discipline of both these religious parents, the child will not fail of obedience to the Lord Jesus Christ; and, becoming luminous with the light and love of the gospel, will "shine as a light in the world, and holding forth the word of life." It is an awful misfortune to be destitute of the training which each of these parents, and both of them united, confer. But what an orphanage, when the child has neither a godly family into which he may retreat and hide himself from evil, nor a peaceful, well regulated congregation of happy Christians, to take him up and nurture him for the skies! Grace, like Nature, operates through appointed channels, and operates constantly. The soil, the seed, dews, showers, and sunshine, seedtime and harvest—all these we have in the kingdom of grace; and if we apply ourselves early, constantly, diligently to the implantation of truth in the minds of the young, this grateful and vigorous virgin soil, refreshed with heavenly dews and showers, and warmed by the rays of the Sun of Righteousness, will yield a hundred fold of blessing to them, reward to us, and glory to God.

All that has been or may be said in relation to a particular family, will apply with equal propriety to the church. For she hath many children and youths in charge, who, under her training, are growing up for her seats and for glory, or else under her neglect are abandoned to moral and religious desolation. Every church, therefore, ought to have an arrangement to take not only the children of her own members, but all that may come under her influence, and teach them as Abraham taught his children and wards; and devote them as Hannah devoted Samuel; and train them as faithful mothers trained Timothy.

This duty appears so clear, and the argument which sustains it so forcible, that it is difficult to believe there could be any plausible or serious objection urged against it. Yet there *is* an objection, often urged, and we doubt not, honestly urged, which, for the sake of many honest but scrupulous minds, will be briefly noticed. "I was spoiled by sectarian teaching," says one; and "I was led away by infidel teaching," says another; "I have not recovered from the perplexity of mind occasioned by creeds and catechisms," adds a third; and all unite in saying, "We will leave the rising generation free to seek the truth for themselves, and not cause them to mourn in after years, as we now mourn, that their youthful minds had been fettered and carried into captivity." Strange logic! Because I was spoiled with *creeds*, *therefore* my children shall not be taught to love the Bible! I, unfortunately, was persuaded to drink of muddy streams; *therefore* I will not lead the young to the pure river of life that flows, clear as crystal, from the throne of God! I ate of the bitter clusters of a poisonous vine, and I still taste the bitterness of

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the grapes of gall; *therefore* I dare not put forth my hand and pluck the fruit of the tree of life, and furnish the appointed food for the hungering spirits of my children, that they may eat and live forever! Is there danger of sectarianism or infidelity, in teaching the young to love the Bible, and in furnishing them with the aids necessary to interest them in the facts, testimonies, precepts, promises, history, prophecy, philosophy, poetry, morality, and piety of the word of God! Be assured of one thing: the young *will receive* ideas and impressions from some source or other; and if you fear to teach them the truth, lest you should interfere with their freedom of thought, there are those who will *not* fear to teach them false principles, and bias their young minds against the simple truth of God, beyond recovery! If *home* furnishes no attractions, and the *church* affords nothing entertaining and profitable, there are false attractions, of which the world is full, to lure the young and inexperienced heart from God. If good books and good counsellors occupy not the minds of your children, bad books and bad counsellors will. And can it be doubted that this fear of enslaving the young mind, which abandons it, inexperienced and unwarned, to its own course, will eventuate in the sad and hopeless captivity of the youthful spirit by some of the enemies of truth and righteousness that throng the land, and diligently seek for spoils?

Many and forcible are the reasons and motives to induce us to the diligent cultivation of the minds of the young in the Family, the Bible Class, and the Sunday School.

God has ever approbated the work of religious education. Read the following passages: Gen. xviii. 17–19; Deut. iv. 9 & 6: 6–8; Ps. lxxviii. 2–8, Eph. vi. 4; 2 Tim. iii. 14, 15.

God pronounced judgments on such as neglected it. 1 Samuel iii. 11–14.

The noblest feelings of the heart prompt to this work. Surely it requires not argument to convince the parent that every tender feeling which he indulges towards his offspring will be gratified in their religious advancement; and that through every scene of life and in the dying hour it will cheer the heart to reflect that he has imparted to them that wisdom which is better than rubies, whose fruit is better than fine gold, and its revenue than choice silver.

Christian benevolence finds here an appropriate field of labor and usefulness. Look around upon the multitudes growing up to manhood without the knowledge of God. How welcome to the benevolent heart the task of enlisting these in the study of the Bible, and thus to snatch them from destruction, and train them for usefulness and honor in the service of the Redeemer! Facts could be given in large abundance, were it necessary, to prove that great things have already been accomplished in this way, by the benevolent, through the agency of the Sunday School.

The prosperity of the church will be increased by it. How many in the churches, who are now remaining almost idle, with faculties and energies undeveloped, could be called into usefulness in the Bible Class and Sunday School, and taught to do good to their

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fellow-creatures in this quiet, unassuming way! And how many of the young would be brought in, through these calm and gentle teachings, to the church of Christ, to grow up to strength and dignity in the divine service.

Deeply penetrated with the necessity of an arrangement that might secure greater efficiency and success in imparting religious instruction to the young, and with the great and growing evils originating in the want of it; many preaching brethren, assembled at Newton Falls, from different parts of Ohio, resolved, after much earnest consultation, to make an effort in behalf of a system of *Sunday Schools*. They agreed to awaken, if possible, every church to its duty in relation to this subject, that a Sunday School may be established under its supervision. For the accomplishment of this work, it was deemed indispensable to obtain a library of suitable works for the young—works that will impart truth and not error, facts and not fiction. To select, revise, and originate volumes to compose this library, a committee of sixteen brethren,* from different states, was nominated and requested to act. All that remains now to carry this important work into successful operation, is to gain a treasury of funds sufficient to publish the works.

Confident that this appeal will be cheerfully responded to by the brethren, all of whom are entrusted, throughout the entire extent of the church, east and west, north and south; we commit the enterprize to them in the fear of the Lord. Donations are solicited; also, advance payments on subscriptions for libraries. It is hoped that against the meeting of the committee, on the 14th of November next, a sufficient amount will be raised and reported, to enable them to prepare and publish the library without delay. Payments can be made to any member of the committee, or remitted to the Treasurer.

By request and in behalf of the brethren assembled at Newton Falls, Ohio, May 16, 1848.

A. S. HAYDEN,
ISAAC ERRETT.

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* The following brethren compose the committee:—A. Campbell, R. Richardson, Bethany, Va.; D. S. Burnet, Cincinnati, Ohio; Wm. Hayden, Chagrin Falls, Ohio; A. Raines, Paris, Ky.; Dr. E. Parmly, New York city; T. M. Allen, Columbia, Boon county, Mo.; Samuel Church, Pittsburg, Pa.; L. H. Jameson, Indianapolis, Ia.; Wm. Brown, Springfield, Ill.; G. W. Cone, Millersburg, Rutherford county, Tenn.; James Mitchell, Rutland, Meigs county, Ohio; J. E. Gaston, Warren, Trumbull county, Ohio; J. J. Moss, Mogadore, Ohio; A. S. Hayden, Euclid, Ohio; Isaac Errett, New Lisbon, Columbiana county, Ohio. The officers of the committee are:—Wm. Hayden, Chairman; A. S. Hayden, Recording Secretary; Isaac Errett, Corresponding Secretary and Treasurer.

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NEW SCHOLARSHIP PLAN.

THE plan submitted to the public of endowing Bethany College by selling 2500 scholarships, at 50 dollars each, has been objected to by a considerable portion of the community on the following accounts:—1st. By making education so cheap and extending it to so many as 2500 persons in one college, the number of students would be too great to be well accommodated and well educated. In the second place, the right was too complex or had too many provisions in it. In the third place, it was too limited in duration. Although not to all, to many these objections were satisfactorily disposed of by our agents; still it has been judged expedient to change the scheme; and, accordingly, at our last meeting the Board of Bethany College took up the subject and resolved as follows:—

"*Resolved*, That one thousand scholarships in this College shall be disposed of, at the sum of one hundred dollars each; and that when one thousand are disposed of, then each purchaser shall forever thereafter have the right of sending a scholar to this College, free of all tuition fees; and that the Faculty draw a proper subscription paper in accordance with this resolution, and procure all necessary agents to dispose of said scholarships."

This is simple, and we hope will be satisfactory to all who desire to secure a college education for themselves or their families.

But *one thousand persons* can procure this privilege in Bethany College—the privilege of having himself, his family, or any one else, educated, one at a time, at the expense of six dollars per annum, or the interest of one hundred dollars. In the second place, the right is *perpetual* and absolute, and while the College stands will be good property to every holder of it; for when the holder of it has educated himself or his family, he may sell it for the same, or, perhaps, all things succeeding well, for a greater sum than he paid for it. In the third place, while every one secures to himself this advantage, he also puts it in the power of 999 other persons to secure to themselves the same. It is, therefore, as we conceive, the most feasible and popular scheme yet laid before the public; and it is certainly benevolent on all hands—on the part of the seller and the purchaser. This scheme itself needs no argument, illustration, or proof, other than its own provisions, to commend itself to all persons either desiring an education for themselves or for any one else. We shall only add that to those not purchasing scholarships, education must continue at its present price.

Those who have purchased scholarships under the former arrangement, can, if they please, authorize their names to be enrolled among the subscribers under the new plan; otherwise they are not bound.

To save time and to render it immediately accessible to all, the following subscription bond can be copied off by any person, and signed before a proper witness, and sent to us; for which a certificate of a scholarship will be issued immediately on the event of one thousand names being obtained. To those who could not in proper time be visited by agents, this arrangement will afford an equal chance. Should all the friends of this scheme of education take

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this plan, it would save much time and expense of agency. Will the friends of Bethany College take an immediate interest in this benevolent scheme, and simultaneously send on their subscription bonds, or those of their friends!

Here follows a copy of the Subscription Bond:—

"For and in consideration of the right of one scholarship in Bethany College, according to the terms and conditions of the resolution passed by the Board of Trustees of Bethany College, at their annual meeting on the 3d of July, 1848, the undersigned promises and obliges himself, his heirs, executors, and administrators, to pay to the Treasurer of said College the sum of *one hundred dollars*, to be paid so soon as one thousand rights as aforesaid have been sold, and the undersigned has been notified of the same; and should the undersigned fail to pay at such time and on such notice, then this note shall carry interest at 6 per cent. from the time of such notification till paid. The right of said scholarship to accrue as soon as said hundred dollars are paid, and to continue thereafter forever.

For the faithful performance of which, I hereby bind myself, my heirs, &c., as witness my hand and seal hereunto affixed, this day of in the year of our Lord (L. S.)"

Attest—

Upon the execution of the above bond, each subscriber shall receive a receipt for the same; and upon the payment of $100, he shall receive a certificate of scholarships in the following forms:—

"This is to certify, That , of , having paid to the Treasurer of Bethany College *one hundred dollars*, is entitled to one right of scholarship in said College, *in perpetuo*, according to the terms and with all the privileges expressed in the following resolution of the Board of Trustees of said College, ordering one thousand rights of scholarships to be sold, and passed 3d of July, 1848:—

'*Resolved*, That one thousand scholarships in this College shall be disposed of, at the sum of one hundred dollars each, and that when one thousand are disposed of, then each purchaser shall forever thereafter have the right of sending a scholar to this College free of all tuition fees; and that the Faculty draw a proper subscription paper in accordance with this resolution, and procure all necessary agents to dispose of said scholarships. A. CAMPBELL,

Presdt. of the B. of T. of B. C.

W. F. M. ARNY, *Sec'ry. of the B. of T. of B. C.*"

Another provision of the Board, passed at last meeting, shall appear in the September number. A. C.

BETHANY COLLEGE.

AMOUNT of Subscriptions and Donations to Bethany College, published July, 1847,	$40,979 18	$29,067 93
Amounts obtained and collections made since July, 1847.		
A. S. Knote, Minor's Nursery, Ten.	15 00	3 00
R. Dulin, Christian county, Kentucky,	10 00	
Thomas Wheatly, Clarksburg, Ia.		1 00

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J. Whiteman, Warren county, Hl.	5 00	5 00
S. Booth, Quincy, Illinois,	2 00	2 00
Cash donation,	100 00	100 00
Brethren in England,	487 50	487 50
J. A. Hatchett, Henderson, Kentucky,		20 00
Mrs. M. Sullivan, Fayette county, Ky.		5 00
S. Rogers, Carlisle, Kentucky,		4 00
J. S. Nichols, Harrison, Kentucky,		2 50
M. Lamm, Harrodsburg, Kentucky,		15 00
Mrs. Catharine Thomas, New Castle, Ky.		10 00
R. I. King, Milton, Kentucky,		50 00
Jesse Lindsey, Ghent, Kentucky,		11 00
Mrs. Irene Smith, Louisville, Kentucky,		200 00
J. F. Allensworth, Todd county, Ky.		50 00
John Rogers, Nicholas county, Kentucky,		5 00
J. W. Smyser, Jefferson county, Kentucky,		3 00
R. R. Summers, Bullett county, Kentucky,		5 00
H. Radford, Shelby county, Kentucky,		5 00
W. Standeford, Shelby county, Kentucky,		5 00
H. T. Elgin, Fayette county, Kentucky,		5 00
G. W. Elley, Fayette county, Kentucky,		5 00
J. H. Yeager, Fayette county, Kentucky,		25 00
Willis Peaks, Gallatin county, Kentucky,		25 00
J. B. M'Carty, Christian county, Kentucky,		10 00
E. G. Herndon, Christian county, Kentucky,		10 00
W. H. Washington, Christian county, Ky.,		3 00
G. W. Cammack, Christian county, Ky.		5 00
D. G. Gish, Christian county, Kentucky,		5 00
W. A. Morrison, Christian county, Kentucky,		20 00
Mrs. Ann Ford, Edmondson county, Ky.,		10 00
T. M. Coleman, Christian county, Ky.,		50 00
John Stone, Nelson county, Kentucky,		25 00
J. T. Robinson, Gallatin county, Kentucky,		20 00
W. A. Morris, Lynchburg, Tennessee,		18 00
J. K. Speer, Maury county, Tennessee,		8 00
J. Wright, Readyville, Tennessee,		40 00
W. A. Eichbaum, Nashville, Tennessee,		25 00
W. W. Ross, Rutherford county, Tennessee,		5 00
D. G. Ussery, Giles county, Tennessee,		1 00
R. Hester, Montgomery county, Tennessee,		20 00
J. R. Saltonstall, Montgomery county, Ten.,		10 00
J. W. Barker, Montgomery county, Tennessee,		10 00
Ellen M. Robertson, Davidson county, Ten.,		50 00
George Campbell, Butler county, Ohio,		4 00
Mrs. S. B. M'Lean, Cincinnati, Ohio,		1000 00
John O. Ewing, Bethany, Virginia,		10 00
Mrs. Mary E. Dabney, King William county, Va.,		5 00
G. W. Abell, Albemarle county, Va.,		4 00
J. T. Barclay, Albemarle county, Virginia,		50 00
W. L. Maury, Caroline county, Virginia,		5 00
Mrs. J. F. Gooch, Caroline county, Virginia,		8 12

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Dr. R. Fox, King William county, Va.,	5 00
J. S. Bollings, King William county, Va.,	6 00
J. A. Chandler, Caroline county, Va.,	3 00
W. J. Pendleton, Louisa county, Va.,* in full,	10 00
J. Dawbenspeck, Rush county, Indiana,	10 00
J. Dubois, Fairfield, Indiana,	10 00
T. G. Anderson, Decatur, Indiana,	1 00
H. H. Painter, Bloomington, Illinois,	5 00
G. W. Minier, Bloomington, Illinois,	5 00
W. T. Major, Bloomington, Illinois,	5 00
A. Gridley, Bloomington, Illinois,	5 00
D. Davis, Bloomington, Illinois,	10 00
E. Sargent, Mackinaw, Illinois,	5 00
W. Davenport, Tazewell county, Illinois,	5 00
Dr. S. T. Crews, Howard county, Missouri,	13 50
Mrs. E. Crews, Howard county, Missouri,	12 00
Robert Lynch, Howard county, Missouri,	10 00
Porter Jackman, Howard county, Missouri,	12 50
F. E. Williams, Howard county, Missouri,	25 00
Martha Williams, Howard county, Missouri,	25 00
L. Cook, Howard county, Missouri,	2 75
J. A. Boulton, Boon county, Missouri,	25 00
T. R. H. Smith, Boon county, Missouri,	50 00
W. Jewell, Boon county, Missouri,	67 00
J. H. Lathrop, Boon county, Missouri,	2 50
S. B. Victor, Boon county, Missouri,	4 00
J. H. Field, Boon county, Missouri,	20 00
E. F. Pittman, La Fayette county, Missouri,	15 00
E. H. Carter, La Fayette county, Missouri,	17 00
Joseph Carter, La Fayette county, Missouri,	15 00
A. D. Tuttle, La Fayette county, Missouri,	4 00
L. Vancamp, La Fayette county, Missouri,	10 00
Martin Slaughter, La Fayette county, Missouri,	207 50
R. G. Campbell, La Fayette county, Missouri,	15 00
John Graves, La Fayette county, Missouri,	25 00
J. G. Chinn, La Fayette county, Missouri,	10 00
H. M. Bledsoe, La Fayette county, Missouri,	100 00
N. J. Hockensmith, Jackson county, Missouri,	30 00
D. W. Simpson, Jackson county, Missouri,	25 00
F. F. Hansford, Jackson county, Missouri,	10 00
E. Peyton, Clay county, Missouri,	1 00
T. M. Chevis, Clay county, Missouri,	10 00
J. R. Keller, Clay county, Missouri,	5 00
Mrs. J. E. Donophan, Clay county, Missouri,	10 00
W. Dale, Clay county, Missouri,	10 00
T. R. Dale, Clay county, Missouri,	15 00
A. H. F. Payne, Clay county, Missouri,	10 90
M. Summers, Clay county, Missouri,	10 00
Absalom M'Vey, Pettus county, Missouri,	5 00

$ 20 credited to Dr. M. Pendleton last report, should be credited to W. J. Pendleton, which is in full of his subscription.

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O. C. Steele, Platte county, Missouri,	15 00
Livy Hatchett, Pike county, Missouri,	5 00
H. Withers, Paris, Missouri,	5 00
J. P. Ewing, Callaway county, Missouri,	5 00
Mrs. A. Robards, Marion county, Missouri,	20 00
C. R. Morehead, Ray county, Missouri,	15 00
Dr. J. Chew, Ray county, Missouri,	15 00
Clayton Jacobs, Ray county, Missouri,	2 00
$41,598 68	$32,544 30

According to the above Report, there was collected during the last year, up to July 3d, 1848, the sum of $3,476 37.

W. F. M. ARNY, *General Agent.*

KIND WORDS.

Kind words—Oh! what a potent spell
Dwells in those children of the soul,
To sooth the heart by sorrow pierced;
Like accents from an angel's tongue,
Bearing a message from the sky,
They come, and sorrow turns to joy,
And smiles repress the rising sigh.

Kind words—how blessed are the lips
Whence fall the words of peace and love!
They speak, while e'en on earth below,
The language they shall speak above;
'Twas thus the blessed Saviour spoke,
When wearily our earth he trod;
And kindly he is calling still
From earth and sin, to heaven and God.

Kind words—Oh! earth like heaven would be,
And sweet would be our fellowship,
If kind thoughts dwelt in ev'ry heart,
And kind words hallow'd ev'ry lip;
For, oh! through all eternity
In heaven there never will be heard,
To break its glorious harmony,
A bitter or an unkind word.

Kind words—they fall from lips we love,
Like evening dew on drooping flowers,
And to the desert of the heart
They come like sweet refreshing showers;
Speak kindly, then; and ev'ry word
Of thine, within some heart shall be,
A link in love's mysterious chain,
To bind it ever unto thee.

WILLIAM BAXTER.

Biloxi Bay, April 16, 1848.

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NEWS FROM THE CHURCHES.

MODEL REPORT OF CHURCH NEWS.

THE subjoined report from our beloved brother Wm. Hayden, we earnestly commend to the brethren, Elders, and Evangelists, as a model worthy of their imitation. Nothing is more important in matters of this kind than system, both to readers and printers.—Will not our brethren, who labor so successfully in word and doctrine, adopt the following form of reporting, and let the brotherhood hear from them regularly, in this succinct intelligible manner, concerning the growth and fortunes of Zion? W. K. P.

Chagrin Falls, Ohio, June 28, 1828.

We have concluded to observe more order and system in taking cognizance of the state and progress of things among the churches of the several yearly meeting districts. For this purpose we have, at the two meetings of this month, upon inquiry, obtained the following report; which may not, in every particular, be perfectly correct.

For Portage county, held in Freedom, June 2d.

Churches	*bap.*	*rec.*	*dis.*	*died.*	*ex.*	*total.*	
Hiram,	19	5	3	0	0	102	Sun. School.
Freedom,	0	2	2	2	5	30	
Ravenna,	2	6	5	1	0	75	S. S. & B. S.
Shalersville,	0	0	6	1	5	52	
Windham,	2	6	0	0	0	37	
Deerfield,	16	2	1	0	1	85	B. S. & B. C.
Garrettsville,	0	2	12	0	0	56	
Palmyra South,	0	1	3	0	0	40	
Palmyra North,	0	0	0	0	0	40	
Streetsborough, just commenced,						32	
Aurora,	1	no further report.					
Randolph,	2	0	2	2	0	50	
Mantua,	0	2	0	0	0	72	Sun. School.
Total,	42	26	34	6	11	671	

Geauga and Lake counties, met in Munson, June 9th.

Chardon,	10	1	1	0	0	70	Bible Class.
Munson,	1	0	2	2	0	80	S. School.
Russell,	9	9	0	0	0	42	Bible Class.
Auburn	5	0	1	0	0	40	
Mentor,	0	1	1	0	0	70	Bible Class.
Willoughby East,	11	1	3	1	0	60	Bible Class.
Willoughby West,	no report.						
Bainbridge,	do.						
Painesville,	0	0	1	0	0	60	
Little Mountain,	2	0	2	0	0	20	S. S. & B. C.
Hamden,	1	1	1	0	0	24	
Huntsburg,	0	0	0	1	0	23	
Burton,	2	0	2	1	0	25	S. School.
Thomson,	1	0	0	0	0	24	Bible Class.
Total,	42	13	14	5	0	540	

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Much solicitude exists, and much more ought to exist, for the rising generation, to train them for God and heaven. God employed no man as a Prophet or Apostle, nor was any man ever eminent or distinguished for purity and piety who was not trained therein in childhood like Paul and Timothy. The fear of God, to be deep, abiding, and predominating, must be planted in the virgin mind of childhood and well cultivated. To this subject increasing attention is being paid, and therefore inquired after at our late meetings.

More Sunday Schools than we had supposed are established in the churches; but the greatest obstacle now in the way is the want of Sunday School Books of a suitable character. It is greatly desired that a good and suitable Sunday School Library could be obtained. The Libraries in common use are more or less spoiled with sectarian errors, which render the gospel of none effect, so that we must reject the most of them altogether. Cannot our talented and experienced book-makers and scribes do something efficient to supply the demand! Could such a set of Sunday School Books be obtained as the brotherhood could conscientiously approve, no doubt all the churches and families of the Disciples and thousands more would be greatly benefited. WM. HAYDEN.

Franklin, Kentucky, May 30, 1848.

I have just returned from a tour, in which I spent two days very pleasantly with the congregation at Mount Vernon, La.; five days at Morganfield, Ky.; and four days in Henderson county, with the congregation meeting at Barren meeting-house. At the last I baptized two. I found at each place some interesting and benevolent Christians. There is great need of intelligent, prudent, and persevering laborers in that section of country.

J. CALAHAN.

Fulton, Callaway county, Mo., June 5, 1848.

The Bible cause is still progressing slowly amongst us in some sections of the county. At our last meeting in Fulton there were three confessions—amongst them a gentleman of standing amongst the Methodist friends for years past. Brother Hopson and Wills attended that meeting. On yesterday I heard one make the confession, and a backslider reclaimed. ABSALOM RICE.

La Fayette, Stark county, Illinois, June 27, 1848.

The principles of reform are progressing in this place. We were constituted one year since, with ten members. Our present number is thirty-three. We have a specimen here of what can be done when creeds are laid aside and the word of God is taken for the only rule of faith and practice. Our little society is composed of members from eight different denominations, walking in peace and harmony. The small church also, at brother Barnet's in this county, is thriving. They have preaching only once in four weeks, but they have additions every time they have preaching. Able proclaimers are very much needed with us.

CHARLES HIMES.

Chancery, Howard county, Indiana, June 28, 1848.

As you request that brethren should give you the news of the progress of truth, I send you good news from the wilderness.—Last

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Lord's day I organized a church on Honey Creek, near Russiaville, Clinton county, of near 20 members; brothers Conrod and Jones to act as bishops, and brother Spealman to act as deacon, and another brother whose name I have forgotten. A large school-house would not hold near all the people on Sunday that were present to hear the word from my mouth. A solemn impression, we learn, was made, and the infant church there has the most flattering prospects. Throughout all the Miami Reserve the cause is as prosperous as any where in my knowledge; one or two churches only are out of order. In 1843, when in my poverty I settled in this wilderness, I did not know of one church in the Reserve; but now we have ten that I know of. The Lord be praised!

Brother Campbell, are you delighted to see the wilderness blossom! Do you never intend to visit Indiana, centrally and westward!

May the Lord put it into the hearts of many to attend our co-operation meeting on Deer Creek, Cass county, Indiana, which commences on Friday before the second Lord's day in August, and to come with hearts warm for the work. Pray for us at Bethany, and may this wilderness soon enjoy some of the scientific light of Bethany. God bless all the saints! G. W. SMITH.

Hannibal, Missouri, June 30, 1848.

We had ten or fifteen accessions to our congregation within the last two months. May the Lord enable us to lead them in the right way, both by precept and example! D. T. MORTON.

Lake county, Ohio, July 4, 1848.

Brother Bartholomew and brother Webb have spoken in this place for a short time past, alternately. We have had seven additions—brother Gage and wife included in the number. May the Lord bless the efforts of all who strive together for the faith of the gospel! ASA S. TURNEY.

Indianapolis, Indiana, July 12, 1848.

I attended a meeting of seven days with brother Elijah Goodwin, in the town of Franklin, Johnson county, Ia., embracing the first Lord's day in this month; at which place we constituted a church of eighteen members, on the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone, to be governed by the word of God; to which we had twelve additions by confession and immersion; and when I left, last Saturday morning, brother Goodwin was still continuing the meeting, with a good prospect for more. J. B. NEW.

OBITUARY.

In Munson, on the 21st of March, departed this life, of apoplexy, sister LUCY B. CARROLL, daughter of Stephen Corkins and consort of brother Thomas Carroll, aged 26 years. Possessing an amiable disposition and being adorned with the Christian character, both of which she sustained until death, enabled her afflicted parents and bereaved husband and numerous relatives to resign her spirit into the hands of the Redeemer in hope of the resurrection of the just. W. C.

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MEETING OF EDITORS AND OTHERS.

DANVILLE, KY., 15th July, 1848.

Dear brother Campbell—I FIND that several of your brother Editors have kindly accepted the invitation to meet at some central point for conference. This is gratifying to many. It is to be hoped that good will result from this meeting.

Some of the brethren have publicly called on me to intimate the time and place. At their suggestion I will venture to name Cincinnati, Ohio, as the place, and Friday before the 4th Lord's day in September, as the time—i. e. 22d day of September. This will give timely notice, and afford opportunity to brethren who may choose to attend the Indiana State Meeting, near Rushville, on the 1st of October.

It is to be hoped that many other brethren besides the Editors, will find it convenient to attend. We should rejoice to see a full meeting of Disciples. The Lord give wisdom and grace!

In the bonds of love, your brother in Christ,

E. A. SMITH.

PLEASANT HILL SEMINARY.

THIS Female Institution, eight miles distant from Bethany, conducted by Mrs. M'KEEVER, together with her assistant teachers, gentlemen and ladies, held its annual examination and exhibition in the Union Meeting-House, West Middletown, Washington county, Pennsylvania, on the 23d of June last, in presence of a large assemblage of citizens.

Having heard so much of the merits of this Institution in imparting a very solid, accurate, and comprehensive education to young ladies both in literature and science, I was induced to attend its last examination, not only because I had pupils there, but because of the interest which I take in education in general, in female education in particular, and especially in imparting to them a rational, useful, and ornamental education. I am glad not merely to say that I was not disappointed, but to say that my very high expectations were more than realized, inasmuch as what I saw and heard on the occasion, in the number, variety, and importance of the sciences taught, and in the very great proficiency of the young ladies, displayed in every department of their studies, certainly equalled, if it did not excel, any examination I have for many years attended. The range of examinations embraced Grammar, Composition, Geography, History, Latin, Algebra, Mathematics, Natural Philosophy, Chemistry, Botany, Moral Science, Sacred Literature, &c.

The rural location of this Seminary, the healthfulness and beauty of the country around—the great attention paid to moral culture, and the means of imparting instruction in experimental philosophy—music—general literature, and science, to say nothing of the very moderate terms—only $100 for the academic year, board, washing, education, &c.—one vacation only of two months in the year—warrant the conclusion that this Seminary is destined to enjoy a liberal patronage and to occupy a large space in the esteem and regard of an intelligent and moral community; which, on the principles of philanthropy alone, I sincerely hope. A. C.

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ELDER WILLIAM THOMSON OF EDINBURGH.

This brother arrived at Bethany from England, a few days ago, and has left for Cincinnati. He is a brother of excellent attainments in the Christian religion, and of good didactic powers. I formed an interesting acquaintance with him in England and Scotland. I quote the following commendation of him from the British Millennial Harbinger of June last, page 293:—

"*Huddersfield.*—The church of Jesus Christ, statedly meeting in the Philosophical Hall, Ramsden street, Huddersfield, after their usual meeting on Lord's day afternoon, May 14, 1848, held a special meeting, and took tea in company with a considerable number of brethren from Halifax and Clickheaton, to take their leave of brother William Thomson. At this meeting the following resolution was moved by brother George Greenwell, the evangelist of the church, and seconded by brother Henry Shaw:—'As brother Wm. Thomson is leaving this place, and also contemplates a voyage to the United States of America, something more than an ordinary farewell is demanded from us upon the present occasion. For a period of two years he has been with us as a brother, and as a minister of the truth. We are happy to testify that, as a brother, he has walked in holiness among us; and as a Christian teacher, has contributed largely to the edification of the body. We desire a continued interest in his sympathies and prayers, and promise that it shall be reciprocal. We cordially commend him to the confidential fellowship of all congregations of baptized believers, wherever his lot may be cast. Signed on behalf of the church, this 15th day of May, 1848, by *Henry Shaw, Wm. Haigh, Even Jenkins,* Presidents; *David Butler, John Winterbottom,* Deacons."

THOMAS J. FISHER—THE REVIVALIST.

In an article in the last number of the Christian Magazine, on "Revivals and Revivalists," I alluded to Mr. Fisher as having been excluded from a Christian church for "gross immorality." That allusion was made from my recollection of published statements concerning him, which I had supposed were supported by unequivocal testimony. Since writing that article, from a careful examination of the publications against him, I have been made to regard them as exparte and contradictory; and I have learned that they were made eight years after the offences were said to have been committed, during a part of which time Mr. Fisher lived in the fellowship of the Baptist church in Pittsburgh, not more than forty miles from the place where the offences were said to have been committed; and that seventeen years have since elapsed, and Mr. F. has all that time been sustained by the Baptist community, who regard him as a gifted and successful preacher.

[Editor of Christian Magazine.]

In the "careful examination of the publications against him," regarded by the Editor of the Christian Magazine as "exparte and contradictory—made eight years after the offences were said to have been committed," I desire brother Ferguson to say WHETHER IN THIS EXCULPATION OF HIMSELF, HE INCLUDES THE ARTICLES FOUND IN THE 2d and 3d VOLUMES OF THE NEW SERIES OF THE MILLENNIAL HARBINGER, TOUCHING MR. FISHER THE REVIVALIST—vol. 2, page 517, and vol 3, pp. 260–263; and Messrs Waller and Fisher, pp. 412, 418. Brother Ferguson will excuse me for making this call upon him, when he knows that brethren are calling upon me for an explanation of these matters.

A. C.

ITEMS.

I.—Bro. G. W. Williams' No III has been received, with a host of other correspondents on the same subject, since our last. We have to defer them all till our next. I have not had time to read them during the last month, (July.)

II.—Several subjects,—Tracts, Notes on Acts of Apostles, &c. are suspended because of indisposition and the press of other matters more urgent at present. A. C.

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THE

MILLENNIAL HARBINGER.

SERIES III.

VOL. V. BETHANY, VA., *SEPTEMBER*, 1848. No. IX.

TRACTS FOR THE PEOPLE—*No. XXVII.*

BAPTISM—No. XVII.

EVILS OF INFANT BAPTISM.

I PUBLISHED most of this essay twenty-eight years ago. It was read extensively at that time; but only those who read my discussion of this question with Rev. John Walker, in 1820, have seen it. It supplies a place in this series essential to its completion, and at this time relieves me from writing a new one. Some few additions are made to it from a recent work of much interest. On mature reflection on this expose, I have nothing to apologize for, except its imperfections and incompleteness: these I cannot now remedy.

Having been able to find *no good* in infant baptism, nor in infant sprinkling, (for I must always consider them as distinct things,) I now proceed to inquire, Is there any *evil* in it! In answering this question, I desire to be guided by three things only—scripture, reason, and fact; neither by passion nor by prejudice; nor, I trust, will the fear of the frown of any mortal ever deter me from declaring the truth on this, or any other topic, on which I am fairly called to express my sentiments. I answer the question now proposed with the utmost coolness and deliberation, and feel no hesitation in declaring that infant sprinkling is a *manifold evil*. This I shall instance in a few respects:—

1st. It is "*will-worship*." By the term *will-worship*, I understand worship founded upon the *will* of man, and not on the *will* of God. "In vain do they worship me," saith Christ, "teaching for doctrines the commandments of men." The preceding pages show that the rite of infant sprinkling is as much a tradition of men as the *scrutiny*, the *exsufflation* by which devils are expelled, the *insufflation* by which the Spirit of God is communicated, the *consecration* of the wafer, the *chrismal unction*, the *lighted taper*, and the *milk* and *honey*,

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which are but seven of the twenty-two appendages to infant sprinkling, made by the church of Rome. Now as all will-worship is a disparagement of the worship appointed of God, it is consequently a reflection upon his wisdom, and obnoxious to his displeasure. It is as contrary to his revealed will as the presenting of "strange fire" upon his altar was in the days of Nadab and Abihu. And, indeed, every religious practice which is not founded upon an explicit revelation of the will of Heaven, is will worship. The language of it is this, 'Thou shouldst have appointed this, and we are supplying a defect in thy wisdom or goodness.' Such is the spirit of every innovation in divine worship.

2d. It has *carnalized* and *secularized* the church more than any other innovation since the first defection from Christianity. The actual tendency of infant sprinkling is to open the gates of the church as wide as the gates of the world, and to receive into its bosom all that is born of woman. That this may appear as obvious as the light of the sun, the reader has only to reflect that if the Pedobaptist system prevailed so that all the fathers and mothers in any country, or in all countries, were determined to have their infant offspring "*initiated into the church*" as soon as born, by the rite of sprinkling; then, in that country, or in all countries so acting, the discrimination between the world and the church would be lost; its gates would be as capacious as those of the world, and without the necessity of a spiritual renovation, every member of the human family in that region or country would have a place in the church. About one hundred years ago, the whole kingdom of Scotland, with the exception of, say two or three thousand individuals, was one great Pedobaptist society. In those days the church engrossed all that were born, and initiated them into it. Of course, all the enormities committed in the realm were committed by members of the church; so that none of the apostolic admonitions in which the difference between the church and the world is pointed out, would apply to them.

In the year 1300, and for several centuries before, all the citizens of Germany, France, Spain, England, and indeed the whole Western Roman Empire, with the exception of a few Baptists, were initiated into what was then called the Church, as soon as the parents could have the rite performed. In those days, and whilst those principles prevailed, the church was secularized, the church and state completely amalgamated, and all the follies and vices of childhood, manhood, and old age, were engrafted upon the stalk of Christianity. In those days Pedobaptist principles triumphed, and

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there never was a period in which the church was so completely and universally carnalized and secularized. Let it not be said that this was owing more to other traditions than to infant baptism or sprinkling; for when we grant that there were many other innovations and traditions besides this, we must insist that this contributed more than they all to introduce that awfully corrupt system called the Man of Sin—to nurture, to mature, and to perfect it. It introduced *all*, good and bad, into the church; and as bad men invented errors and propagated heresies in the church, we have only to ask how they got in, and then the true cause of the enormous mass of error of those days appears. It is a fact evident from church history, that the prevalence of corruption in the church bore pace with the prevalence of infant baptism, and the triumphant days of the one were the triumphant days of the other.

The description we have of the church, in the scriptures, leads us to consider all the members of it as "a peculiar people"—as born from above—as being all taught of God. Hence we read, "A willing people in the day of thy power will come to thee"—"All thy children shall be taught of God, and great shall be the peace of thy children"—"Every one that hath heard, and hath learned of the Father, cometh unto me"—"To as many as received him, to them gave he power to become the sons of God, even to them that believe on his name; which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." Power or privilege to become the sons of God was given to such only as were born of God. How unlike this to the practice of Pedobaptists, who endeavor to crowd all into the church which are born *not of God*, but of the *will of the flesh* and the *will of man!*

Again, when we read the descriptions given of the churches of the saints in the Epistles, they will not apply to a church that admits all the infants born of the members to membership. The majority of any such church must be of a character essentially dissimilar to the following descriptions of the church of Jesus Christ. 1. Cor. vi. 11. "Ye are washed, ye are sanctified, ye are justified in the name of the Lord Jesus, and by the Spirit of our God." 2 Thess. ii. 13. "Brethren beloved of the Lord, God hath from the beginning chosen you to salvation, through sanctification of the spirit and *belief of the truth*." 1 Peter ii. 5. "Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ." 9th verse. "But ye are a chosen generation, a royal priesthood, a holy nation, a *peculiar people;* that you should show forth the praises of him who hath called you out of

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darkness into his marvellous light: which in time past were not a people, but are now the people of God; which had not obtained mercy, but have now obtained mercy." These and a hundred other addresses to the Christian church are totally inapplicable to any Pedobaptist church composed of a great many members incapable of distinguishing their right hand from the left. When the question is proposed, What has rendered the Pedobaptist churches unworthy to be addressed in this way! the answer is, Because they have received so many members, very many, that were merely children of the flesh; nay, the nine-tenths of all Pedobaptist churches became members by natural birth; and, as the children of the flesh, were constituted members. Infant sprinkling has, then, carnalized and secularized the church; and hence all Pedobaptist sects have become national churches when they had it in their power; for their views of the church are *carnalized* as well as the members: hence Papacy is the established religion of Italy, Spain, France, &c.; Episcopacy of England and Ireland; and Presbyterianism of Scotland. In the United States, the principles of civil polity being better understood than in any other country in the world, not any form of religion has obtained the exclusive patronage of the State; and may it continue so till all sects shall be abolished, and all the children of God, united in faith, and hope, and love, shall know no bond of union but Christ—when party names, party love, and party zeal shall all be buried in one common grave, to rise no more forever!

The second evil I have specified, being sufficiently stated and established, I proceed to mention a third evil resulting from, and inseparably connected with, infant sprinkling—viz.—

3d. Infant sprinkling imposes a religion upon the subjects of it before they are aware of it, and thus deprives them of exercising the liberty of conscience in choosing that which they have examined, and in refusing that which they disapprove. It is despotism of the worst kind to impose upon the conscience. It is the most despotic act in the life of the greatest despot, to impose a religion upon his new-born infant before it is aware; and, as soon as it can reason, to tell it that it vowed so and so in baptism, and that it would be a sin of the deepest die if it should not, as soon as possible, attend to the things it had vowed. This is to fetter the exercise of reason, to rivet on the conscience a superstition of the worst kind, and, as far as the parent can, forever deprive it of any thing worthy to be called liberty of conscience. Hence it is that all Pedobaptist sects increase more by natural generation than by any other means.—

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Very few are added to Romanists, Episcopalians, Seceders, &c., in any other way than by *ordinary* generation.

There is nothing more congenial to civil liberty than to enjoy an unrestrained, an unembargoed liberty of exercising the conscience freely upon all subjects respecting religion. Hence it is that the Baptist denomination, in all ages and in all countries, has been, as a body, the constant asserters of the rights of man and of liberty of conscience. They have often been persecuted by Pedobaptists; but they never politically persecuted, though they have had it in their power.

If the conscience becomes once enslaved by any undue or early imposition upon it, it is impossible, or next to impossible, ever to assume or enjoy any thing like that noble independence of mind which our Saviour taught in these words, "Call no man Master or Father upon earth; for one is your Father in heaven; and all ye are brethren." This was in a conscientious point of view. The dearest liberty on earth is liberty of conscience; and this lost, all other liberty is but a name—"a charm that lulls to sleep." It is an awful encroachment to encroach on the liberty of conscience; and how awful to encroach upon, yea, to deprive an infant of this liberty before it can appreciate the greatness of the blessing or calculate the magnitude of the loss. Could Pedobaptists but reflect on the cruelty of their practice, and observe what an engine of despotism it is in the hands of some of those sects they despise, how would they blush and forever abandon the tradition! Can they suppose it is the Spirit of God that adds one million annually to the church of Rome? Or that it is the Spirit of God that adds a hundred thousand annually to the church of England! Or can they believe that it is the same Spirit that adds a hundred thousand to the different grades of Presbyterians in the same space of time?—seeing they are all added by natural generation and infant sprinkling! No; if they think as rational beings, they cannot think so. It is this rite, and the vows they are taught to consider themselves under thereby, that is the powerful cause of such extensive additions. Infant sprinkling is, then, an enthralling, despotic, and cruel rite, destructive of liberty of conscience and injurious to civil liberty. This will be further manifest from the following item:—

4th. Infant sprinkling has uniformly inspired a persecuting spirit. This is a heavy charge, and requires to be well supported. I do not, however, mean to say that every Pedobaptist has a persecuting spirit, or that every such church is necessarily a persecuting church.

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No; for I know many honorable exceptions; but I mean to say that infant sprinkling has, as a system, inspired all the parties that have embraced it with a persecuting spirit at one time or other, and they have manifested it as far as the civil authority supported them. Nor do I mean to go back to tell of the persecutions of the church of Rome in old times, which every body knows; nor of the persecutions of countries far remote; but I will support the fact with documents more striking, because more modern, and because more within our country. I shall begin with my own state—the good old state of Virginia.

Anno Domini 1659, 1662, and 1663, several acts of the Assembly of this state made it penal in parents to refuse to have their children baptized, and prohibited the Quakers from assembling, and made it penal for any master of a ship to bring a Quaker into the state. By the laws passed about this time, every person was compelled to go to church every Sunday, under the penalty of fifty pounds of tobacco. But Quakers and non-conformists were liable to the penalties of the 23d Elizabeth, which was £20 sterling for every month's absence; and, moreover, for every twelve months' absence to give security for their good behaviour. Quakers were farther liable to a fine of two hundred pounds of tobacco for each one found at one of their meetings; and in case of insolvency of any of them, those who were able to pay for the insolvents.* The persecution of the Baptists in Virginia did not extend so far as in some other states—at least I can find no documents to authorize me to say that it extended further than fines, imprisonments, and the unguarded use of the tongue. James Ireland, a Baptist, was imprisoned in Culpepper jail, and treated very ill in other respects, for his tenets. A Mr. Thomas also, an active and useful minister, was much persecuted. The object of the above laws and persecution was to protect the Episcopal church, the salary of whose minister was first settled at sixteen thousand pounds of tobacco in the year 1696, to be levied by the vestry on the titheables of the parish, and so continued to the revolution.

So late as the year 1768, John Waller, Lewis Craig, James Childs, and others, were seized by the Sheriff and hauled before three magistrates, who stood in the meeting-house yard, and who bound them in the penalty of one thousand pounds to appear at court two days after. At court they were arraigned as disturbers

* See Henning's Statutes at large, volumes 1 and 2, for the above laws as quoted by Mr. Semple.

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of the peace. On their trial they were vehemently accused by a lawyer who said to the court, "May it please your worships, these men are great disturbers of the peace; they cannot meet a man on the road, but they must *ram a text of scripture down his throat.*" As they were moving through the streets of Fredericksburg, they sung the hymn, "Broad is the road that leads to death." Waller and his companions continued in jail forty-three days, and were discharged without any conditions. While in prison they continually preached through the grates; and although the mob prevented the people from hearing as much as possible, yet many heard to their permanent advantage. After their discharge they preached as before. Sometimes their enemies rode into the water to mock them baptizing, and often mocked them when preaching by playing cards and drinking spirits while they were preaching. Two noted sons of Belial, who were notorious for these practices, named Kemp and Davis, both died soon after, ravingly distracted, each accusing the other for having led him into these crimes."

"In Goochland county these persecutions raged vehemently. On the 10th of August, 1771, while a Mr. Webster was preaching from these words, "Show me thy faith without thy works, and I will show thee my faith by my works," a magistrate pushed up and drew back his club to knock him down. Some person caught the club and prevented mischief. Being backed by two Sheriffs, he seized Messrs. Webber, Waller, Greenwood, and Ware. They were committed to prison. They were retained thirty days in close confinement and fed on bread and water. As they preached through the grates and made many converts, they were glad to let them go on their giving bond for good behaviour. A thousand false reports from the pulpit and the press, misrepresenting the doctrines and practices of these holy men, were amongst the means employed to keep up this fiery trial. But the revolution took the power out of the hands of their persecutors, and their cause triumphed. This is a small specimen of the Pedobaptist persecutions of the Baptists in Virginia, which will suffice my purpose in the mean time—(see Benedict's History of the Baptists, vol. 2, pp. 63–73.) I shall now quote a few facts from history in support of this item to show that not only the Pedobaptists of the Episcopacy, but those of other Protestant sects, manifested the same spirit. In the good state of Massachusetts, (which I select not as the only state in which persecution raged, but as eminent for the exercise of this zeal,) the Baptists suffered much for many years—in this state, in the year 1644, we are informed by Mr. Hubbard, that a poor man by the

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name of Painter, suddenly became a Baptist; and having a child born, would not suffer his wife to carry it to be baptized. He was complained of to the court, and was *enjoined* by it to suffer his chi d to be baptized. He had the impudence to tell them that infant baptism was an *antichristian ordinance;* for which he was *tied up and whipped!*

About this time a law was passed for the suppression of the Baptists. After a long preamble, in which the Baptists were accused of two great crimes—the one, for denying that the civil magistrate could lawfully inspect or punish men for any breach of the laws, in the first table of the law; the other, for saying that infants should not be baptized; it concludes with these words: "It is ordered and agreed, that if any person or persons within this jurisdiction, shall either openly condemn or oppose the *baptism of infants*, or go about secretly to seduce others from the approbation thereof, or shall purposely depart the congregation at the ministration of the ordinance, or shall deny the ordinance of the magistracy, or their lawful right to make war, or to punish the outward breaches of the first table, and shall appear to the court wilfully and obstinately to continue therein; after due time and means of conviction, every such person or persons shall be *sentenced to banishment.*" Of this act Mr. Hubbard, their own historian, says, "But with what success it is hard to say, all men being naturally inclined to pity them that suffer; and the clergy, doubtless, had a hand in framing this shameful act, as they, at this time, were the secretaries and counsellors of the legislature."

"About this time the Westminster Divines sat in London. A book written by one of the Baptist ministers was dedicated to the Westminster Divines. Soon after the news reached England of the law to banish the Baptists, Mr. Tombes sent a copy of this work to the ministers of New England, and with it an epistle dated from the Temple in London, May 25, 1645, "hoping thereby to put them upon a more exact study of that controversy, and to allay their vehemency against the Baptists." 'But the Westminster Assembly," says Backus, "were more ready to learn severity from this country, than these were to learn lenity from any."

"All letters and remonstrances proved ineffectual with the New England Divines. They held fast their integrity; and in 1651 the Baptists were unmercifully whipped, and not long after the Quakers were murderously hung.*

The *non causa pro causa*, or the assigning of a false cause for a

* Benedict, page 364.

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true one, is a form of sophistry into which our best educated theologians not unfrequently fall. We have a very striking illustration of a refined species of this sophism in the following extracts from a very interesting writer and tourist, George B. Cheever, D. D., an author of deserved reputation. He gives to a second cause what is really due to the first. The *union of Church and State* with him appears to be the entire cause of religious persecution. But who pleads for and institutes the union of Church and State? In other words, what is the *cause* of this union? *Pedobaptism!*—I affirm PEDOBAPTISM. The Pedobaptists, one and all, unite the Church and the State. They would, if they could, bring the whole world into the church by the sheer force of natural birth, without a second birth. Hence, so far as their influence goes, the Church and State are united. In Roman Catholic countries it is all Church and no State. The Jewish commonwealth is their *beau ideal* of a Christian Church State. The whole nation sealed as soon as born with the seal of God's covenant. Hence every Pedobaptist church has persecuted in the ratio of its power. The formal union of Church and State is but the natural operation of infant baptism. Whatever, then, we now cite from Dr. Cheever as the fruit of a Church and State institution, is to be ascribed not to this effect, but to its cause, Pedobaptism. With this in mind, we shall now read a few extracts from the Doctor, taken from his *Wanderings of a Pilgrim in the Shadow of Mont Blanc and the Jungfrau Alp:*—

"The history of Geneva is singular as containing within itself a demonstration that under every form both of truth and error, the State and Church united are intolerant. The State oppresses the Church—the Church, in her turn, tempted by the State, oppresses those who differ from her, and so the work goes on. At first it was the State and Romanism—the fruit, intolerance; the next, it was the State and Unitarianism—the fruit, intolerance; next, it was the State and Calvinism—the fruit, intolerance; in the canton de Vaud, it is the State and democratic infidelity—the fruit, intolerance. The demonstration is such that no man can resist its power. Inoculate the Church, so to speak, with the State, and the same plague invariably follows; no constitution, not the most heavenly, is proof against the virus.

"John Knox, escaping from the castle of St. Andrews in Scotland, and compelled to flee the kingdom for his life, found security in Geneva, because there his religion was the religion of the State. If it had not been, he would merely have gone out from one fire for another fire to devour him. Servetus, escaping in like manner from

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a Roman Catholic prison in France, where he would otherwise have been burned in person, as he was in effigy, fled also to Geneva; but *his* religion *not* being the religion of the State, the evangelical republic burned him. And thus the grand error of the Reformers in the union of Church and State occasioned what perhaps is the darkest crime that stains the annals of the Reformation. The burning of Servetus in Roman Catholic fires would have added but an imperceptible shade to the blackness of darkness in a system which invariably has been one of intolerance and cruelty. But the man was permitted by divine providence to escape, and come to Geneva to be burned alive there, by a State allied to a system of faith and mercy, to show to all the world that even that system cannot be trusted with human power; that the State, in connexion with the Church, though it be the purest church in the world, will bring forth intolerance and murder. The union is adulterous, the progeny is sinful works, even though the mother be the embodied profession of justification by faith. God's mercy becomes changed into man's cruelty. So in the brightest spot of piety then on the face of the earth, amidst the out-shining glory of the great doctrine of the gospel, justification by faith, God permitted the smoke and the cry of torture by fire to go up to heaven, to teach the nations that even purity of doctrine, if enforced by the State, will produce the bitterest fruits of a corrupt gospel and an infidel apostacy; *that* is the lesson read in the smoke of the funeral pyre of Servetus, as it rolls up black against the stars of heaven, that the union of Church and State, even of a pure Church in a free State, is the destruction of religious liberty.

"It was this pestiferous evil that at one time banished from the Genevese State its greatest benefactor, Calvin himself; the working of the same poison excludes now from the pulpit of the State some of the brightest ornaments of the ministry of modern times—such men as Malan, D'Aubigne, and Gaussen. It is true that it is the corruption of doctrine and hatred of divine truth that have produced this last step; but it could not have been taken had the church of Christ in Geneva been, as she should be, independent of the State. Such measures as these are, however, compelling the church of Christ to assume an independent attitude, which, under the influence of past habit and example, she would not have taken. Thus it is that God brings light of darkness and good out of evil.

"These are the views of great men in Switzerland—Vinet and Burnier, D'Aubigne and Gaussen; and in this movement it may be hoped that the evangelical church in Geneva will yet take the fore-

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most place in all Europe. But as yet, says Merle D'Aubigne, "we are small and weak. Placed by the hand of God in the centre of Europe, surrounded with Popish darkness, we have much to do, and we are weak. We have worked in Geneva; and we maintain there the evangelical truth on one side against Unitarian Rationalism, and on the other side against Papistical Despotism. The importance of the Christian doctrine is beginning to be again felt in Geneva. Our canton is become a mixed one, and we are assailed by many Roman Catholics coming to our country to establish themselves there." Nevertheless, our hope is strong in the interposition of God by his good Spirit, which will yet take the elements of evil and change their very nature into good."

"Dr. Gaussen, the able coadjutor of D'Aubigne, and author of the admirable work on Inspiration, entitled *Theopneustia*, was pastor of the parish of Santigny, in the canton of Geneva, in the year 1815. It was about this time that he likewise became a Christian, and preached the way of salvation through faith in Christ crucified. In his teachings among his flock, Dr. Gaussen, becoming dissatisfied with the Catechism imposed for instruction by the national church, principally because it had no acknowledgment of the great fundamental truths of the gospel, laid it aside, and proceeded to teach the children and candidates for communion in his own way. For this he was brought before the "Venerable Company of Pastors," and finally was by them censured, and suspended for a year from his right to sit in the Company.

"But Dr. Gaussen and his friends, D'Aubigne and others, nothing terrified by their adversaries, proceeded still farther. They framed the Evangelical Society of Geneva, took measures for the preaching of the gospel in the city, and established, though in weakness and fear and in much trembling, yet in reliance upon God, the Evangelical Theological Seminary. Finding that all efforts and threatenings to prevent or stay their career was in vain, the Venerable Company proceeded, in 1831, to reject Mr. Gaussen from the functions of pastor of Santigny, and to interdict Messrs. Gaussen, Galland, and Merle, from all the functions of the pulpit in the churches and chapels of the canton. What a spectacle was this! It recalls to mind the action of the Genevese republic three hundred years before, in the banishment of Calvin and Farel from the city. The result has been happy in the highest degree. Forced out of the national church, these men have been made to feel what at first it is so difficult to be convinced of, that the church of Christ belongs to Christ, and not to any nation. They see that there is a

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new transfiguration, a new approximating step of glory for the reformed church in Europe, in which she shall become free in Christ—shall assume her true catholicity, her supremacy, her independence; becoming for ever and every where a church in the spirit, the truth, and the liberty of Christ.

"In Geneva the church is in subjection. The people cannot choose their pastors; their pastors are compelled to receive every man to Christian communion as an indiscriminate right of citizenship. At a certain age every young man comes into the church by law,* no matter how depraved, and declares in the most solemn manner that he believes, from the bottom of his heart, the dogmas in which his pastor has instructed him; that he will still hold to them, and renounce the world and its pomps. For entering the army, for becoming an apprentice, for obtaining any employ, the young man must take the communicant's oath. Have you been to the communion? is the test question—first and implacable. Hence, if a pastor should refuse the communion to a young libertine, the candidate and the whole family would regard it as the highest insult and injustice, debarring the young man from rights sacred to him as a citizen, shutting indeed the door of all civil advancement against him. To say nothing of piety, how can even morality itself be preserved in a church in such degrading subjection to the civil power!

"The constitution of Geneva is such, that by its provisions there is no liberty of instruction or congregation but only by authority of the Council of State. The ninth and tenth articles provide that liberty of instruction shall be guarantied to all Genevese, only under the reserve of dispositions prescribed by the laws for the interest of public order and good manners; and also that no corporation or congregation can be established without the authority of the Council of State. It is easy to see that with such a constitution of Church and State, the Romanists have every thing made easy to their hand in Geneva, and only need a civil majority, when, by appointing their own Council of State, they can put every heretical congregation to the torture, and forbid, by law, any school or assembly of instruction or worship other than pleases them, under whatever severity of penalty they may choose to impose. No wonder that the cry of every Christian patriot in Geneva should be, Separate Church and State! Separate Church and State! May God help them in their struggle after liberty!"

So, then, whether in connexion with Orthodoxy or Heterodoxy, Papalism, Protestantism, High Church, or Low Church, Trinitarianism or Unitarianism, Pedobaptism becomes Church and State, and, as such, persecutes to confiscation of goods, banishment, and death. A. C.

* Do not all come into the church by baptism—infant baptism, though 'in the flesh,' and 'naturally depraved'!! A. C.

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REFORMATION—*No. IX.*

When man forfeits the favor and fellowship of God, he seems to lose also that just sense of his own position, and that proper feeling of self-respect, which must ever be among the most powerful influences in his reformation. When abandoned of God, he abandons also himself, and takes no longer any proper interest in his own character or destiny. The follies and the worst crimes of men may, for the most part, be readily traced either to that reckless and debased condition of soul which inevitably follows a merited loss of reputation, or to the desire of avoiding this result, by committing a greater crime to conceal a less one; but the guilt which first occasions public reprobation is seldom traced to its proper fountain—a previous sense of similar degradation in the sight of heaven. Thus Cain, smarting under the consciousness of the withdrawal of the divine favor and acceptance, became the very first criminal and outcast of human society by the death of Abel. No one, indeed, will sin against society unless he have first sinned against God. Hence the strongest safeguard of every community consists in vital godliness; and hence, too, a conscience without offence towards God, will necessarily be so also in respect to man.

Nothing exhibits more clearly the debasing influence of conscious disgrace than the power of exaltation which a contrary sentiment possesses. It is, indeed, as we have before remarked, *the sense of what we seem to others* that moulds and fashions us through life. How often a casual remark; a few words of encouragement, spoken, perhaps, at random, will be fixed upon the memory of another, and continue to glow like a living spark within the soul, until the whole man is fired with the emulation and energy which surmount every obstacle, and enable the individual to be what he would appear! He begins by assimilating a part of the character ascribed to him, and ends by leavening and transforming his whole nature by its influence. As the rising tide lifts from the slimy ooze the vessel which had remained motionless and useless at the shore, so popular favor gives activity, elevation, and conspicuity, to those who had otherwise remained inert, depressed, and undistinguished. It is this which fans the flame of emulation, and inspires the mind with lofty aspirations and resolves. But wo betide the unfortunate wretch who is branded with ignominy, and condemned to be a vagabond in the earth, deprived at once of the respect of others, and of his own, and left without one hope to encourage, or one friendly voice to cheer him!

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There is nothing more evident than that the renovation and eternal exaltation of man is based primarily upon this immutable principle of human nature, and that it is *the sense of what man seems to be in the sight of God*, even in his present alienated and degraded condition, that encourages him once more to approach his Maker, and stimulates him to glorify his name by becoming in character what God has declared him to be by original position, and by a gracious adoption. "We love God, because he first loved us," is a proposition designed less to exhibit the logical connexion between premises and conclusion, than the natural relation between cause and effect; and it is, therefore, not so much a proof of the fact asserted, as a philosophical explanation of it. And, beyond all controversy, it is the true philosophy. For man never could have recovered, or saved or elevated himself; and had he not been sought of Heaven, he would have remained forever lost. It is the unspeakable love and condescension of God towards man which first awakens in his bosom life and consolation. It is when the "goodness and philanthropy" of God our Saviour appears, that men are led to reformation, and induced to seek for "honor, glory, and incorruptibility." It is God's love TO US, shed abroad in the heart by the Holy Spirit, that must ever be the security of hope, as it is the subject matter of faith—the alpha and the omega of human renovation.

On this account, it becomes a matter of the utmost importance that the attention of men should be fixed upon the facts by which the love of God is exhibited, and that the gospel which announces them should be presented in its original simplicity, unincumbered with religious dogmas and theological abstractions. This is necessary to personal and individual reformation, and its accomplishment involves that very reformation of the religious communities of the day which is at present urged upon them. It must be obvious that the doctrinal discussions which have usually agitated and divided Protestant Christendom, however they may be supposed related to growth in Christian knowledge, are foreign from the matter in hand, and can have no other tendency, so far as this is concerned, than to lead the minds of men away from those revelations of the love of God, which are directly operative in reforming and redeeming the world.

Hence the call which is made upon the religious parties to abandon their sectarian distinctions; to forsake the vain philosophy of the schools, and the dogmas of councils and of creeds; and to renounce the business of metaphysical hair-splitting and contention,

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for the promotion of peace and unity and love by the universally accredited facts which form the basis of an evangelical faith. They are urged to have respect to express divine authority, rather than to the opinions and traditions of men; and to exchange the subtleties of human reasoning for the simplicity of truth. It is on this account that the difference between faith and opinion has been so much insisted on, and that the most comprehensive views of the Christian institution have been presented, in order, if possible, to disentangle the minds of the community from the intricate web of organized sectarism and humanized religion.

It has heretofore been the practice to elaborate a complete religious system, and to demand implicit assent to it, as the only true exposition of religious truth. This at least has been the case with Protestants since the date of the confession of Augsburgh, which transformed, or rather deformed Protestantism, by prescribing a positive boundary to Christian faith and knowledge before the newly awakened spirit of inquiry had satisfied itself as to its proper territories and limits. Previous to the adoption of this Confession, the Lutheran reformation reposed upon the Bible alone for its authority, and the direct appeal was in all cases to the word of God. How different the phasis which the Reformation afterwards assumed, when a second-hand and humanized exposition of Christian doctrine was thus substituted for the gospel of Christ, as a bond of union, and an authoritative prescription of the faith! How reluctant its adoption on the part of some! How numerous the recusants! How interminable the debates to which it gave rise! and how completely the attention of men became diverted by its influence from the simple truths of divine revelation, to be engaged by the philosophic abstractions of theoretical religionists!

No just objection, indeed, can be made to a confession of Jesus Christ, either verbally or in writing. Every Christian, truly, is called upon to make that GOOD confession—the only confession of Christian faith which may be emphatically so denominated—a confession of belief in Christ himself—of trust in a *person*, rather than superstitious reliance upon the meritorious efficacy of a doctrine, or the saving power of a system of theology. It is the sincere belief of the simple gospel facts concerning Christ, and a hearty reception of Him as the Messiah the Son of God, that should constitute the modern, as it was the ancient and original basis of individual salvation and of Christian union. Elaborate systems of religious faith, and the finely-spun religious philosophy of theological doctors, may gratify an intellectual pride, which presumes to intrude itself

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uninvited into the councils of Heaven, and to attempt a formal exposition of the mysteries of redemption, and of the Divine nature itself, and to prescribe formulas and creeds which shall forever prohibit inquiry, dissent, and contradiction. But such systems have no renewing influence upon the human soul, and such efforts are as unavailing as they are alien to the just principles, purposes, and tendencies of Christianity, which, with a noble simplicity, presents an unadorned narration of facts, and is content to commit the salvation and elevation of the world to the presentation which these afford of the love of God to man. It is this love, thus exhibited and commended, that awakens man to a sense of his value in the sight of Heaven, animates him with courage to follow his Divine Leader in the conflict against the powers of darkness, and by introducing him into the divine favor and fellowship inspires him with the highest hopes, and communicates the sweetest consolations, and the purest joys in the universe.

R. R.

LETTERS FROM HON. JOHN Q. ADAMS,

TO HIS SON, ON THE BIBLE AND ITS TEACHINGS.

LETTER VI.

I PROMISED you, in my last letter, to state the particulars in which I deemed the Christian dispensation to be an improvement or perfection of the law delivered at Sinai, considered as including a system of morality; but before I come to this point, it is proper to remark upon the character of the books of the Old Testament subsequent to those of Moses. Some are historical, some prophetical, and some poetical; and two may be considered as peculiarly of the moral class—one being an affecting dissertation upon the vanity of human life, and another a collection of moral sentences under the name of Proverbs. I have already observed that the great immoveable and eternal foundation of the superiority of scripture morals to all other morality, was the idea of God disclosed in them and only in them: the unity of God, his omnipotence, his righteousness, his mercy, and the infinity of his attributes, are marked in every line of the Old Testament in characters which nothing less than blindness can fail to discern, and nothing less than fraud can misrepresent.—This conception of God serving as a basis for the piety of his worshippers, was of course incomparably more rational and more profound than it was possible that sentiment could be which adored devils for deities, or even that of philosophers like Socrates, Plato, and Cicero, who, with purer and more exalted ideas of the divine nature than the rabble of the poets, still considered the existence of any God at all as a question upon which they could form no decided opinion. You have seen that even Cicero believed the only solid foundation of all human virtue to be piety; and it was impos-

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sible that a piety so far transcending that of all other nations should not contain in its consequences a system of moral virtue equally transcendent. The first of the ten commandments was, that the Jewish people should never admit the idea of any other God—the object of the second, third, and fourth, was merely to impress with greater force the obligation of the first, and to obviate the tendencies and temptations which might arise to its being neglected, or disregarded. Throughout the whole law the same injunctions are continually renewed; all the rites and ceremonies were adapted to root deeper into the hearts and souls of the chosen people that the Lord Jehovah was to be forever the sole and exclusive object of love. Reverence and adoration, unbounded as his own nature, was the principle: every letter of the law, and the whole Bible, is but a corollary from it. The law was given not merely in the form of a commandment from God, but in that of a covenant or compact between the supreme Creator and the Jewish people; it was sanctioned by the blessing and the curse pronounced upon Mount Gerizim and Mount Ebal, in the presence of the whole Jewish people and strangers, and by the solemn acceptance of the whole people responding Amen to every one of the curses denounced for violation on their part of the covenant. From that day until the birth of Christ, (a period of about fifteen hundred years,) the historical books of the Old Testament are no more than a simple record of the fulfilment of the covenant, in all its blessings and curses, exactly adapted to the fulfilment or transgression of its duties by the people. The nation was first governed by Joshua, under the express appointment of God; then by a succession of Judges, and afterward by a double line of kings, until conquered and carried into captivity by the kings of Assyria and Babylon: seventy years afterward restored to their country, their temple, and their laws; and again conquered by the Romans, and ruled by their tributary kings and proconsuls. Yet, through all their vicissitudes of fortune, they never complied with the duties to which they had bound themselves by the covenant without being loaded with the blessing promised on Mount Gerizim, and never departed from them without being afflicted with some of the curses denounced upon Mount Ebal. The prophetical books are themselves historical—for prophecy, in the strictest sense, is no more than history related before the event; but the Jewish Prophets, (of whom there was a succession almost constant from the time of Joshua to that of Christ,) were messengers, specially commissioned of God, to warn the people of their duty, to foretell the punishments which awaited their transgressions, and finally to keep alive by unintermitted prediction the expectation of the Messiah, "the seed of Abraham, in whom all the families of the earth should be blessed." With this conception of the divine nature, so infinitely surpassing that of any other nation—with this system of moral virtue, so indissolubly blending as by the eternal constitution of things must be blended piety—with this uninterrupted series of signs and wonders, prophets and seers, miraculous interpositions of the omnipotent Creator to preserve and vindicate the truth, it is lamentable; but to those who know the nature of man, it is not surprising to find the Jewish history little else than a narrative of

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idolatries and corruption of the Israelites and their monarchs; that the very people who had heard the voice of God from Mount Sinai, within forty days compel Adam to make a golden calf and worship that as the "God who brought them out of the land of Egypt;" that the very Solomon, the wisest of mankind, to whom God had twice revealed himself in visions—the sublime dictator of the Temple, the witness, in the presence of the whole people, of the fire from heaven which consumed the offerings from the altar, and of the glory of the Lord that filled the house—that he, in his old age, beguiled by fair idolatresses, should have fallen from the worship of the ever-blessed Jehovah to that of Ashtaroth and Milcom, &c., the abomination of all the petty tribes of Judea—that of Baal, and Dagon, &c.; that the sun, moon, and planets, and all the host of heaven—the mountains and plains, every high place, and every grove should have swarmed with idols, to corrupt the hearts and debase the minds of a people so highly favored of heaven—the elect of the Almighty, may be among the mysteries of Divine Providence, which it is not given to mortality to explain, but as inadmissible only to those who presume to demand why it has pleased the Supreme Arbiter of events to create such a being as man. Observe, however, that amid the atrocious crimes which that nation so often polluted themselves with—through all their servitude, dismemberments, captivities, and transmigrations—the divine light, which had been imparted exclusively to them, was never extinguished; the law delivered from Sinai was preserved in all its purity; the histories which attested its violations and its accomplishments were recorded and never lost. The writings of the Prophets, of David and Solomon, were all inspired with the same idea of the Godhead, the same intertwinement of religion and morality, and the same anticipations of the divine "Immanuel, the God with us:" these survived all the changes of government and of constitutions which befell the people: "the pillar of cloud by day and the pillar of fire by night,"—the law and the prophets, eternal in their nature—went before them unsullied and unimpaired through all the ruins of rebellion and revolution, of conquest and dispersion, of war, pestilence, and famine. The Assyrian, Babylonian, and Egyptian empires, Tyre and Sidon, Carthage and all the other nations of antiquity, rose and fell in their religious institutions at the same time as in their law and government: it was the practice of the Romans when they besieged a city to invoke its gods to come over to them; they considered their gods as summer friends, ready to desert their votaries in the hour of calamity, or as traitors, ready to sell themselves for a bribe; they had no higher estimate of their own than of the stranger deities, whom, as Gibbon said, "they were always ready to admit to the freedom of the city." All the gods of the heathen have perished with their makers; for where on the face of the globe could now be found the being who believes in any one of them! So much more deep and strong was the hold which the God of Abraham, Isaac, and Jacob took upon the imaginations and reason of mankind, that I might almost invert the question, and say, Where is the human being found believing in any God at all, and not believing in Him! The moral character of the Old Testament, then,

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is, that piety to God is the foundation of all virtue, and that virtue is inseparable from it; but that piety without the practice of virtue is itself a crime and the aggravation of all iniquity. All the virtues which are here recognized by the heathen, are inculcated not only with more authority but with more energy of argument and more eloquent persuasion in the Bible than in all the writings of the ancient moralists. In one of the apochryphal books, (Wisdom of Solomon,) the cardinal virtues are expressly named: "If any man love righteousness, her labors are virtue, for she teacheth temperance and prudence and justice and fortitude;" which are such things as men can have nothing more profitable in this life. The book of Job, whether considered as history or an allegorical parable, was written to teach the lessons of patience in afflictions, of resignation under divine chastisement, of undoubted confidence in the justice and goodness of God under every temptation or provocation to depart from it. The morality of the apochryphal books is generally the same as that of the inspired writers, except that in some of them there is more stress laid upon the minor objects of the law, and merely formal ordinances of police, and less continual recurrence to "the weightier matters." The book of Ecclesiasticus, however, contains more wisdom than all the sayings of the seven Grecian sages. It was upon this foundation that the more perfect system of Christian morality was to be raised. But I must defer its consideration to my next letter. In the mean time, as I have urged that the scriptural idea of God is the foundation of all perfect virtue, and that it is totally different from the idea of God conceived by any ancient nation, I should recommend it to you in perusing the scriptures hereafter to meditate often upon the expressions by which they mark the character of the Deity, and to reflect upon the duties to him and to your fellow-mortals, which follow by inevitable deductions from them. That you may have an exact idea of the opinions of ancient heathen philosophers concerning God, or *rather the gods*, study Cicero's dialogues, and read the Abbe Olivet's remarks on the Theology of the Grecian philosophers, annexed to his translations.

From your affectionate Father,

JOHN QUINCY ADAMS.

ZEAL.

SUGAR CREEK FALLS,
Tuscarawas county, Ohio, July, 1848.

My beloved Brother—PERMIT me to admonish the brotherhood to a greater energy and zeal in the cause which we have espoused, by converting into an essay an extract from one of the works of an eminent servant of the Lord:—

"We pre-eminently need *an increase of energy and zeal.* He must be ignorant, indeed, who does not know that rashness often passes

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for zeal, and that the path of wisdom lies between a blind impetuosity on the one hand, and a cold calculating policy on the other. But blind must he be also not to perceive that much in the Christian church, at present, which assumes the name of prudence, is timidity and unbelief in disguise.

In reference to its financial affairs, for instance, were all the maxims of worldly caution to be adduced in connexion with all the promises of God addressed to a generous, enterprising, and open-handed faith, how much easier it would be to harmonize them with those maxims than with these promises! The spirit of commercial enterprize, the ardor of scientific pursuit, or the heroism of adventurous research, takes men annually by hundreds into the regions of pestilence, or storm, or eternal ice; but no sooner does a Christian minister leave home for a foreign field of labor, than, as if a miracle of self-sacrifice had taken place, a claim is set up in his behalf for the universal sympathy of the church. Judging from the history of the church, we have every thing to hope from bold measures; but judging from our own conduct, we have every thing to fear from them. "Prove me now," saith God, "whether I will not open the windows of heaven to bless you;" but who thinks of accepting the gracious challenge? Does not our conduct, in effect, reproach the first missionaries, and charge the confessors and reformers of later days with guilty rashness? If we are only prudent, what were they? And yet we profess to admire their deeds; boast of being their spiritual descendants; and acknowledge that we owe every thing, under God, to their boldness, fidelity, and zeal. Does not the conduct of the great majority of Christians at home reproach even the laborers who are at present in the missionary field? For if those are right, must not these be wrong? If the reasons which those assign in justification of their course are to be held as decisive, then have these laid themselves open to the charge of rash and inconsiderate zeal. And yet who does not feel that theirs is the zeal we want? The zeal of a Paul and the first disciples; of a Luther and the early reformers; of an Elias and our first missionaries; a zeal which would startle the church, and even be stigmatized by thousands of its members—for what zeal has not been?—zeal that would be content to be appreciated by the Christians of another generation. The zeal wanted is that which, while it invites prudence to be of its council, would not allow her to reign; and which, while it would economize its means and provide for real evils, would gather incitement to increased activity from the obstacles lying in its way—the zeal of our momentary but strongest impulses, made perpetual.

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The energy we want is that which springs from sympathy with the grandeur of our theme, the dignity of our office, and the magnificence of the missionary enterprize. Oh! where is the spiritual perception that looks forth on the world as the great scene of a moral conflict, and beholds it under the stirring aspect which it presents to the beings of other worlds? Where are the kindled eye and the beaming countenance, and the heart bursting with the momentous import of the gospel message? Where the fearlessness and confidence whose very tones inspire conviction and carry with them all the force of certainty and the weight of an oath? Where the zeal which burns with its subject as if it had just come from witnessing the crucifixion, and feels its theme with all the freshness and force of a new revelation?—the zeal which during its intervals of labor repairs to the mount of vision to see the funeral procession of six hundred millions of souls?—to the mouth of perdition to hear voices of all these saying as the voice of one man, "Send to our brethren, lest they also come into this place of torment?"—to Calvary to renew its vigor by touching the cross? Enthusiasm is sobriety here. In this cause the zeal of Christ consumed him; his holiest ministers have become flames of fire; and, as if all created ardor were insufficient, here infinite zeal finds scope to burn; "for the zeal of the Lord of hosts shall perform it."

That the Lord may impart to us all a "zeal according to knowledge," is the humble prayer of

Your brother in the Lord,

CHAS. D. HURLBUTT.

MORAL SOCIETIES—*No. V.*

"MORAL SOCIETIES"—NO. III.

BROTHER CAMPBELL:

Dear Sir—IN this discussion I enter no plea for Free Masonry or Odd Fellowship. My business is with your argument against the Sons of Temperance. These three orders stand upon different platforms, and neither is to be condemned because the other contains a principle, or maintains a practice we cannot approve. Odd Fellowship must not bear the sins of the Sons of Temperance, nor Masonry the sins of either, nor the Sons of Temperance those of the other two. Do not understand me to say, however, that Odd Fellowship or Masonry cannot be defended. I leave the utility and excellence of these to be shown by their own peculiar advocates. I would prefer the whole argument to be aimed at the Sons of Temperance. This in fact you have done; for although you occasionally make a

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dash at them combined, yet the force of your essays is directed against *the Sons*. One other suggestion, which is this: You can make no objection to the institution of the Sons of Temperance, as such. The gist of your opposition is against Christians becoming members of the order. If none but men of the world were to constitute its membership, your opposition would cease. The order would obtain your plaudits and those of every philanthropist. Your blessings would be pronounced upon it; and its success in reforming the inebriate, and in its slow, but certain and unquestioned advances upon one of the works of the mighty enemy of our race, would be hailed by you and by all Christians as in no slight degree *auxiliary* to the church in its more grand and comprehensive scheme of reformation. Such a work done by men of the world, by those outside the pale of the church, would be wonderful! Such a work, the church maintaining her present position, which is not even neutral, but active, because she gives the influence of her example in favor of the use as a beverage of "strong drink," would put the church to shame, and compel her members to wield their influence against alcohol in all its forms, and would be more to be admired than any moral phenomenon the world has witnessed in the last century! Such a work by such means could not be! It were impossible. Nothing short of the power of the religion of the Redeemer of men, which is "pure and undefiled, and is to visit the fatherless and widows in their affliction," could originate and sustain such a work. I shall, therefore, consider your argument as against Christians becoming Sons of Temperance, and not against the institution as such.

Whatever may be "alleged" by Sons of Temperance, who are not Christians, as to the order of the Sons of Temperance being a "substitute for the Christian church in works of humanity and mercy," it may be safely said that no Christian will make such allegation. Then, in so far as you argue against this idea, you make battle with a man of straw, and I leave him to perish in your hands. But those *Sons* who are Christians, say you, "propose themselves as auxiliaries to the church." Let us understand each other here. Do you mean to intimate the idea, that in works of "humanity and mercy" the church can have no auxiliaries; and that in other works it can? That every act done by every member of the church, in the field of philanthropy and benevolence, which is as broad as earth and as comprehensive as humanity, must be done by that member through the church as an organized body! and that although he is thus restricted as it regards "humanity and mercy," there are, in other works; such, for example, as a diffusion of knowledge, or a spread of the scriptures, or in all "good works" except works of "mercy," auxiliaries to the church by which he may act! Or am I in truth to understand you to mean what you say—"that a person must become in fact, if not in theory, an infidel before he can entertain for a moment the opinion that the Christian church needs *any auxiliary* in any one of the objects or purposes for which she was instituted by her Founder"! A careful examination of your argument has induced me to believe that when you use the term "auxiliary" you attach to it the idea of a "substitute." In this view, then, the man of straw again appears, and is, of course, easily slain. For we

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agree, that whatever presents itself in the form of "a substitute for the church," must be repudiated by the church; and the man, indeed, "becomes an infidel" who can take any institution as a "substitute for the church." But if you do not use the word in this sense, and mean, really, that in works of "humanity and mercy" the church has a complete monopoly and admits of no *auxiliary*, whilst in other "good works" she does not monopolize the entire field and recognizes other things as helpers and assistants, and give to it its ordinary acceptation, I cannot agree with you. An issue is at once formed between us.

I controvert the proposition that in some "good works" the church has a monopoly, and in others has not, and I state that if she has it in works of "humanity and mercy," she has it in all "*good actions*." The evidence which proves her to have it in one, proves her to have it in all. The "disciples are the light of the world," "the salt of the earth;" and they are "to let their light shine, that men seeing their good actions may glorify their Father in heaven," &c. If these proofs sustain the proposition, and you offer them for that purpose, that works of "humanity and mercy are assigned to the church by her Founder as one great end of her existence in the world," they establish also the truths that a spread of the scriptures, a diffusion of knowledge and science, and every "good word and work," are also assigned to her. It were strange, indeed, if it were not so. Why should the Founder of the church assign to her certain good works to be done by her, and compel her to reject all auxiliaries in their performance, and assign to her certain other good works, in the performance of which she might avail herself of every auxiliary, of every aid! It cannot be. No testimony can be adduced to show it. But, perhaps, you do not design to occupy this ground. Yet do you not! I think you do, though indirectly. I am sure that in "good actions" other than those of "humanity and mercy," you have proved to the world that the church has her *auxiliaries*, and you have not as a Christian hesitated to use them. But of this more hereafter. The proposition, whether it is yours or not, cannot be maintained. I understand the true ground to be, that all "good actions" are assigned to the church, and that her members, as they "*have* OPPORTUNITY, must do good unto all;" and that in carrying out the philanthropy of the scheme of man's redemption, they may, without detracting from the church, and by assigning to her great Founder all the honor and glory, take advantage of auxiliaries and aids outside of the church, to enable them to discharge their duty in these respects. I reject the idea of a "substitute for the church;" but in the discharge of my duty as a Christian, it is not "antichurch, and promasonry, protemperance, or proanything, rather than prochurch." for me to "do good unto all" as I "have opportunity," even by the aid of an organized body, based upon the "*noble*" pledge as the centre of attraction, that "no brother shall make, buy, sell, or use as a beverage, any spiritous or malt liquors, wine or cider." As a Christian, I can deem and so use such an organization as "auxiliary" to the church; although a Son of Temperance not a Christian, might say or not, that the order of the Sons of Temperanae was or was not an "auxiliary to the church." The inquiry is not what they

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assume to be, so much as what they really are; and having ascertained what they are, whether the Christian may not avail himself of their organization and action, and in so far as he is concerned appropriate their work to the redemption of man and the glory of the church. Surely he may. He makes the temperance reform an aid to the church in effecting the grand reformation to which she aspires. He looks abroad upon the family of man. He beholds myriads perishing, hopelessly perishing beneath the fiery wave of intemperance. The single effort of one stout heart cannot stay its progress; nor can the efforts of thousands without union, concert, and organization. An organized effort is being made. Men of the world; the perishing, the ruined, the rich, the poor; the prince and peasant, the disciple of Jesus and the Jew, rally around the standard of total abstinence. The liquid flame ceases to rage as the supplies of fuel are withdrawn, and countless numbers are saved from perdition. He thanks God. He gives the effort the influence of his name, and is grateful to the Redeemer for this "opportunity of doing good to all."

But he acts through an organization, which is independent of the church, say you. True. But does that make the act less the act of the Christian? He does all in reference to the glory of God and for the advancement of the Redeemer's kingdom, and in what particular does the independence of the organization derogate from the virtue of the act? All "good actions" are committed to the church. The church is the pillar of the truth, and is the source of all light; is a city on a hill. The Saviour is the great Philanthropist, the Author of benevolence. But the church is not now, I do not say she ought not to be, (for I speak of that which can be obtained and practised, and of things as they are,) the only organization found in society in its many and wide-spreading ramifications, by means of which the Christian can discharge his duty in the performance of those good actions committed to the church. There are literary societies, Bible societies, colleges, Sunday Schools, legislatures state and national, CONVENTIONS, empires and kingdoms, each and all, and hundreds of others, which are open for his use, and may by him be made subservient to the great cause of Christianity; and the argument at this day, against a good act because done through an organized Temperance Society, is good against a good act done through a Bible Society, a College, or a Sunday School.

"In what respects are the Sons of Temperance auxiliary to the church of Jesus Christ!" "And who gave them the commission!" These are questions asked by you with some apparent triumph, and are, by you, answered in behalf of the Sons, "By a denial of the assumption, or by alleging that the church has failed to perform her duties;" and then you proceed to make, as you think, successful replies to these answers. Let me for a moment examine what you say on this subject. I ask when and where have the "Sons" said, "We are not auxiliaries to the church; we do not, as Sons of Temperance, recognize the church any more than the Jews or the Samaritans"! The quotation indicates that it has been said by some one of them; and, perhaps, whoever he may be, he may, in some sense, have spoken authoritatively. No such denial is, however, to be

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found in any of the Constitutions of the Divisions, or in any act or decree, or in any document proceeding from the order, by authority. But though it be not thus found, yet it is the reply which a Son of Temperance would make to a *charge* that the order was auxiliary to the church, especially if he were not a member of the church. The Sons of Temperance do not, as a body, in their organization, either by their Constitution or otherwise, "recognize the church" any more than they do the Jewish church, or the Samaritan church, or any more than they do the Bible Society or the Empire of China. It is not within the scope of their leading design to recognize another association or body, and attach themselves to it as a substitute or auxiliary. A Christian who is a "*Son*," may, nevertheless, as can the church, if she think in reference to it as she does to many other matters, recognize the order of the Sons of Temperance as auxiliary to the cause of Christianity, and can act upon that principle. Why not? Is it not done in a variety of other instances? Is not Bethany College, for example, an institution incorporated by law, which has its President, Trustees, Professors and Tutors, Patron and Matron, Seniors and Juniors; whose Faculty holds its sessions *secret* and public; which has its badges or "regalia," and makes its "processions;" which confers by its diplomas, written in a dead language, titles known "initially;" whose officers and students devote ten months out of the twelve in the discharge of their several duties; which, to sustain the body corporate, demands and receives from Jew and Gentile, saint and sinner, thousands of dollars; and which dispenses its "benefits" in "scholarships" to each and every one, Mahometan or Christian, who shall have paid $50, by permitting the "beneficiary," or his "assignee," to enjoy a full course of instruction without charge "during the term of fifteen years;" is not, I ask, Bethany College an "auxiliary" to the church? Is it not so regarded by all the churches? Then "in what respects is it auxiliary to the church of Jesus Christ?" "And who gave it this commission?" When these questions are answered as to Bethany College, I will show "in what respects the Sons of Temperance are auxiliaries" also. The same showing in one case will be good in the other. The parallel is complete.

But in the second place, "the church has failed to discharge her duties," and "in that case they (*the Sons*) step forward in aid of suffering humanity." I ask you if she has not? Will you take the position and maintain it by arguments and facts, that the church has not "failed to discharge her duties," but that in every particular, as it regards "strong drink," she has fully acquitted herself? That she has done every thing required of her? I suppose you will not. For myself I cannot; and while I intend no "impeachment of the church to which I belong" or to which you or any other Christian belongs, I say it, and, if need be, can establish it, that the church, nay, "our church," if you please, has not "discharged her duties;" but that, on the contrary, she fails to carry out the plainest injunctions of the scriptures in reference to those who offend, and has given to the use of alcohol, as a *beverage*, her sanction; because she has not prohibited it, and because her leading, most influential,

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most talented, learned and pious members, have placed themselves openly in opposition to the movements of the temperance reformation. If this be true, in what is the Christian "censurable," if, as a *Son*, he do step forward in aid of suffering humanity! Because, say you, he "impeaches the church." Impeach the church! The church being in gross error, "having failed to discharge her duties," does he not impeach her as much by telling her of it, as he would by an overt act! But by the overt act I "add the institution of the Sons of Temperance to the church." By no means. No more than did I add Bethany College to the church when I subscribed for a scholarship!

I await to hear from you fully in support of the proposition that Christians are "censurable," who join the Sons of Temperance, because "by so doing they render it more difficult" for other Christians "to honor their profession by that variety of doing good" to which they "profess to have devoted themselves by joining such society."——Your brother in Christ,

GEO. W. WILLIAMS.

BROTHER WILLIAMS:

My dear Sir—YOU prefer to have our discussion confined to the "SONS OF TEMPERANCE" alone. You assume only, or especially, their defence. You leave all other associations to defend themselves. But I have no argument with you against the Sons of Temperance. I have brought no charge against any one of the family of Sons. I simply assume to show that Christians cannot join any of these institutions of Sons without bringing reproach against the Son of God. Had you first understood my real position in these essays, much that you have written would, I presume, have appeared to yourself irrelevant and uncalled for, as may be seen by a perusal of my 4th essay. Though written before I read one sentence of your present communication, perhaps before it was written, that essay seems to have anticipated and responded to your main points.

I aim to show that Christians cannot assume the name, the armorial, or the ceremonial of any one of these three fraternities, without offending the Lord Jesus Christ. But while I include these three fraternities in one category, so far as I now notice them, I am not insensible of their respective "utilities and excellencies." Yet, after conceding these, and all that they can reasonably claim, I hesitate not to affirm the conviction that they all do, more or less, profane the name and desecrate the worship of our glorious Lord and Saviour Jesus Christ. Each of the three may have its own peculiar way of doing this, but they all have one way in common of bringing reproach upon him. This charge, before Heaven and Earth, I fearlessly allege against the three.

Their social worship—their odes and prayers, constituted the

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topic on hand at the close of my last essay. So far as these are desecrations of Christian worship, they are not exclusively confined to any one of the three. They all have their religious rites and ceremonies. The following document is a good illustration of what I mean by the desecration of the name and worship of the heavenly Father. We shall select a grand pageant almost common to them all—if not in building their temples, at least in the ordinary meetings of their respective fraternities on grand occasions:—

"*Ceremony of laying the corner stone of a new Masonic Hall, for the use of Marion Lodge, No.* 120, *at Mount Pleasant, Hamilton co., Ohio.*

The Grand Lodge will proceed under the direction of the Grand Marshal, through the principal streets, to the site of the building, where the following ceremonies will take place:—

1. Music by the Band.—2. Prayer by the Grand Chaplain.—3. Ceremony of laying the corner stone.—4. Music by the Band.

The procession will then move from the ground to the place selected for delivering the oration, where the following ceremonies will take place:—

1. Music by the Band. 2. Prayer by the Grand Chaplain. 3. Ode by the Choir.

Hail Masonry divine!
Glory of ages shine;
Long may'st thou reign!
Where'er thy lodges stand,
May they have great command,
And always grace the land,
Thou Art divine!

Great fabrics still arise,
And grace the azure skies,
Great are thy schemes:
Matchless beyond compare,
No art with thee can share,
Thou Art divine!

Hiram, the architect,
Did all the craft direct
How they should build;
Sol'mon, great Israel's king,
Did mighty blessings bring,
And left us room to sing,
Hail, royal Art!

4. Oration by brother T. D. Disney, Past Deputy Grand Master. 5. Address by brother D. S. Burnet. 6. Ode by the Choir.

Adieu! a heart-warm fond adieu!
Dear brothers of the *mystic tie!*
Ye favor'd, ye *enlighten'd* few,
Companions of my social joy!
Though I to foreign lands must hie,
Pursuing Fortune's slipp'ry ba',
With melting heart and brimfu' eye
I'll mind you still tho' far awa'.

Oft have I met your social band,
And spent the cheerful festive night;
Oft honor'd with supreme command,
Presided o'er the *Sons of Light;*
And by that *hieroglyphic* bright,
Which none but *craftsmen* ever saw,
Strong mem'ry on my heart shall write
Those happy scenes when far awa'.

May freedom, harmony, and love,
Unite you in the *grand design,*
Beneath the Omniscient Eye above,
The glorious Architect divine!
That you may keep the *unerring rule,*
Still rising by the *plummet's* law,
Till *order* bright completely shine,
Shall be my prayer when far awa'.

And *you* farewell, whose merits claim
Justly that *highest badge* to wear,
Heav'n bless your honor'd, noble name,
To Masonry and Scotia dear!
A last request permit me here,
When yearly ye assemble a',
One *round,* I ask it with a tear,
To him the Bard that's far awa'!

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7. Benediction.

The procession will then return to the place whence it started, and be dismissed."

This is probably somewhat in advance of the Sons of Temperance. First the bud, then the blossom, then the fruit.

Such is the taste of the oldest sister of the mystic three. And so they "teach and admonish one another in psalms and hymns and spiritual songs, singing with gratitude in their hearts to the Lord" when laying the corner stone of one of their mystic temples!! It is, no doubt, very appositely called "the CEREMONY of laying the corner stone." Of which *ceremony*, prayer by the Grand Chaplain, odes by the choir, oration by the Grand Master, exhortation by a Christian brother, and a benediction too, are specially solemn and imposing items. This is Masonic worship. Is it Christian worship? Can a Christian partake in it?

As we have neither the prayer nor the benediction reported, we can only suppose them to have been in good keeping with the sacred odes or hymns of the day. The presiding divinity of the day, worshipped in the whole ceremony, is both appositely and poetically set forth in their sacred style in such strains as—

"Hail Masonry divine!
Glory of ages, shine!"
In Secula Seculorum.
"Thou Art divine!
Hail royal Art!"
In Secula Seculorum.

"What communion has the temple of God" with such idols! Are these the songs of angels, of saints, and of Free Masons too!!! These are not Sons of Temperance, indeed; but they have chosen a nobler name—they are "THE SONS OF LIGHT," baptized in a full bumper, sent round three times—and once, at least, in memory of a patron saint, *Robert Burns!* Inspired, too, by the gleeful spirit of their deceased friend, *John Barleycorn.*

Let the veriest novice in the Christian faith ponder in his mind these verses, sung between a prayer and a benediction, in the name of the Father, Son, and Holy Spirit, and ask himself how could the God of heaven, who is a jealous God, and who will not give his glory to another, regard this whole ceremony in any other light than as a gross profanation of his name and an insult to his awful Majesty. Who can, who would, stand up to justify or defend such a prostitution of sacred worship!

I know not by what authority the name of brother Burnet is inserted in such a group. Surely not by his consent! Or is it so

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that any one of us has thought so little on the subject as to lend his name to grace such an empty and irreverent pageant! If so, it is high time it be fully discussed.

Brother Williams, you have got the popular side of the question. Did I want by popular machinery to build up a school, a college, or a worldly church, I would certainly become a Free Mason, an Odd Fellow, and a Son of Temperance; and, perhaps, presume for pardon on the example of Paul, who "became all things to all men, that by all means he might gain some." But you have too much intelligence and good sense for such an outrage against the great Apostle to the Gentiles. I know that we have brethren that are led by what they call the example of good and great men. Therefore, so much the more ought we to be prompt, timous, and fearless to reprove sin, and to warn one another against such worldly conformities. Shall we inveigh against sectarian sins and the aberrations of other parties, and be blinded by partiality to the sins of our own brethren! Heaven forbid!

But the truth is, the solemn worship of Almighty God has been so long desecrated and made so common and ceremonial in this age, so prostituted to every scheme, political, financial, sectarian, and carnal, that out of the same mouth proceed, with equal fluency, the blessing and the curse; and on the same ear fall, with equal apathy and indifference, the benediction and the imprecation of evil.

In a time-serving and truckling age, the great majority of professors, so far from cultivating a stern uncompromising conscientiousness, are rather seeking than shunning occasions to be called on to act the priest or hierophant on all public occasions. It appears to me since the political campaigns of 1840 and 1844—since the era of national conventions for grand political nominations, so hackneyed has been the conscience of public chaplains, that were the great hall called Pandemonium, or council chamber of Milton's devils, to be opened to make a President, to canonize a hero, or to legitimate a cock-fight, a horse-race, or a duel, there would not be wanting rival chaplains seeking for the honors of the day, and the plaudits of unthinking, indiscriminating, and untutored crowds.

If there be any sealing ordinances for the confirmation of the unbelief of infidels—if there be any sovereign opiate for a troubled conscience—if there be any effectual means of annihilating all reverence for religion and religious men, they will be found in these complimentary odes, prayers, and benedictions offered at the nod of some hypocritical demagogue, or sold for the paltry smile or

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suffrage of some worldly cabal met to lay a stone or to consecrate a dome sacred to the idol, or whim of some one of these hundred and more new inventions for spending time, money, and conscience, under pretence of a sublimer philosophy of benevolence, or a more rational and religious manner of doing good than that developed and inculcated by Jesus Christ himself, the supreme philanthropist.—But I must approach still nearer to the point and bearing of your third essay.

The only principle in your letter, neither anticipated nor responded to in my last essay, is, as you suppose, the assumption that though there can be no *substitute* for the church, yet there may be societies so organized and managed as to be *auxiliaries* to it. To my ear a society *auxiliary* to the church is just as great an assumption as a society *substitute* for the church.

Indian corn, wheat, and grass, flocks and herds, sciences and arts, schools and colleges, may, if any one will have it so, be argued as auxiliary to the church; inasmuch as without food and raiment we could have no men, consequently no church at all. But that there can be any moral or literary institution of a worldly character auxiliary to the church, is, to my mind, just as visionary as to say that the Moon is auxiliary to the Sun—Eaton Grammar School, to the government of Queen Victoria—or a passenger in a rail car, to the steam engine which propels it. The assumption of an auxiliary to the church is just as much "a man of straw" as the assumption of a substitute for it. It is only the other day since I heard, from good authority, that certain "Sons of Temperance" earnestly affirmed that they desired no better church than their own meetings; and a gentleman from a populous city declared that "Free Masonry, Odd Fellowship, and Sons of Temperance, had eaten up almost all the churches and religion in town."

I equally repudiate the auxiliary character as I do the substitute character of any merely human or worldly institution as respects the church of Jesus Christ. She has neither auxiliary nor substitute under the broad heavens. "The earth helped the woman" is the only text in the Bible that could be tortured into such an idea. And yet who would presume to apply it in this case! You may mean no more than this when you say that "by the *aid* of an organized body, based upon the noble pledge, as the centre of attraction, that no brother shall make, buy, sell, or use, as a beverage, any spiritous or malt liquor, wine or cider." This is as if when your Christian brother makes a solemn pledge to Jesus Christ that he will love, honor, and obey him, he must strengthen himself and strengthen

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your confidence in him by making a solemn and noble pledge to man, that, over and above or beside this pledge to Jesus Christ, he will not make, buy, sell, or use as a beverage, &c. &c. The last pledge is auxiliary to the former; that is, his vow to man will help him to keep his vow to God. But he vows more to man than he does to God; and, therefore, the human institution is not merely auxiliary, but additional to the divine institution. It helps by *addition*. But addition is not always help. The addition of a human vow does not necessarily strengthen a divine vow or obligation.

But to keep out of the mist of abstraction, allow me to say for future development that, in my opinion, there is a grand mistake of Christianity on your part or on mine, indicated in the attitude you have assumed, and in that which you have assigned me, in these communications.

I can but hint at it at present. Your assumption implies that a union with our enemies will qualify us to discharge our duties to our friends—and, perhaps, to our enemies also. "The friendship of the world is enmity against God. Whosoever will be a friend of the world is an enemy to God." Out of Christ's church "the whole world lieth under the wicked one." I know no Temperance, Odd Fellow, or Free Mason fraternity, that does not recognize a brotherhood with the world. "They are of the world, they speak of the world, and the world heareth them." Christians, though *in* the world, are not *of* it. Any union, then, for moral purposes with the world, that brings us to commune religiously with it, by the laws and usages of the institution itself, is opposed to the law and kingdom of Jesus Christ, and cannot be either favorable to the church or to the world.

But you make the Temperance cause and reform "an AID to the church!" In giving her aid and comfort, or in swelling her numbers! Have you found an answer to the question which has been on file unanswered for two thousand years!—"If the salt have lost its saltness, wherewith shall it be salted!" Do you assume that the church having lost its saltness, its converting and sanctifying power, is to be salted or revived by the Temperance cause!! Insipid must it be, indeed, if it can be salted by such a *tertium quid!*

You ask, "Has not the church failed to do her duties!" She may or she may not have so failed, without in the least justifying a new organization with the world. There is neither point nor argument to me in the apparent question which you propose. There were thousands of drunkards in Rome, Corinth, Ephesus, &c. &c., while the apostolic churches yet stood there, even in the days of the

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Apostles. Does such a fact prove that the church had failed to do her duty? or if she had, would that fact have demanded a new church organization or a mere auxiliary!—! And if it had, why did not these divinely wise and inspired Apostles set it up or suggest it!

You, however ingenious or astute, can never answer this question favorably to your position. The folly of finding fault with institutions and reformations, human or divine, is never more conspicuous than when alleging against them our own sins or those of others. Some ask, on your philosophy, Have not the principles of our reformation failed! because they who profess them may have failed to do their duty; or because, if they have done their duty, the whole world is not converted. You have placed youself amongst this class, unless you abandon your present position.

Still, had she failed because of some constitutional imbecility, or some radical defect, a question to you of no easy solution yet remains. Suppose she has eminently failed to reform drunkards, or even a moiety of them, how would you reform her in this particular? By making her join a Temperance Society!! Why not rather resolve her into a Temperance Society! Christ's churches are Temperance Societies already. *They are so by profession.* If they do not keep their vows, cast them out and be done with them. Do not vainly imagine that by adding to them a few infidels, or adding them to a few Jews, infidels, and Musselmen under a new vow, you will, by a change of position, effect that which Christianity alone cannot effect. It is, believe me, a preposterous conceit. Tell me not what Temperance Societies have already done. Tell me not how bright they shine. I have seen a *Britannia* spoon, when *new*, outshine a *silver* one when old. May not this be true of your pretended Sons of Temperance? You will never, I presume, reform the church, nor make her a Temperance Society by causing her to take a pledge, or make a prayer, or sing an ode, or read a chapter, or express a benediction in company with a Jew, a Pagan, a Romanist, or a Sceptic, dubbed a Son of Temperance.

But you think you have a decided advantage in support of the Sons of Temperance to be regarded as auxiliary to the cause of Christianity, and as worthy of being so sustained, in the fact;—that there is a Bethany College incorporated by law, giving education to saint and sinner, Jew and Greek, with a full suite of officers, with its badges, sessions, secret and open, conferring degrees, &c. &c. &c. With all this, however, she neither professes to be, nor is, in fact, auxiliary to the church in preparing members for her communion, or in supplying what is wanting in her discipline, doctrine,

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or worship. She is not an institution got up for an auxiliary to the church, but for imparting instruction in literature, science, and art to youth. One thing may resemble another—as a wasp, a bee—an ass, a horse—a goose, a swan; and yet be essentially different. Many things may be advantageous to the church, because they enlighten the mind, that neither are, nor presume to be, auxiliary institutions. The sophism of illogical comparison is one of the most common, and one of the most fatal to truth. Our pulpits and our courts of law and justice are infested with this sophism.

Books, it is alleged, are sometimes auxiliary to the Bible, and it must be confessed are sometimes antagonistic to its influence. But only as the earth, the ocean, the corn, and wine, and oil, are auxiliary to a church, can a school or a college be. They may afford instruction to youth, but whether that instruction shall redound to the church or the devil, depends upon an influence extrinsic of the college and the school. Orange Men, United Irish Men, Whigs and Tories, in their day, like Sons of Temperance, Free Masons, and Odd Fellows, have assumed to be, or have imagined that they were auxiliaries to the church. And if history has not already shown, it will show, that any one of them, in the long run, is just as much an auxiliary of the church of Jesus Christ as another. But I am sorry to see and to say that all your reasoning, and that of many who agree with you, indicates, as I conceive, one grand misconception of the grand differential attribute of Christ's kingdom from all human institutions whatsoever. The LITTLE STONE was not in type more different from the toes of Nebuchadnezzar's image, than is all this reasoning from the true reason of things as set forth by the Great Teacher and his inspired Apostles. I am sure you will agree with me in one grand affirmation, viz.—that your reformed drunkard, as such, is just as far from the kingdom of heaven as were Horace or Virgil, with all their poetry; or as were Stephen Girard or Jacob Astor, with all their wealth and money-loving sobriety and industry. But of this, more fully hereafter.

Meanwhile, do not think that I do not appreciate the benevolence, or that I do not rejoice in the success of the cause of temperance. As a citizen of Virginia, I give my aid, my vote, my tax, or my voluntary contribution in aid of the common cause of humanity and mercy, in any and every form in which they have a claim upon my benevolence. I do this merely as a *Christian* or as a *citizen of Virginia*. These are not sectarian, nor particular, nor special institutions. One of them is wholly divine; the other, wholly human. God ordained the one and permits the other, and gives directions to

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his people with regard to both. I will not make out of the state a score of little states, and scatter my pence among them. I will not make out of the church a score of little sects or churches. I cannot amalgamate the church of Christ with any thing, nor transfer its rights, its honors, its usages, or its glory, to any of these ephemeral expedients. Whatever I do of a social nature, I do either as a *Christian* or as a *citizen of the world.*

Yours with high esteem and Christian affection,

A. C.

LETTERS FROM EUROPE—*No. XXXI.*

My dear Clarinda—In my last letter I informed you of my safe arrival at Moree, in the county of Tyrone. This is the residence—and a very delightful residence it is—of brother John Tener, the most prominent of our Irish brethren in the cause of reformation.

Many years ago—in the days of the Christian Baptist—a number of copies of that work, and some others then published by me, had been ordered to Ireland. One of these, accidentally, as we sometimes say, fell into the hands of William Tener, a very talented and promising youth, then a resident of the city of London Derry. A small society of Independent or Haldanean brethren, had worshipped together for several years in the house of his father, Robert Tener, then residing near Dungannon. William, at that time engaged in trade at Derry, got so much inspired with zeal and love for the truth, that he immediately engaged in its advocacy. Enamored with the views developed in the Christian Baptist, he fearlessly and eloquently became their advocate on all occasions, and successfully too; for the whole society meeting in Tyrone through his instrumentality were induced to give them a favorable hearing, which terminated in their general conviction of their truthfulness and importance.

This most promising youth was of a delicate constitution, and while on his passage to the United States fell a prey to the consumption. His brother Isaac, who was then his companion, had the melancholy pleasure of witnessing his triumphant death and of seeing his body committed to the mighty deep in hope of a blissful resurrection when the sea shall give up the dead that are in it.

The cause of original Christianity has not much spread in that county, through the want of public advocates; not one, indeed, of commanding talents being engaged in its public advocacy. Brother Henshall, as in Belfast, had, with much acceptance to the commu-

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nity, filled a number of my appointments, reaching from that city to Newry. We had a favorable hearing in all places, and left a good impression. I spoke in Moree, Cookstown, and Dungannon, with much debility of body, growing out of my incarceration and great physical labors in Scotland. I had, indeed, for the time the appointments had been out, large and attentive audiences in these places. The Presbyterian churches—I mean the Presbyterian churches of Dungannon and Cookstown—were cordially opened to me, while that of the late Alexander Carson of Tubbermore was refused by his eldest son, then pastor in charge of a portion of his father's congregation. The Presbyterian minister in charge at Cookstown, Mr. Morell, not only freely gave me his house, but an unrestricted license to preach the word, as I understood it, "Not even withholding my views on the most unpopular tenet—*the weekly communion*"—which, by the way, he believed himself to be the duty of every Christian congregation. He heard me, as I learned, with much pleasure, not on that subject, but upon Peter's confession of faith and the foundation of Christ's church; which, indeed, was not acquiesced in, but which elicited a letter to me from an intelligent Roman Catholic, a respectable citizen of Cookstown, assuring me of his conviction by that discourse of the errors of Popery, and his desire to become acquainted with our views of original Christianity.

I learned that so orthodox was my young friend Carson, that he refused the meeting-house at Tubbermore on the ground that I was an "unconverted or unregenerate man," and, I think, refused to hear me preach on the same ground. His parents were but partially acquainted with my real views; for, strange to tell, his father took it into his head that I was a *Unitarian*—a mere German *Neologist;* and so represented me to his congregation. Mrs. Carson, a lady of pre-eminent talents and piety, as I am informed, declared to a friend of mine that there was no work in her library that, notwithstanding this allegation, she was more "fascinated with than the *Christian Baptist*, which, when she had opened, she could not lay down without reading an article or two."

It was offered as an apology for young Mr. Carson, that, on demanding a salary from the church at Tubbermore, the congregation, being unwilling to accede to his conditions, he was intent on leaving them; and having a call to Perth in Scotland, from a church of orthodox Baptists, he was desirous of keeping his reputation pure from the imputation of any partiality for our views. Be this as it may, I only state the fact for the information of many brethren from Tubbermore, who have, on their arrival in this country, united

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with our churches. I have since learned that Mr. Carson has left his father's flock much divided and distracted, and has gone to Perth to labor for the church of that town.

Dr. Alexander Carson, it is alleged, *spoiled* his church at Tubbermore, as parents spoil a child, by being too kind to it. He never exacted a salary from it. His son, intending to reform it in this particular, made "his little finger heavier than his father's thigh." Still the young man is, no doubt, right in the principle, however injudicious in the application of it, that the shepherd should live on the flock which he feeds.

By the way, it does not appear to be known in Ireland or Scotland that the degree of L. L. D. was conferred on *Alexander Carson* by one of our colleges—that of Harrodsburg. It may be a hint to some of the colleges got up by the Disciples, that they be not too lavish of such honors on strangers. They sometimes give a power to injure, by a factitious influence, those who are not with us fully in the work of the Lord. I willingly, indeed, accorded to Alexander Carson the literary honor intended and indicated by the degree. His work on Baptism alone merited such a distinction; for, I doubt not, it has been conferred by other colleges on a hundred other men who deserved less than he.

Though no where on my tour more unfit to labor than in Ireland, because of indisposition, I felt no where more desirous of setting before the community the great principles which distinguish us as a community. But for this work I was providentially hindered both by persecution and ill health. I felt grieved, especially for the sake of those few noble spirits who have so long and so patiently borne their testimony for the truth against strong and well organized hosts of opposition.

Brother Tener assembled at his own spacious residence, in the midst of a rich variety of the beauties of Nature and of Art, a large company of his neighbors and friends, for conversation on certain great matters; with whom I spent a very interesting day, being specially fitted for it by the medical skill and laborious attentions and dispensation of all manner of restoratives by sister Tener, one of the most accomplished, most excellent, and amiable of ladies, and one of the most exemplary Christians I have met with in any country. But I talked myself so fully out, that next morning I had scarcely physical strength left to walk into the garden without leaning on my staff.

The day of parting came. A portion of that delightful society from Scotland and Belfast left in the morning at its early dawn.—

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In the course of the day, accompanied by young Mr. Tener and brother James M'Crum, a young gentleman of very handsome attainments as a scholar, a writer, and a poet, I bade a long farewell to the household of faith at Moree, and set out for the counties of Armagh and Down. That evening we safely arrived in Rich Hill, where a large assembly had, on a former occasion, convened to hear me; but from not seeing me then, and not having generally heard of my second appointment, I had but a small congregation; to whom I delivered a short address in the Presbyterian meeting-house, and went out to sojourn with one of my old pupils, Nathaniel Greer, Esq., now one of the most distinguished farmers of that part of the county: his lady also, being the daughter of Mr. Gillis, merchant, of Market Hill, with whom, when attending an academy in that town, I had boarded. I felt quite at home with these intimates of my youth. I found Mr. Greer's memory replete with a hundred anecdotes more than forty years old, in which he and myself had been concerned, and of some of which I could say, *Magna pars fui.*

I had many a question to ask, and many a tale to hear, full of instruction in the affairs and revolutions of human life. The fortunes of the most distinguished families, beginning with that of Wm. Richardson, esq., lord of the manor, formerly member of Parliament, to whose family of three daughters I had been for some time tutor when 19 years old, passed in review before us. The details of the lives of a score of my other pupils, many of them already dead, passed in rapid review before us. With few exceptions, their lives and fortunes corresponded with their characters when at school. With much pleasure and information, we spent much of one day and two evenings in such conversations.

Amongst my pupils had been the Rev. Mr. Robert Morrison, now minister of the large Presbyterian church at Market Hill, who heard me preach in Rich Hill on Thursday evening, 22d September, and with whom, by special request, I spent the evening of the 23d at his own pleasant mansion, erected on the ground on which his father's house stood when he was an elder of my father's congregation.

I found my friend Mr. Morrison an intelligent and well read theologian in the doctrines and history of his own church, a very estimable and social gentlemen. Our conversations on religion were practical rather than polemical, and general rather than particular. He had made an appointment for me to speak to his own congregation; but my time would not permit, having engagements at Chester, England, which forbade any farther delay in Ireland.

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Mr. Greer spent the whole of that day, the 23d, in carrying me in his carriage over the grounds around my father's farm and residence, the old stone meeting-house, and the surrounding residences of the prominent members of his congregation. But more than forty years had carried them all away, except a few members of their families, who still reside on their patrimonial inheritances or in their immediate environs; of which class Mr. Greer himself was one, occupying the same house and farm on which his father died some 50 years ago. We had the sexton to open the old meeting-house, some 60 feet by 40; and with many a melancholy, though somewhat pleasing reminiscence, I surveyed the pews, saying to myself, 'Here sat such a one, and there sat such a one; but where sit they now!' The pulpit and the doors were new modified; all else was in *statu quo* as it was when I heard him in April, 1807, deliver his farewell sermon to a large and weeping concourse.

On Saturday morning, the 24th, we set sail for Newry, *via* Market Hill. This town was the only one in the county of Armagh that had grown any since I last visited it. I stopped for a few minutes in quest of some old acquaintances. I had to introduce myself to the only two I found in it. We arrived in Newry at 2 o'clock, spent there some four hours, and hasted on to Warren Point, if possible to sail for Liverpool, distant some 150 miles. Having spent some two or three years of my boyhood in Newry, I desired much to spend a few days in it; but seeing that I had disappointed a large congregation asssembled to hear me on my own appointment, one of the most intellectual and respectable that brother Henshall reported he had seen in the three kingdoms during his tour, I could not prevail upon myself to hazard other disappointments by delaying so long as to call on one of them, save two ladies who met me in the street, and simultaneously recognizing each other, though more than forty years had intervened since last we met. With these I enjoyed a *tete-a-tete*, a very agreeable interview of one hour; and having transacted a few items of business entrused to me with other persons, we hasted to Carlingford Bay and Warren Point, where, the same evening, after a very pleasant ride and supper with brethren M'Crum and Tener, I got on board a splendid steamer, laid me down in a good berth, and awoke next morning in sight of Wales and Old England; where, at 10 o'clock, I safely landed, finding on the shore, awaiting my arrival, brethren Davies and Woodnorth. The church not meeting in Liverpool till afternoon because of some disappointment, we went to hear the celebrated Dr. Raffles, Congregationalist; whose church, both external and internal—the building and the

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people—is one of the largest and the most splendidly worldly in appearance in the city—in all the elements of earthly grandeur and display. Yet Dr. Raffles is celebrated as one of the most talented, eloquent, and evangelical ministers in England, and has a congregation of some 1500 souls committed to his charge, as devout and attentive in appearance, as well as bearing all the indications of worldly consequence, wealth, and refinement, as any one which I saw in her Majesty's dominions, especially amongst Dissenters.

I was much pleased with Dr. Raffles' discourse. His pulpit, in the centre of a circular house, or, at least so far from being under the galleries, as to make easily visible and audible the preacher—his venerable silk gown, and still more saintly band, with a fine full-orbed face, and hoary wig or locks, a clear, distinct, and deliberate elocution, and a very chaste, though strong and forcible action, gave great emphasis and authority to all that he said. His text was a very sublime one, though I could not see its appositeness either to the Doctor himself or to his audience. It was, "God forbid that I should glory save in the cross of our Lord Jesus Christ, by which I am crucified to the world, and the world to me." The sermon was, indeed, highly evangelical, well studied, and arranged handsomely, and gravely uttered and listened to with the most profound and devout attention by an auditory exhibiting much devotion and heart-felt interest in all that was said. Yet there was so much of the lusts of the eye and the pride of life, so much worldly grandeur and subserviency to the style and customs of this vain world in all that I saw, that no other text in the volume of inspiration could have struck me with more dissonance and revulsion than this one, to all that was visible and sensible in the pulpit and orator, in the habit and decoration of both the sacred desk itself and its worshipful incumbent.

I was all the while forming excuses for the preacher and for his congregation;—such as I presumed would have been his justification to himself and to any one offering an objection,—especially as I understood he had delivered the same discourse some twenty years ago on the occasion of his having married a very opulent, and, if I mistake not, a very beautiful wife. On his first appearance after this auspicious event, such a text was most apposite to correct public opinion, and to justify himself for having perpetrated a deed so apparently at war with the doctrine and practice of the Apostle Paul. This incident goes far to justify my reasonings in excuse for Dr. Raffles. Did not David say, "See now I dwell in a house of cedar, but the ark of God dwelleth within curtains"? The same in-

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congruity, no doubt, stirred up the spirit of Dr. Raffles. Of what use is wealth if we dare not bring any of it to beautify the Lord's house and our persons when we worship there? Why should men seek after wealth with such insatiable avidity, compass sea and land for proselyting gold and silver, if, when they have converted them to their own use, they must not, they dare not, convert any of them to adorn and beautify the vestments of the priest, the house of the Lord, or the solemnities of Zion? Would it not be most incongruous and undevout for the rich Christian merchants in Liverpool to live in houses at the expense of twenty or thirty thousand pounds sterling, filled with all the luxuries of the four quarters of the world and of the age, if they dare not consecrate a few thousand pounds to the Lord in the form of painted windows, mahogany pulpits, crimson cushions, silver chalices, &c. &c. &c? They would then exclaim, Why should we dwell in marble palaces, under vermillion ceilings, recline on downy couches, and feast at tables covered with massive plate? Why should we clothe ourselves in Egyptian linen, in French or English silks and satins? Why adorn ourselves with the gems of Margaretta or the gold of Golconda, if we must worship in plain attire and meet in plain and unadorned houses on the Sabbath to worship Him that created all these rich and beautiful things!!

Do not our preachers call it "*the house of the Lord*," and do they not quote the temple that Solomon built, and the rich presents of princes and kings consecrated in gold and silver offerings to the house of the Lord for his service in the sanctuary? And why, say they, arraign the decent and comely attire of God's ministers and priests, seeing that Aaron wore a golden mitre on his head; that his shoulders and breast were adorned with the richest gems that ever adorned a monarch's crown; and that his vestments were pictured in heaven, and cut and adorned after a pattern and fashion shown by God himself to Moses in the mount? The poor and the humble may meet in sordid hovels or worship within tents and squalid hovels, but we will follow a brighter and more divine model, and give our gold and our silver, our scarlet and our fine twined linen to the Lord.

Were we Jews, and not Christians, and did we believe in an age of shadows and adumbrations of spiritual and heavenly things, this logic might be heard with patience and considered with candor. We live in the kingdom of heaven age of the world, under a dispensation of the Spirit. It is not logic, but a false and deceitful rhetoric that allures to bewilder and fascinates to deceive—which

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would nullify every precept of the gospel, and transform the Messiah's kingdom, *which is not of this world*, into a Jewish commonwealth—into a worldly sanctuary, alike unworthy of him that chose to be born in a stable, cradled in a manger, and to die upon a cross; and of God who is spirit, and not matter, and who can be worshipped acceptably only when worshipped with the heart, in spirit, and in truth.

A Christian meeting-house ought to be plain and unadorned, save with simplicity and neatness. It ought to be amply spacious, well ventilated, illuminated, and heated, every way agreeable so far as convenience, health, and comfort are concerned. All beyond this is a reproach on the religion of Jesus Christ, a satire against its Founder rather than a eulogy upon his mission and character. If this be reason and truth, sanctioned by the Bible, equally obvious and certain it must be that all gowns, bands, and sacred vestments on the persons of men, officiating between God and man, or presuming to speak in his name, are just as much a relic of the dark ages, as much a figment of the Papacy as the salt, the oil, the spittle and the sign of the cross appended to infant affusion by the hierophants of Rome, the blind devotees of grimace and show.

But I must leave this splendid meeting-house, its tasteful pulpit, its accomplished and eloquent orator, its large, attentive, and fashionable congregation, and hie away to an upper room, even in Liverpool, where some fifty or sixty disciples, men and women, have met to commemorate the sacrifice of the Son of God, to celebrate his resurrection, and to worship the Father in spirit and in truth. We had a pleasant afternoon with this select band; and after several exhortations, we broke up and returned to Mollington to repose a day or two before the general meeting at Chester—of which I shall give you some information in my next.

As yet I have said little or nothing about the condition of society in England, Scotland, and Ireland, and but little on the peculiar appearance and state of these countries. These matters I reserve till the details of our personal labors and travels are ended; for which, I presume, another letter will suffice.

Affectionately your father

A. CAMPBELL.

Frankfort Springs, Pa.
August 11th, 1848.

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ANECDOTES, INCIDENTS, AND FACTS.

Connected with the origin and progress of the current reformation, some of which have never been before published.—No. III.

With the opening of 1818 commenced Buffaloe Seminary. For at least three objects I resolved to devote a few years to teaching the languages and sciences. One of these was to prepare some young men for future usefulness. Amidst considerable sectarian opposition and strife, I entered on this project, and succeeded greatly beyond all my expectations. But I itinerated less than before in my labors in the gospel, and confined my attention to three or four little communities constituted on the Bible—one in Ohio, one in Virginia, and two in Pennsylvania. Once or twice a year I made an excursion amongst the Regular Baptists, but with little hope of being useful to the Redstone Association.

Elder John Burch, then of Ohio, while laboring amongst the Baptist churches got into a controversy with the Rev. John Walker, a Presbyterian minister of the Secession fraction of that community. It resulted in a challenge from Mr. Walker to debate publicly the merits of infant baptism. Mr. Burch wrote to me to assist him, or to undertake in his stead to meet Mr. Walker. This occurred in the latter part of 1819. I declined having any thing to do with it, in the opinion that it was not the proper method of proceeding in contending for "the faith once delivered to the saints." It then seemed to me to be rather carnal than spiritual, and better calculated to excite bad passions than to allay them, &c. For several months I declined having any thing to do with it. But on hearing from Elder Burch, again and again, on the subject, my objections were overcome; and accordingly, on the 9th of June, 1820, I appeared on the stage at Mount Pleasant, Ohio, in personal controversy with Mr. Walker, some two or three years older than myself.

The congregation in attendance being very large—a mixed multitude, abounding with the society called Friends or Quakers, a few Baptists, many Pedobaptists of all parties; I was desirous to bring into it as great a variety of matters and things as I could with any show of bearing on the main questions, for the purpose of sowing broadcast the seeds of truth in the minds of the serious and inquisitive portion of the auditory. We succeeded in all our aims and wishes, as far as could have been expected in a two days combat.

The work had not long gone to the public, till many calls were tendered me from several quarters, requesting visits and discourses on the subjects introduced on that occasion, and in an appendix to

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the volume which appeared in the fall of 1820. Amongst these I proceed to narrate one of considerable importance in the history of this reformation.

In the summer of 1821, while sitting in my portico after dinner, two gentlemen in the costume of clergymen, as then technically called, appeared in my yard advancing to the house. The elder of them, on approaching me, first introduced himself, saying, "My name, sir, is Adamson Bentley: this is Elder Sidney Rigdon, both of Warren, Ohio." On entering my house and on being introduced to my family, after some refreshment, Elder Bentley said, "Having just read your Debate with Mr. John Walker, of our state of Ohio, with considerable interest, and having been deputed by the Mahoning Baptist Association last year to ordain some Elders and to set some churches in order, which brought us within little more than a day's ride of you, we concluded to make a special visit to inquire of you particularly on sundry matters of much interest to us, set forth in that Debate, and would be glad, when perfectly at your leisure, to have an opportunity to do so." I replied that as soon as the afternoon duties of my Seminary were discharged, I would take pleasure in hearing from them fully on such matters.

After tea, in the evening, we commenced and prolonged our discourse till the next morning. Beginning with the baptism that John preached, we went back to Adam, and forward to the final judgment. The dispensations, or covenants—Adamic, Abrahamic, Jewish and Christian, passed and repassed before us. Mount Sinai in Arabia, Mount Zion, Mount Calvary, Mount Tabor—the Red Sea, and the Jordan—the Passovers and the Pentecosts—the Law and the Gospel; but especially the ancient order of things and the modern, occasionally commanded and engaged our attention.

On parting the next day, Sidney Rigdon, with all apparent candor, said, if he had, within the last year, taught and promulgated from the pulpit one error, he had a thousand. At that time he was the great orator of the Mahoning Association—though, in authority with the people, second always to Adamson Bentley. I found it expedient to caution them not to begin to pull down any thing they had builded until they had reviewed, again and again, what they had heard; nor even then rashly and without much consideration. Fearing that they might undo their influence with the people, I felt constrained to restrain, rather than to urge them forward, in the work of reformation.

With many an invitation to visit the Western Reserve, and with many an assurance of a full and candid hearing on the part of the

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uncommitted community, and an immediate access to the ears of the Baptist churches within the sphere of their influence, we took the parting hand. They went on their way rejoicing, and in the course of a single year prepared their whole Association to hear us with earnestness and candor.

Ministers' meetings once a year in different parts of that section of Ohio, for the purpose of making public discourses before the people, and then for criticising them *in concione clerum*, and for propounding and answering questions on the sacred scriptures, were about this time instituted and conducted with great harmony and much advantage. I became a regular attendant, and found in them much pleasure and profit.

They were conducted in the following manner:—A, B, C, and D, were appointed to address the public assembled on the occasion. A, at a given time, delivered a discourse; B succeeded him. In the evening all the speakers and other ministers met in an appointed room, and in the presence of the more elderly and interested brethren, and those looking forward to public stations in the church, the discourses of A and B were taken up and examined by all the speakers present, and sometimes strictly reviewed as to the matter of them, the form of them, and the mode of delivering them. Doctrinal questions and expositions of scripture occasionally were introduced and debated. The next day C and D addressed the assembled audience, and so on till all were heard and all had passed through the same ordeal. These meetings were not appreciated too highly, as the sequel developed, inasmuch as they disabused the minds of the Baptist ministry in the Mahoning Association of much prejudice and prepared the way for a very great change of views and practice all over those 3,000,000 acres of nine counties, which constitute the Western Reserve. A. C.

MRS. JUDSON.

"Memoir of Mrs. Sarah B. Judson, member of the American Mission to Burmah—by Fanny Forrester—New York: L. Colby & Company, 122 Nassau Street: 1818."

I HAVE just risen from the perusal of this spirited and well written memoir, put into my hand by Mrs. Campbell, with very high encomiums upon its merits; and concur with my wife in commending it to the perusal of our sisters who may have the means of acquiring it and the time to read it. It cost me but six hours to give it a

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thoughtful perusal. And, as I seldom read, "from end to end," volumes of this character, the best argument I can offer those whom I desire to read it, is, that I not only read it through, but that I read it with much pleasure and interest, and rose from the reading of it better pleased with the Burmah mission, with Adoniram Judson, and with myself, than before. Of these three I have long entertained a good opinion, and am pleased to say, that, from the perusal of this small volume it has not at all diminished, but rather increased. I would not, however, have any one to conclude that we are severally and individually without fault. Very far from it. We all yet need some reformation—some more, some less; but we all need reformation. And especially in zeal and effort to diffuse the gospel through the world, and to engage and interest the world in hearing and understanding it. Oh! that many of our sisters and brethren were as much alive to the conversion of the world, and as self-sacrificing in the promotion of that object, as these excellent Christian women!

Still I am not so much in admiration of them or of myself as to be blind to our respective infirmities and imperfections. These, indeed, are not so pleasing themes of contemplation as some others; nevertheless, they are more useful to ourselves, and sometimes to others; and ought, therefore, to be as frankly and as fully promulged. While, then, expressing my views of these excellent sisters, both of whom, I have no doubt, are now present with the Lord, I must, in faithfulness to the cause of our common Master, advert to one indication found in this little volume, that their views of the *proper method of preaching Christ to the Pagans* were not altogether free from a tincture of that false philosophy of Christianity which has in some degree hindered the progress of the gospel and occasionally alienated the ears of a certain class from its claims upon their immediate consideration and regard, and their obligation to obey it when God commands them to repent and believe it.

The passage which most clearly indicates this, is one of Mrs. Ann Judson's, addressed to a heathen man, as written by herself. "I happened to look up," says she, "and saw a man leaning over the ballustrade, looking at me very attentively. The thought occurred to me—he may be one of the *dear chosen ones*, and may have been guided to this place to hear the blessed gospel. So I asked him what he wanted. He replied he was looking to see me write. I immediately laid down my pen and invited him in, and he sat a long time listening to the truth. He promised to pray to the eternal God to give him a new heart that he might believe in the Saviour,

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the Lord Jesus Christ—of whom, he says, he never heard till to-day."*

This is the case of a pure Pagan—one that never heard the Saviour's name till from the lips of Mrs. Ann Judson. He promises to act agreeably to his instructions—to the gospel which she announced to him—which, from her own statement, was to pray to the eternal God for a new heart that he might believe in the Saviour, the Lord Jesus Christ. This address, too, was uttered on the presumption only that he might be one of the elect—"the dear chosen ones." His promise to pray, it is reasonable to infer, was the legitimate result of her advice or directions.

Here, then, is a full statement of the case, indicating most perspicuously and definitely the method or theory of conversion and preaching the gospel, as entertained and taught by the very best and most enlightened of our Baptist missionaries. Mrs. Judson's inference from his earnest look was the probability that he was "one elected to eternal life;" and on this presumption, or under this probability, she teaches him first to pray for a new heart to God himself, that then he might believe the gospel and be saved. Now the question is, Was it John Calvin, St. Augustine, or Paul, or Peter, that directed the pure Gentiles or Pagans to pray to God for a new heart in order to faith in Jesus Christ!!

The theory in the mind of this eminently pious and intelligent Baptist missionary most unquestionably was—that *a new heart necessarily precedes faith, and that, to obtain this, the Gentile must, without faith in Jesus as the Messiah, pray to God for his Spirit to create this new heart.* And is not this teaching the Pagan that he may, or can, *without this faith in Jesus, without this new heart,* and, consequently, *in his own proper person, without a Mediator,* pray acceptably to the eternal God!—! Who, that understands the meaning of words, can otherwise interpret this theory or method of preaching the gospel to the heathen people! And need I ask, was this the apostolic gospel! Where is the apostolic precept or precedent! Can any one produce a precept or an example from holy writ authorizing such an address!

It is always difficult metaphysically to examine and disprove any theory of special influence. But this is not a case of this sort. It is a mere comparison of primitive and modern preaching. It is the mere analysis of a mode of operating, which, indeed, implies, as it exhibits, a peculiar conception or theory in the mind of the preacher

* Memoirs of Mrs. Sarah B. Judson, pp. 184, 185.

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or teacher. It is, indeed, in literal conformity to Andrew, not the brother of Peter, but Andrew the son of Fuller. The only address or exhortation in that theory to the sinner, just as he is, is to pray. "Pray to God for faith in his Son! or, *Pray to God for a new heart*, that you may believe."

This theory, when developed, sets the gospel, if gospel it can be called, before the discerning mind in this order:—

1. That sinners must come by the Father to the Son.

2. That before they can believe in the Son, their hearts must be renewed by the Holy Spirit.

3. Therefore, they must pray for a new heart as the first duty.

I confess my inability to reconcile this theory to the plain declarations of the holy scriptures, such as—

1. "Without faith it is impossible to please God;" for he that cometh to God must believe that he exists, and that he is a rewarder of them that diligently seek him.

2. That Jesus is "the Way," the only way of coming to God; or that he is "the WAY, the TRUTH, and the LIFE;" and that "no man can come to the Father but by him."

3. That the Spirit of God "convinces the world of sin, of righteousness, and of judgment"—because they believed not in his Son; because his Son was taken up to heaven when cast out of earth; because the prince of this world was condemned and put down by him.

4. Hence "God purifies the heart by faith," and not before faith; *faith is the cause and not the effect of purification.* "God formerly," says Peter, "PURIFIED THEIR HEARTS"—the Gentiles—"BY FAITH;" NOT BEFORE IT.

Without debating the doctrine of election, of special grace, of the work of the Holy Spirit, all of which I evangelically believe and teach, I regret to be constrained to say that this modern missionary plan of preaching Christ to the heathen very materially differs from the original apostolic way; and I say it with great respect for those truly excellent men and women who have gone to Asia to preach Christ to the heathen. With the highest respect for their piety, their self-sacrificing zeal, their labors of love, I ask those who concur with them, for an example in all the Acts of Apostles for a warrant or an example for such an address to a Pagan, as that given by this distinguished sister Ann Judson to this heathen who first heard from her lips the name of Jesus.

I know that they cannot give one such example. They are straitened not by the Lord, but by their own theory. "God commands

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all men," not the elect, "the dear chosen ones" of the Pagan world, but "ALL MEN, EVERY WHERE, TO REPENT." And did God command any man to repent without promising the grace of forgiveness upon repentance? The Apostles assured all to whom they proclaimed Christ, that, "by this person, Jesus the Christ, was preached to them the forgiveness of sins;" and that "by him all that believe are justified from all things." They had no squeamishness of mind about whether the individuals and communities which they addressed were "the dear chosen ones." To Jew and Greek, Barbarian and Scythian, Bond and Free, they announced Christ and pressed his claims and his salvation upon all. They were not straitened nor corsetted by a secret, unknown, definite number. They announced pardon to all whom they addressed on the terms of the gospel; not one of which was, '*Provided you are elect or predestined.*' Apart from all theory, Calvinistic or Arminian, so methinks we ought to preach, and so men ought to believe.

While, then, I greatly admire the moral heroism and Christian excellencies of these illustrious sisters, whose bright example of devotion to the Saviour is worthy of all praise and imitation, I cannot but regret that their minds should have been so warped by a false theory and an imperfect Christian education, as greatly to prevent their usefulness in that field of labor to which they devoted their lives, and in which, no doubt, despite of all their theoretical mistakes and aberrations, they have done much good—more good, no doubt, than many other Christians of clearer views and more scriptural knowledge, but with much less zeal and less devotion than they.

A. C.

NOTE TO MESSRS. COLBY & CO.

MESSRS. COLBY & CO., *No.* 122, *Nassau Street, New York:*

Gentlemen—I occasionally receive a volume from you, and it gives me pleasure to notice such of them as I think of public utility. In glancing over your advertisements affixed to the Memoirs of Mrs. Judson, to which you will perceive I have invited the attention of my readers, I discover, with no little amazement, the following notice of a work which you have not sent me—for some good reason, no doubt—but which I presume you have published and sell, called, "*A Scriptural Defence of the Doctrine of the Trinity; or, a Check to Modern Arianism, as taught by Unitarians, Campbellites, Hicksites, New Lights, Universalists, and Mormons, and especially by a sect calling themselves* Christians—*by the Rev. H. Mattison.*"

To the value, importance, utility, and excellency of this offering of yours and that of the Rev. Mr. Mattison, you affix the testimonials of seven orthodox publications—The Presbyterian, New York Recorder, Zion's Herald and Wesleyan Journal, Olive Branch, North Christian Advocate, Christian Chronicle, and The True Wesleyan. Do you know, sirs, that, so far as I am implicated, or those who unite with me in Christian commu-

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nion on the platform of Apostles and Prophets—one Lord, one faith, one baptism—in the charge of Arianism or Unitarianism you are giving currency to an unmerited slander, to an injurious calumny, for which neither yourself nor Mr. Mattison, nor any one else, can produce from any of my writings or publications one single sentence in justification. I am neither afraid nor ashamed to avow all my tenets, and to defend them. I, therefore, call upon you, sirs, upon the Rev. H. Mattison, and upon each and every one of his seven endorsers, to *maintain this foul imputation or to retract it.* You will find, sirs, in my review of the Evangelical Alliance, Millennial Harbinger, for 1846 and 1847, back to the Christian Baptist in 1823, 1824, &c., in an article on the '*Word of God*,' 'THE WORD MADE FLESH,' and in all my publications, Christian System especially, and in a challenge given to the Bostonian Unitarians to defend their positions on *the person and glory of the Messiah*, not yet accepted by them, how utterly groundless, unkind, and unmerited, to use no more harsh expression, this collocation of my name in such a connexion, with such a horrible group as "Hicksites, Universalists, Mormons," &c. &c. Holding in common with you the divine obligation of the ninth commandment, I again ask you, sirs, either to maintain or retract this very injurious imputation by giving as much currency to the *withdrawal* as you have given to the propagation and circulation of it. A. CAMPBELL.

ANNUAL COMMENCEMENT OF BETHANY COLLEGE.

THE 4th of July is a day which every American takes pleasure in commemorating: and this is well; but we could wish that some more expressive and appropriate ceremonies, than those which usually characterize it, were generally adopted. The floating of banners, beating of drums, and blowing of pipes, are exciting enough; but by no means indicative of such feelings as ought to exercise us on this hallowed day. Oppression is shaken off, the struggle of war over, and peace with its beneficence has followed. How inappropriate, then, to renew the memory of the triumph or the strife! Barbarism may rejoice in the reminiscences of brutal war, and savage revenge gloat over its victim; but true civilization will rather glory in the blessings of peace, and enlightened patriotism cherish the prospects of wider and firmer international bonds.

Feeling a desire to celebrate the day, and having no sympathy with the unmeaning processions of militia, we sought the rural retreat of Bethany College and the higher enjoyments of that rich, moral, and intellectual feast always presented in its annual commencements. We had enjoyed these before, and therefore knew what to anticipate. The day was delightful, the audience large, and the exercises such as to fill the heart of the patriot with high hopes for his country. Elegant and chaste in composition, comprehensive and noble in thought, and breathing the loftiest strains of morality and religion, we felt, in listening to them, new impulses to virtue ourself, and a stronger desire to see the superior advantages of this institution more widely enjoyed by others. There was no rivalry between the orators; but each spoke, to the honor of the institution, the faith-

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fulness and ability of the Faculty, and for the cause of freedom, literature, morality, and religion. The original salutatories in Greek and Latin gave high proof both of the fine classic attainments of their authors and the thoroughness of instruction afforded by the College. It would be out of place to enter into detail in a notice like this; but we cannot withhold the opinion, impressed upon us by all we saw, that Bethany College is destined to rise still above its already high reputation; and, as it becomes better known, be also more and more appreciated for the combined excellences of its location, discipline, and instruction. No place could be more healthy or free from all demoralizing influences;—no discipline could be more parental and efficient; and the course of instruction, scientific, literary, moral, and religious, is without exception. We are assured it only needs a little more time to enable Bethany College to take her stand among the highest of our Literary Institutions, and to secure to her the widest field of usefulness.

May she speedily reap the due fruits of her already distinguished merit, and her Faculty long enjoy the confidence and patronage of a sound, rational, moral, and religious education! ALUMNUS.

REPORT OF EXAMINATIONS

For the Seventh Session of Bethany College.

After a long and severe examination of the Students of Bethany College, extending through the month of June, the following results are reported by the Faculty as a fair expose of the proficiency and attainments of the young gentlemen examined.

It will be remembered that Bethany College, unlike most of our American colleges, gives certificates of graduation to those worthy of them in its various schools. Having graduated in all these, which make up the entire college course, a student is entitled to the degree of Bachelor of Arts.

Graduates in the School of Ancient Languages.

LATIN.

J. H. Armstrong,
J. A. Black,
S. T. Boykin,
C. A. Caroland,
A. Chapman,
J. D. Dudley,
R. K. Gay,
J. Lindsey,
H. B. Littlepage,
M. E. Lard,
J. H. Neville,
A. Proctor,
C. A. Smith,
B. R. Sulgrove,
H. B. Vaughan,
J. F. Whitelaw.

GREEK.

J. H. Armstrong,
J. A. Black,
C. A. Caroland,
J. D. Dudley,
T. D. Gore,
M. E. Lard,
H. B. Littlepage,
J. H. Neville,
A. C. Proctor,
B. R. Sulgrove,
H. B. Vaughan,
J. F. Whitelaw.

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The above is a list of all who graduated in Latin and Greek, including those who received the degree of Bachelor of Arts. Among these, the first honor was given to B. R. Sulgrove, of Indiana; and the second awarded to A. Proctor, of Missouri.

Among those who have not completed the college course, the first honor was divided between Mr. Neville, of Illinois, and M. E. Lard, of Missouri; and the second awarded to T. D. Gore, of Missouri.

Graduates in the School of Mathematics.

J. A. Black,
S. T. Boykin,
C. C. Bryan,
A. C. Bryant,
C. Carlton,
C. A. Caroland,
J. A. Chandler,
J. G. Dudley,
J. C. Ewing,
A. Fenner,
A. S. Fisher,
H. B. Littlepage,
John M. Major,
J. H. Neville,
B. R. Sulgrove,
H. B. Vaughan,
E. D. Williams.

Among those who received the degree of Bachelor of Arts, the first honor was awarded to B. R. Sulgrove, of Indiana; the second to C. A. Caroland, New Brunswick. Those who have not completed the college course, were divided into classes, as follows, viz.

First Class of Merit, arranged according to merit.

Neville,
Ewing,
Carlton,
Fenner,
Fisher.

Second Class of Merit, arranged as above.

Bryant,
Major,
Vaughan,
Bryan.

Graduates in the School of Natural Philosophy.

J. A. Black,
S. T. Boykin,
J. G. Dudley,
A. Fenner,
A. S. Fisher,
H. M. Fowlkes,
C. C. Goodwin,
J. Lindsey,
H. B. Littlepage,
J. M. Major,
A. C. Proctor,
A. K. Richards,
B. R. Sulgrove,
E. D. Williams.

Among those who received the degree of Bachelor of Arts, the first honor was divided between Messrs. Sulgrove and Fowlkes; and the second given to A. Proctor, of Missouri. Among those who have not completed the college course, the first honor was divided between Messrs. Fisher and Fenner, and the second awarded to A. K. Richards, of Kentucky.

Graduates in the School of Chemistry.

J. H. Armstrong, E. G. Atkinson, J. A. Black, S. T. Boykin, J. H. Cook, J. W. Carter, J. A. Chandler, T. K. Chandler, A. Chapman, W. W. Dunn, A. Fenner, A. S. Fisher, R. K. Gay, C. C. Goodwin, T. D. Gore, H. Henderson, M. E. Lard, J. Lindsey, H. B. Littlepage, T. Munnell, A. B. Murphy, P. H. Murphy, J. C. New, J. D. New, A. C. Porter, A. Proctor, A. K. Richards, T. L. Ricks, C. A. Smith, B. R. Sulgrove, J. F. Whitelaw.

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Among those who received the degree of Bachelor of Arts, the first honor was awarded to Mr. Sulgrove, of Indiana; the second to A. Proctor, of Missouri. Among those who have not completed the college course, the first honor was divided between Messrs. Fenner and Fisher, and the second between Messrs. Gore and Porter.

ASTRONOMY.

1st Class of Merit—J. A. Black, A. Fenner, A. S. Fisher, H. M. Fowlkes, C. C. Goodwin, A. Proctor, A. K. Richards, B. R. Sulgrove. *Second Class of Merit*—S. T. Boykin, J. G. Dudley, J. Lindsey, H. B. Littlepage, J. M. Major, J. K. Tener, and E. D. Williams.

POLITICAL ECONOMY.

First Class of Merit—J. A. Black, C. Carlton, C. A. Caroland, A. Fenner, H. M. Fowlkes, J. Lindsey, J. M. Major, A. Proctor, J. Rhodes, N. R. Small, B. R. Sulgrove, J. F. Whitelaw. *Second Class of Merit*—J. H. Armstrong, A. Chapman, H. B. Littlepage, T. L. Ricks, E. D. Williams. *Third Class of Merit*—S. T. Boykin, J. K. Lowry, J. Plattenburg.

MORAL SCIENCE.

First Class of Merit—J. A. Black, A. C. Bryant, C. Carlton, C. A. Caroland, A. Chapman, H. M. Fowlkes, A. Proctor, T. L. Ricks, J. Rhodes, N. R. Small, C. A. Smith, B. R. Sulgrove, J. F. Whitelaw. *Second Class of Merit*—J. H. Armstrong, S. T. Boykin, J. Lindsey, H. B. Littlepage, J. M. Major, E. D. Williams.

INTELLECTUAL SCIENCE.

First Class of Merit—J. A. Black, A. C. Bryant, C. Carlton, C. A. Caroland, A. Chapman, A. S. Fisher, H. M. Fowlkes, A. Proctor, T. L. Ricks, N. R. Small, C. A. Smith, B. R. Sulgrove, J. F. Whitelaw. *Second Class of Merit*—J. H. Armstrong, S. T. Boykin, J. Lindsey, H. B. Littlepage, J. M. Major, E. D. Williams.

CLASS IN RHETORIC.

First Class of Merit—J. A. Black, C. Carlton, C. A. Caroland, A. Fenner, A. S. Fisher, H. B. Littlepage, J. Leslie, J. W. M'Garvey, A. Proctor, N. R. Small, B. R. Sulgrove. *Second Class of Merit*—J. H. Armstrong, T. C. Johnson, J. Lindsey, J. Rhodes, T. L. Ricks, N. Spears, J. F. Whitelaw, E. D. Williams, H. C. Winans. *Third Class of Merit*—T. R. Chandler, W. W. Dunn, A. S. Major.

CLASS IN LOGIC.

First Class of Merit—C. Carlton, A. Fenner, A. S. Fisher, H. Henderson, H. B. Littlepage, J. W. M'Garvey, A. Proctor, B. R. Sulgrove. *Second Class of Merit*—J. H. Armstrong, J. A. Black, S. T. Boykin, J. H. Cook, W. W. Dunn, J. W. Graves, T. C. Johnson, J. Lindsey, J. M. Major, J. Rhodes, N. R. Small, C. A. Smith, E. D. Williams.

CLASS IN BOTANY.

First Class of Merit—H. M. Fowlkes, A. S. Fisher. *Second Class of Merit*—J. H. Cook, A. K. Richards, J. M. Major, T. K. Chandler, A. J. Terry, N. R. Small.

JUNIOR CLASSES IN ANCIENT LANGUAGES.

CLASS IN CÆSAR.

First Class of Merit—T. C. Johnson, P. Murphy, G. Plattenburg,

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A. C. Porter, A. Ricks. *Second Class of Merit*—Z. C. Cochran, B. A. Miller, A. B. Murphy, J. C. New. *Third Class of Merit*—J. W. Plattenburg, R. H. Watkins.

CLASS IN SALLUST.

First class of merit—C. Carlton, J. C. Ewing, H. Henderson, J. W. M'Garvey, T. Munnell. *Second class of merit*—J. W. Carter, J. K. Chandler, J. C. New. *Third class of merit*—J. W. Weems, T. M. Neal, J. Butler. *Fourth class of merit*—J. D. Erwin, jr., O. H. Kellam.

CLASS IN CICERO.

First class of merit—A. C. Bryant, T. D. Gore, W. A. Handy. *Second class of merit*—J. K. Tener, S. Daugherty, N. R. Small, J. P. Waters.

CLASS IN GREEK READER.

First class of merit—E. G. Atkinson, J. C. Ewing, W. A. Handy, T. C. Johnson, O. H. Kellam, G. Plattenburg. *Second class of merit*—J. Butler, J. D. Erwin, jr., T. M. Neal, J. D. New, J. C. New, J. W. Weems, S. Daugherty.

CLASS IN DEMOSTHENES.

First class of merit—J. W. M'Garvey, T. Munnell, A. C. Bryant. *Second class of merit*—C. Carlton, R. K. Gay, H. Henderson, C. A. Smith. *Third class of merit*—A. Chapman, N. Ketchum, N. R. Small.

MODERN LANGUAGES.

CLASS IN FRENCH.

First class of merit—J. H. Neville, B. R. Sulgrove. *Second class of merit*—A. C. Bryant, J. W. M'Garvey, C. C. Good, T. L. Ricks, J. M. Underwood, H. B. Vaughan. *Third class of merit*—T. K. Chandler, J. G. Dudley, W. W. Dunn, E. S. Tener, E. D. Williams.

CLASS IN GERMAN.

First class of merit—B. R. Sulgrove, J. A. Black. *Second class of merit*—J. K. Chandler, J. G. Dudley.

JUNIOR CLASSES IN MATHEMATICS.

CLASS IN ALGEBRA.

First class of merit—J. K. Tener, Z. C. Cochran, C. C. Goodwin. *Second class of merit*—J. D. Erwin, jr., J. C. New, D. Hedges, J. S. Major.

CLASS IN GEOMETRY.

First class of merit—T. K. Chandler, J. W. M'Garvey, T. Munnell, P. H. Murphy, A. B. Murphy, B. A. Miller, C. A. Smith, J. K. Tener. *Second class of merit*—Z. C. Cochran, J. H. Cook, W. W. Dunn, J. D. Erwin, jr., R. K. Gay, C. C. Goodwin, W. A. Handy, T. C. Johnson, J. P. New, A. C. Porter. *Third class of merit*—S. Daugherty, J. S. Major, J. C. New, G. Plattenburg, A. Ricks, J. P. Waters. *Fourth class of merit*—O. H. Kellam, E. S. Tener.

NATURAL THEOLOGY, LAWS OF EVIDENCE, AND EVIDENCES OF CHRISTIANITY.

First class of merit—B. R. Sulgrove, H. M. Fowlkes, A. Fenner, J. A. Black, C. A. Caroland. *Second class of merit*—J. Lindsey, H. B. Littlepage, S. T. Boykin, T. L. Ricks, E. D. Williams.

SACRED HISTORY.

This department is divided into four classes, and embraces those

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who may have attended the course of lectures one, two, three, or four years, and who also may have devoted some time to sacred literature before their attendance here. A premium volume is given only to one person in each class. Where two are named, the parties were nearly equal; but the first named only obtained the premium.

First class of those in attendance who had devoted some time to sacred literature before—the premium was awarded to M. E. Lard, of Missouri.

Second class of those in attendance three years, not having devoted themselves to sacred literature before—to Joseph D. Pickett, of Kentucky.

Third class of those in attendance two years—to Charles A. Caroland, of New Brunswick; H. Henderson, Scotland.

Fourth class of those in attendance the present session only—to C. Carlton, of England; Arnold Fenner, of Ohio.

The degree of Bachelor of Arts was conferred by the President, under order of the Board of Trustees, upon the following young gentlemen:—

J. H. Armstrong, Wheeling, Va.
J. A. Black, Bourbon county, Ky.
S. T. Boykin, Dallas county, Ala.
C. A. Caroland, New Brunswick.
H. M. Fowlkes, Nottaway county.
J. Lindsey, Sangamon county, Ill.
H. B. Littlepage, King William county, Va.
A. Proctor, Paris, Mo.
T. L. Ricks, La Grange, Ala.
B. R. Sulgrove, Indianapolis, Ia.
J. F. Whitelaw, Champagnole, Ark.
E. D. Williams, Louisville, Ky.

The *first* honor in this class of Baccalaureates, based upon the examinations through their entire collegiate course, was awarded to Mr. *B. R. Sulgrove*, of Indiana; and the *second* to *H. M. Fowlkes*, of Virginia. Mr. Sulgrove delivered a Salutatory address in the Greek language, and Mr. Fowlkes in the Latin.

The order of exercises on the day of commencement was as follows:—

MUSIC—PRAYER—MUSIC

American Eras; an oration by Montgomery Pickett, of Kentucky, (representative of the Neotrophian Society.)—Music.

The Progress of Society; an oration by John H Neville, of Illinois; (representative of the American Literary Institute.)—Music

Greek Salutatory by B R Sulgrove, of Indiana.—Music.

Latin Salutatory: by H M. Fowlkes, of Virginia.—Music

The True Path of Honor; an oration by T. L Ricks, of Alabama; (a representative of the Graduating Class.)—Music

The Influence of the Mexican War on American Literature; an oration by C A. Caroland, of New Brunswick; (a representative of the Graduating Class)

MUSIC—INTERMISSION—MUSIC.

Report of Examinations.—Music.

Valedictory Oration; by Alexander Proctor, of Missouri.—Music

Conferring of Degrees.

Baccalaureate Address, by the President.

MUSIC—BENEDICTION.

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For the character of these performances we refer the reader to the preceding notice, which has been kindly furnished us by a spectator. In presenting this report, however, we cannot but congratulate ourselves and the friends of education generally, upon the very fair prospects still opening before our institution. Its course is still onward and its promises more and more cheering. We expect a much fuller attendance of students the coming session, and feel assured, by the increasing confidence of the public, that our labors will not be unappreciated either by the church or the world.

A. C.

ENDOWMENT OF THE CHAIR OF SACRED HISTORY IN BETHANY COLLEGE.

THE first and chief peculiarity of Bethany College, is its constituting Sacred History, or the TRUTHS OF THE BIBLE,—Patriarchal, Jewish, and Christian, a fundamental and all pervading element of college education. For this reason, lectures of an entirely original character, so far as college lectures are established and ordained by universal usage, are daily delivered in this institution.

The Baconian system of observation, comparison and deduction is, in these lectures, with logical severity applied to the facts of Divine Revelation. The verity, or entire moral certainty of these facts and events, is first considered, argued and illustrated. They are then classified in the form of dispensations;—the first extending from Adam to Moses—the second, from Moses to the coming of the Saviour of the world—the third, from the coronation of Jesus of Nazareth as Lord and Christ, to the end of his reign.

In this form the evidences of revealed religion and moral science in general—including piety and humanity—are more rationally, that is, more convincingly, authoritatively, and satisfactorily developed and taught than in any other method extant, so far as known to us. It is not presumed by dint of history, logic or moral suasion, to impart either religion or morality to youth; but simply to cultivate the understanding, the conscience, and the moral feelings of our nature, by these means.

These lectures are, indeed, not strictly confined to these topics. They necessarily connect themselves with geography, chronology, ancient manners and customs, language—both of words and symbols—symbolic writing, orthography, orthoepy, and other minute matters, either totally neglected or superficially taught in almost every college in the country.

But these are rather the accidental and ephemeral matters of this course, logically extraneous of it, a sort of succedaneum for a proper elementary and primary education pretermitted too generally in common schools and academies. They are the accidents, and not the essentials of the course. They are such items of learning, as were we to print and publish a synopsis of our course of lectures, would be left out of it. They are, however, a portion of the advantages which the student of our college course would have from

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personal attendance, which he cannot have from reading our synopsis, or any other one extant, or from attending every other department in the college.

The utility of this course of instruction, is not with us now what it once was—a matter of theory. It is now a matter of experimental certainty. The constant and progressive advancement in moral taste and moral demeanor evinced in the growing ratios of youths reformed and improved during their attendance here in a full course of instruction, is one of the best proofs of its necessity and importance. We do not, indeed, imagine that it is a sovereign and infallible specific—like most of our quack medicines—for all moral diseases and distempers. There are cases, and alas! not a few of them, which are incurable under any system or dispensation of law or gospel. Still these are no disparagement either of our theory or of our experiments upon it. The Gospel saves multitudes, though it does not save all who ever profess it. But those saved by it that could not have been saved without it are a glorious demonstration of its infinite value and importance.

Such, indeed, have been the proofs, to both the Faculty of the College and to the Trustees, of the value of this course of instruction, that, *without any hint or motion on my part first commending it*, a proposition was made by the other members of the Faculty, and at their request, submitted by me to the Board at its last session, and concurred in by the Board, of presenting to the particular friends of this College, or a select few of them, the honor and satisfaction of endowing *the chair of Sacred history*, as a *perpetual* chair in this Seminary, by subscribing a sum of money to be invested in some stock or funds (yielding say five or six per cent per annum) adequate to the support of such a chair; and in farther aid of the College endowments, by enabling the scholarship scheme to provide for another professorship, or an increase of tutors, according to anticipated emergencies in the increased growth of the number of students in attendance.

The resolution runs in the following words:—

"On motion of W. White, it was unanimously resolved, That an effort should be made to procure by donations, the sum of $20,000, as an endowment of the chair of Sacred History; and that when that sum is raised, it shall be put to interest, and the interest forever appropriated to sustain said chair in this College; and that the President be and he is hereby authorized and requested to solicit and procure said endowment in such a mode as he may deem proper."

This is a medium sum; rather indeed below a medium sum for endowing chairs *in perpetuo*, in colleges end seminaries of learning.—Three Presbyterian gentlemen of somewhat liberal means and of a liberal heart, a few years ago agreed among themselves to endow a school for Biblical literature, at Andover, Massachusetts, each paying $10,000. The thing was commenced at once, and has much accumulated since, in its means and professors. One gentleman of the cold North lately gave $50,000 for endowing a new chair in a New England school. Are the children of this world yet wiser than the children of light? Or are they only more liberal? Or is their

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conscientiousness more acute on the subject of human responsibility! Or are their hearts more warm with the love of man!

Not so. Not so. Our brethren are only more fearful of doing wrong. They are fearful of the abuse of their liberality. They are liberal and would give liberally if they had a full guarantee that their liberality would not be abused, or that it would redound to great public good, and to their eternal honor. Well, on these premises, I ask, what object is more promising of good to mankind? Suppose only one man of good talents and of good education per annum, or one in seven years, was to be raised up under such instrumentality, and were to consecrate his whole life, talents, and learning, to the enlightenment and conversion of the world, who could compute the gain from such an investment! But suppose there should be several such persons annually sent out into the world as public men; and also suppose, what is very probable, that many persons destined to fill private stations in life, should, in their own immediate family circle, and neighborhood, carrying with them the light, the convictions, the moral and spiritual result of such an education, and act within that sphere in harmony with these principles, who could calculate the wide spreading and long enduring results of such an education! I will not attempt to compute, because I cannot even conjecture the mighty, the glorious results of such an education.

But I will ask, On what principles do men take stock in any temporal institution! On what promise of certain rates per cent., and on what guarantee of success! Nay, I should have said, I will ask those who are wont to invest, of their property not needed for their present wants, certain sums in stocks, what assurance have they that the investment will yield five, six, or ten per cent.; or that the whole may not be an absolute loss!

I will not reason the point farther. I will only say that there is as much, and as good security, and as high rates of interest, in such an investment, as any man of this world can shew for any stock he has on earth; provided, only, he prefers gold and silver, that will never corrupt, and true riches that will endure forever, to those which rust may consume, and which thieves and peculators may abstract from him, and what, at best, and in the longest run, can only yield him transient bodily comfort.

It has been a question with me, which I am not yet able to decide, whether to confine to a single State, Virginia or Kentucky, for example, or to extend to all the brotherhood, and friends of this institution and project, in all the American States. And, also, it has been a question, whether to limit it to twenty persons, $1,000 each, or forty, at $500 each, or to one hundred persons, at $200 each. I confess I am inclined to the first sum, $1,000 each, but I will not decide any one of these points, lest any one should say that I am partial, in conferring honors and emoluments upon Virginia, Kentucky, or any one state or person. I wait for propositions from the brethren. I will hear from individuals, or from a committee, in any city, state, or territory in the country.

A. C

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VALUE OF EDUCATION.

THERE is no trade, no kind of manual labor—indeed, no employment in life, for which, other things being equal, a man is not better fitted, and in which he may not do a better service to society, if he be educated, than if he is not; and this, too, independently of the great increase of happiness to himself, arising from the manly exercise of all that is manly in him. The laboring man cannot too soon learn, that if he secures for his children a good education, it will be far better for them than well cultivated acres—a good understanding will be better than great riches. The truth ought early to be impressed on the minds of the young, that all real excellence and manliness have their beginning in moral and intellectual education. It is this which makes the man; it is the natural unfolding and growth of man made in God's image; it fits him for usefulness, and lays an immoveable foundation for the most enduring and refined pleasure. With such an education, he may become an ornament and a blessing to society; and then, whatever place he may occupy—be he farmer or trader, fisherman or tinker, no one can rob him of his manhood.

There is no interest of society which will not receive a most needful and better impulse from the better education of the people. It has been thoroughly tested, that all judicious and liberal expenditure of money for giving a more thorough education to the people, will be returned to them with double interest, in the increasing thrift and wealth and virtue of the community. There is no way to permanent prosperity so sure or so natural, as that which begins in education—in the proper cultivation of the mind, the waking up of its creative energy. It is the very worst economy that can be practised, to neglect the improvement of our schools, and suffer ignorance and its legion of evils to continue and increase upon us. And the farmer or mechanic, or any one else, who suffers his children to go forth into the world with no other than an apology for an education which our common schools now afford, will do them an irreparable injury. If their minds have not received a stimulus—if a strong desire for mental improvement has not been awakened, they are not fitted to enter on the duties of a manly life. Because they have strong limbs and well turned frames, and are six feet high, they are not therefore men. They are men indeed in outward form, but they are dwarfs in mind: and yet with the mind, men most usefully and happily serve both God and the world. The spring of all healthful prosperity is in the cultivation of the mind, and the vigorous exercise of its faculties. In our manufacturing towns, the power which gives life and motion and prosperity, proceeds from the busy brains of educated men. And the world over, we shall find it to be true, that the greater the amount of general education, the greater will be the power and wealth and prosperity of the people.

Connecticut School Manual.

EDUCATION.

THE multitude think that to educate a child, is to crowd into his mind a given amount of knowledge, to load the memory with words.

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No wonder that they think everybody fit to teach. The true end of education is to unfold and direct aright our whole nature. Its office is to call forth powers of thought, affection, will, and outward actions, powers to observe, to reason, to judge, to contrive—power to adopt good counsels, and to pursue them, to govern ourselves and influence others, to gain and spread happiness. The intellect was created not to receive passively a few words, dates, and facts, but to be active for the acquisition of truth. Education should inspire a profound love of truth, and teach the process of investigation. A sound logic, by which we mean the science and art which instruct us in the true laws of reasoning and evidence, is an essential part of a good education.—*Channing.*

NEWS FROM THE CHURCHES.

Palmyra, Missouri, August 18, 1848.

Brother Campbell—Brethren D. P. Henderson, of Jacksonville, Illinois, and brother Alexander Proctor, late of Bethany College, are now holding a meeting in this place. We have had twenty accessions already, and the meeting is progressing. Among this number are four of my oldest children, (daughters,) and a servant. The youngest of the four is about 12 years old. My family are devoted to God—every member of it, except two small children. I have instructed them in the scriptures of the Old and New Testament, from their earliest years, morning and evening, in family devotion, and they have memorized a large portion of the Jewish and Christian scriptures. I am now reaping the fruit of that instruction. My two oldest daughters were at home, spending their vacation from school, which seems to be providential.

At Paris, in Monroe county, Mo., forty miles above here, brethren H. Thomas, A. Proctor, and Henderson, received, two weeks ago, 140 persons. At this time brethren Thomas and Wilson are holding a meeting in Houston in this county, and from the last account from there 40 had been received. This makes 200 in this section in a few weeks. The word of God grows and prevails.

JACOB CREATH, Jr.

M'Comb, Illinois, July 24, 1848.

At a three days meeting held in this place, commencing on Saturday before the 4th Lord's day in June, brother A. J. Cane, of Springfield, and brother Dr. Hughs, of Vermont, Fulton county, Illinois, being the proclaimers, four noble spirits were added by baptism, and one by uniting with the brethren—making in all, five. May the good Lord prosper his cause until all shall come to the knowledge of the truth!

WILLIAM H. FRANKLIN.

Liberty, Missouri, July 25, 1848.

On the first Lord's day in July we had two valuable additions at Mount Gilead. On the 4th of July, as our manner is, we met again for the worship of God and the preaching the word, when a very intelligent and influential lady made the good confession; and on the third Lord's day brother J. T. Hudson and I held a meeting at Smithland, in this county, where we had 21 additions, 4 of them from the Baptists. And on Saturday before the 4th Lord's day I began a meeting at Camden Point, Platte county, where we had 6 additions—three by commendation, one restored, and two intelligent young ladies by confession and baptism. At this place our indefatigable brother Hudson came on Monday to our aid. The Lord be praised for his goodness and for the success of the preached word!

A. H. F. PAYNE.

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Pleasant Grove, Ohio, August 3, 1848.

At our June meeting, at Georgetown, Brown county, Ohio, including the first Lord's day of June, we had seven additions; five of whom were by confession and baptism, and two that had been immersed. Also, at our meeting at Belmont, Campbell county, Ky., including the third Lord's day of July, we had three immersions. May the days for the purity of the church soon come! JOHN T. POWELL.

Athens, Tennessee, August 5, 1848.

Brothers J. J. Trott and Eichbaum commenced a protracted meeting in this place, about the 14th or 15th of July, and had 13 additions in spite of sectarian manœuvring. The people manifested a *better disposition to hear* our brethren than on any previous occasion. Mountains of prejudice have been removed I think, and hope that better days are dawning on our land.

CHARLES P. SAMUEL.

Mount Eden, Spencer county, Kentucky, August 13, 1848.

Eighteen persons have been added to the cause of Christ in the past three weeks—two from the Baptists—in the bounds of L. Marrett's labors.

L. MARRETT.

OBITUARY.

Palmyra, Mo., August 18, 1848.

Brother Campbell—Dear sir, by request I communicate to you for publication, the death of sister HESTER U. HURST, the wife of brother John Hurst, and daughter of brother Samuel Bryan, of Fayette, N. Y.—She was a worthy member of this congregation. She died on the 8th day of August, at her residence, four miles from this place. She was sick about two weeks and two days. Just before she died, I spoke to her and asked her if she knew me. She said, Yes, it was brother Creath, and that she wished me to pray for her, which I did. After the reading of some of the psalms of David, we united in singing the song which begins, *O Jesus, the giver of all we enjoy.* She sung with us whilst she had strength, and clasped her hands together, and gave praise and glory to God for his love and goodness to the children of men, and then yielded up her spirit to God who gave it, in hope of a blissful and triumphant resurrection from the dead. She left four small children and a bereaved husband and a large circle of relatives and brethren to mourn her loss. She was a model of mildness, piety, and devotion to God. Her seat was never vacant if she was able to fill it in the house of God. JACOB CREATH, Jr.

Died at her residence in Shelby county, Mo., on the 15th of May last, in the 66th year of her age, sister M. H. G. CHICK, the consort of brother William Chick. Sister Chick had been a member of this church before she moved to Shelby county. She was a most exemplary Christian. And although poor and humble in life, she, it was said, knew most of the scriptures by heart, and exemplified them in her daily walk and conversation. She raised a large family of children, most of whom (if not all) are disciples of Jesus Christ. She was a sample of humility, industry, and true Christian goodness. For several months before she died she was severely afflicted, but perfectly resigned to the will of God, and ardently desired to die and be with Jesus Christ, whom she sincerely loved and faithfully served in this world, and whom she will doubtless follow through the grave into the abodes of the blessed. She was born in Northumberland county, Va., and moved from that to Bracken county, Ky., and thence to Missouri. Her husband is now on the borders of 70 years, and is ready to depart and be with her, as he told me to-day, while he related these things to me, and while his furrowed cheeks were washed with his flowing tears. May God bless him and his children! J. CREATH, Jr.

M.

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THE

MILLENNIAL HARBINGER.

SERIES III.

VOL. V. BETHANY, VA., *OCTOBER*, 1848. No. X.

COMMUNINGS IN THE SANCTUARY—*No. VII.*

We have thought of thy loving-kindness, O God! in the midst of thy temple.
Ps. xlviii. 9.

How charming is the natural scenery around us! How beautiful the lofty hills which enclose this fertile valley like a gigantic circumvallation! How picturesque their varied forms:—here, with gently sloping sides and rich pastures reaching to their summits; and there, precipitous and rock-ribbed, crowned with native forests! How pure and bright the blue heavens above! How grateful the the soft verdure of the earth beneath! How great the joy of existence! How dear those vital sensibilities which connect us with these objects! * * * * * But here shall dubious and desponding thought point to those tombs and say: "This world would, indeed, be beautiful if there were no graves!" And, truly, time was there were none. Time was when God himself looked abroad upon the land and sea and all that they contain—upon the verdant earth and the blue heavens, and blessed them in their beauty. How glorious then their charms! How abundant and undefiled their joys! No sorrow nor sighing then rent the suffering breast, nor pain nor anguish agonized the frame, nor decay nor malady nor violence led trembling captives to grace the triumphs of Death. For Life then reigned supreme, amidst scenes of pure felicity,—over realms uninvaded by a hostile foot, and unvisited by fear of change.—And there were then no graves! ***** But what has made these graves and erected these monuments of Death! What malignant Power has thus marred the beauty of the world, and robbed it of its joys! Are not these the consequences of sin; the desolations of Death; the woes of mortality; the sad tokens of guilt and condemnation? Oh Sin! thou sting of Death; thou minister of woe! how great have been thy victories! How vast thy conquered realms! How galling the tyranny of thy power! These are thy trophies,—

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more widely spread than those of Grecian or of Roman conquerors! These are thy triumphs, unfettered by mountain chains, and unlimited by ocean depths;—whose memorials are in the dark caves of the deep waters, and upon the high places of the earth. Thine, indeed, O Death! is the only universal empire that has ever flourished.—How vain the enterprizes of an Alexander; the laurels of a Cesar; the victories of a Napoleon! It was by thee they conquered, and by thee they were themselves subdued! They reigned over a few territories—over a few of the people of a single generation; but thou over all lands, all earth-born tribes, and all generations of men!

Yet are these graves, indeed, so dread a memorial of departed joys! And would the world be happy and beautiful if there were no graves? Could we now banish Death, and live forever amid these earthly scenes, would this be felicity and eternal joy? Ah! no; never while SIN remains! Never while unrighteousness and the unrighteous dwell on earth! If the longevity of the antediluvian world contributed to create giants in wickedness, and to fill the earth with crime and violence, until one faithful individual alone remained, what would be the condition of human society if Death placed no barriers in the way of crime! How soon would the rank and hardy weeds of unrighteousness overgrow and choak the tender and delicate plants of godliness! The very qualities which characterize the righteous—the gentleness and meekness, the humility, resignation, and love which belong to their very nature, cause them to shrink and perish beneath the rage of the fierce and reckless passions, and the proud oppressions of the ungodly. How happy is it, then, that Death in time suspends the conflict! Happy, that as the frost of winter consigns alike the delicate and the luxuriant herbage to the dust, in order that in early spring the contest may be again renewed on equal terms, so Death leaves free, to the coming generation, the field of the world, for the great controversy of good and evil! Oh! then, how great a friend to righteousness is Death while sin yet dwells on earth! How potent an ally to curb the pride of the haughty and to break in pieces the oppressor! What sorrows has he not soothed! What pains and agonies of life has he not assuaged! Of what deliverances has he not been the author! How indispensable have been his services! Need we wonder that when other consequences of sin have been removed and sin itself destroyed, Death will yet remain—once the first among the powers that have ruled over man in his rebellion, and now the last to be dispensed with among those that have served in his restoration to the divine favor. For, if Death reigned by sin,

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Jesus hath reigned by Death, and shall deliver up the kingdom to the Father, as soon as Death shall be no more!

Shall we say then: It is Death that robs us of our joys! It is the grave that mars the beauty of the world! Surely it is not Death by which Christ triumphed! Surely it is not the grave, in which Jesus once reposed! Ah! no. Death is now to us the gate of heavenly joy—these graves are now earth's glory, since that of Jesus is among them! Behold his tomb! No proud monument of earthly pride—no Egyptian pyramid—no spacious mausoleum, to commemorate, not the dead who lie beneath, their very names unknown, but the power of death that conquered them,—no lofty pillar reaching to the clouds and erected by human hands, but a NATIVE ROCK! fit sepulchre for the Author of Nature—a grave whose deep recesses have brought forth life and incorruptibility, and which is a memorial not of the dead, neither of Death, but of the Living and of Life!

These tombs, then, shall no longer mar the beauty of the world around us, since that of Jesus makes them but emblems of the destruction of the grave, and types of joy to come. Let us, then, approach their salutary shelter and dwell amidst their shades. Let the sorrows of death become our joys; its mourning our rejoicing. Let tears be sweeter than laughter, and prayer than merriment, and penitence than pride, and Christ than all the world, and his cross and sepulchre than home with all its joys. For Death is now the Christian's captive, and the grave his legacy of life—the dawn of mortality's night—the spring of an endless year that knows no winter.

R. R.

INTERPRETATION OF THE SCRIPTURES.

NO. VIII.

In discussing the general subject of scripture interpretation, we have contemplated, in certain points of view, the two opposing theories respecting the perspicuity and intelligibility of the Bible. In order to keep these theories clearly before the mind, we will here briefly state them.

The one is, that the scriptures possess in themselves an *absolute* and necessary power to make themselves understood, wholly irrespective of the state or character of the mind to which they are presented. In this view, no preparation of mind or heart is supposed at all necessary to the reception of the truths of revelation.

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All minds are, at all times, fit for their reception. Every body has "ears to hear;" and to hear, is at once to comprehend. It is supposed that the scriptures, independent of the nature of the subjects which they present, and even of the attention that is paid to them, have the power to reach and control the understanding and the affections, and all influences of every sort which may be thought by others requisite or even conducive to these ends, are accordingly contemned. There are, it is true, a great many different degrees and phases of this doctrine; from the time at which it first modestly displays its horns, in the haze of the western horizon, to that at which, like another satellite, high in the zenith, it reveals its full-orbed face unveiled. But we prefer to state it, and to consider it, as it is really and essentially, free from those reticences and ambiguities by which it is so often rendered misshapen or obscure. It is a necessary consequence of this view that to a proper understanding of the sacred writings, ignorance is just as conducive as knowledge, and that neither learning, nor talent, nor disposition, nor attention; in short, that no gifts, either natural or acquired, contribute any thing whatever to their interpretation. And the practical effect of it is, that the untaught and unstable, glad to receive and cherish a doctrine which places them upon a fancied equality with those of superior attainments and abilities, adopt the most crude and imperfect notions of religion, and adhere to them so much the more tenaciously, as they are, in their opinion, the evident doctrines of the word of God, of which they are themselves competent and authorized expositors. Such individuals are readily recognized by the vanity and confidence with which they propound their half-formed tenets, and the dogmatic intolerance, and procacity with which they at once begin to controvert the views of others.

The other theory is, that the written word is a dead letter, having no power or tendency whatever in itself to act upon the human mind. Nothing can secure this result but a direct and independent operation of the Holy Spirit, which, it is supposed, can and often does, without the word, enlighten, convince, and convert the soul. Here, equally as in the other view, the state of the mind is a matter of indifference, and all human aids which might be thought favorable to the object, such as learning, or natural ability, or purity of purpose, or earnestness of desire, or application, are absolutely unavailing. The wise know not God by their wisdom, nor do the prudent attain salvation by their vigilance, nor do the earnest secure to themselves a knowledge of the truth by strenuous perseverance. It is an instantaneous effect, produced by special supernatural power,

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whose exercise depends wholly upon the sovereign will and pleasure of the Deity. The natural tendency and the actual effect of this doctrine is that the written word is neglected and its teachings disregarded, and that the supporters of the theory are characterized more by the unsettled state of their feelings, than by the clearness of their views of Christianity; that they are more superstitious than religious; and far better oneirocritics than interpreters of Holy Writ.

It is in opposition to both of the above theories that we have endeavored to show that the perspicuity of the scriptures is *relative*, and that a variety of influences may and do contribute to a proper comprehension of their meaning. We have already, we trust, in some degree, exhibited the importance of a proper state of mind—a suitable preparation of heart for the reception of the truth—and have briefly stated some objections to the popular doctrine which requires that this preparation of heart, or that spiritual discernment necessary to the just perception of scripture truth, shall be invariably referred to "a special internal and efficient operation of the Holy Spirit."

And here, before proceeding farther with the subject, it may be well to remark, that this theory of special and supernatural mental illumination is not restricted to the case of conversion, but is applied to the whole subject of scripture interpretation. Hence the saint requires it, as well as the sinner; and neither can make any progress whatever in divine knowledge without it. It is important to remember this, for it might otherwise be supposed that by this "internal and efficient operation of the Spirit" is meant exclusively that special influence which is supposed necessary in every case of true conversion. This converting influence, indeed, though often conceived to be manifested in the extraordinary clearness and force communicated to certain passages of scripture by which the sinner is overwhelmed, is far more frequently supposed to operate by shedding abroad in the heart an indefinable tranquility and consciousness of peace and acceptance with God; and this, wholly independent and irrespective of any particular portion of divine revelation. It is not, then, let it be understood, converting influence, that is the special subject of consideration, but the theory that an efficient illuminating internal operation of the Holy Spirit is necessary always and to all, converted or unconverted,—in order to a just understanding of the scriptures.

We have not thought it necessary, at present, directly to contro-

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vert this theory. It has been deemed sufficient, in relation to the general subject of scripture interpretation, to object to it as an unauthorized mixture of opinion with faith, an unnecessary introduction of the question of the *mode* in which prayer for wisdom is answered, and an undue restriction of divine agency to one precise and unvaried channel. It ought to be sufficient for the Christian to inculcate belief in the statements, and trust in the promises of scripture, without insisting upon the addition of any theoretic view of the manner in which they are to be fulfilled.

We regard it, however, important to consider a little more fully th opposite notion, that the scriptures possess in themselves an absolute intelligibility; and to exhibit the nature of those influences which are indispensable to a proper understanding of the things which they are designed to reveal. It is essential here that *words* be rated at their true value. This, indeed, is the very question in dispute. One party underrates; the other, overrates their power. The former supposes that the word alone does nothing; the latter imagines that it accomplishes every thing. Between such conflicting extremes, calm and impartial investigation may discover the happy medium of reason and truth.

That the power of words to communicate ideas depends upon the capacity to understand them, is a matter so obvious that it requires no argument. And this capacity is, by no means, always given by a knowledge of the individual words employed to communicate the thought. There are many, who, while they are willing to agree that we must understand the words in order to comprehend the thought, will by no means admit that we can fail to grasp the thought after having this acquaintance with the words employed to convey it. With them, each word has a certain determinate value, and it is only necessary to add together these separate values to have the true result. Words, however, are somewhat like numbers, whose value in combination is very different from that which they possess individually and alone. They are not, indeed, always affected by relative position to the same extent, or in the same manner as numbers, but every one, at all conversant with language, must be aware how much depends upon the arrangement of words, and how readily the meaning of a sentence can be changed, and even reversed, by a slight alteration in the order of its words, without making any alteration in these words themselves. Hence it requires the largest acquaintance with language; the most highly cultivated powers of thought, and the greatest delicacy of perception, to determine, with accuracy, the proper signification of the phrases and various combi-

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nations into which language may be wrought. The determination of these points involves often the exercise of the very highest powers of the human mind, and the utmost labor of research, and it is therefore the error of ignorance to suppose that a mere knowledge of the words will necessarily communicate the ideas intended to be conveyed. A knowledge of the words is, indeed, necessary; but often much more than this is necessary; and it is this which the friends of the theory above mentioned seem to have wholly overlooked.

Again, there are many who seem to imagine that human language is a perfect medium of the communication of thought. But this is very far from being the case, even when the language is thoroughly understood. Different languages differ, indeed, in this respect, as they vary in copiousness and in delicacy of structure. Thus the translator of the noted passage, Matth. xvi. 18. "I say unto thee that thou art Peter, and upon this rock I will build my church," may well complain of the imperfection of our English tongue, as compared with the Greek, because he finds it impossible to express, in the former, the distinction between "Peter" and "rock," so admirably exhibited in the latter by the differences of termination of the words *Petros* and *petra*. Not only is the allusive force and beauty of the passage wholly lost, in our language, by the want of resemblance between "*Peter*" and "*rock*," but an ambiguity is introduced which does not exist in the original, and which, depending merely upon two or three letters, is nevertheless foundation enough for St. Peter's and the Popedom. Thus, also, there are many delicate shades of thought which may be expressed in the French language, but not in the English. But there is no human language which can perfectly reveal all the thoughts and workings of the mind.

Written language is, in this respect, especially defective, as compared with that which is *spoken*. The changes of the voice, the emphasis and intonations of the speaker, will render his meaning clear, when his words alone will not express it. We feel this deficiency of written language often in the scriptures, and more especially in that most important portion of them in which our Lord's discourses are recorded. These were spoken, and when thus delivered by our Lord in person, were as different from those handed down to us in writing, as the living form is different from the skeleton. Hence much of the force and meaning of his language is wholly lost to the reader, who is either too superficial to penetrate the parchment veil, or too dependent upon naked arbitrary signs, to

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pass beyond their mere literal import. Of this we might adduce many examples were it necessary, but we will here for illustration only refer to a very simple incident in the interview between Jesus and Mary after the resurrection, recorded by John, chap. xx. 15, 16. "Jesus saith unto her, Woman, why weepest thou? Whom seekest thou!" She, supposing him to be the gardener, saith unto him, "Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away." Jesus saith unto her, "Mary." She turned herself and saith unto him, "Rabboni." Here, the mere utterance of a single word, "Mary," and that word, too, a mere proper name, and wholly insignificant as regards the subject then before the minds of the speakers, at once penetrates the heart and understanding of the person addressed, and pours a flood of light and conviction upon her mind. But by the simple written words the reason of this sudden and wonderful effect is not at all expressed; nor is it possible to perceive it even when the passage is read *aloud* in the usual monotonous and inexpressive style of common readers. He saith unto her, "MARY." Oh! how much was due to that gentle intonation; to that expressive accent; to that peculiar and affectionate utterance with which that single word was spoken. How that soft inflection of the voice could make that word speak a meaning which was not in it; and reveal a fact of whose communication to others it could form no part! That word of itself states nothing; explains nothing; reveals nothing; but the tone in which it is pronounced states all; explains all; reveals all. What a crowd of convictions rush upon the soul of the Magdalene! What a flood of emotions fill her heart! It is the Lord! He is risen from the dead! He is alive again who delivered me; who died for me! My Lord! my teacher! my all! All this, and more than this she feels; and all this, and more than this, she utters, not indeed in the written word "Rabboni,"* the single word, tha, twith all the propriety of language, of truth and nature and feeling, is the solo reply, but in the deep affection, the reverence and joy with which that word was uttered.

It is most evident, indeed, that language, when *oral*, is much superior to that which is *written*, as a means of communicating ideas. The inferiority of the latter, however, arises not merely from its inability to represent by signs the various inflections of the voice which give such force and point to spoken language, but from the absence also of those *gestures* which are so usual and so important an accompaniment of the latter. The want of these, to a reader,

* In the Galilean dialect, "My Master."

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renders many passages obscure, which were clear as a sunbeam to those who heard and saw the speaker. We may take a single example of this from the very next chapter of John: "So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these?" xxi. 15. The question here is: To what did our Lord refer by the word "*these*"? Grammatically, it may apply to the other disciples present, or to the boats and fishing implements. Papists will adopt the first view, because, in the use they make of it, it serves to bolster up the supremacy of Peter and the Pope. Protestants will receive the latter, because it implies a deserved reproof to Peter for having for a time forsaken his spiritual duties, to return to his old employment of a fisherman. Both of these views are constructive, neither being expressed in the words; but they who heard the question, were at no loss to determine the precise meaning, as they could see the gesture by which our Lord pointed out the precise objects to which he referred.

It may thus be readily perceived how great are the disadvantages under which we labor in the interpretation of the records of the past, and how far written language really is from possessing any absolute or necessary power of communicating thought. R. R.

LETTERS FROM HON. JOHN Q. ADAMS TO HIS SON,

ON THE BIBLE AND ITS TEACHINGS.

LETTER VII.

THE imperfections of the Mosaic Institutions which it was the object of Christ's mission upon the earth to remove, appear to me to have been these: 1st—The want of a sufficient sanction. The rewards and penalties of the Levitical law had all a reference to the present life. There are many passages in the Old Testament which imply a state of existence after death, and some which directly assert a future state of retribution; but none of these were contained in the delivery of the law. At the time of Christ's advent it was so far from being a settled article of the Jewish faith, that it was a subject of bitter controversy between the two pincipal sects—of Pharisees who believed it, and Sadducees who denied it. It was the special purpose of Christ's appearance upon earth to bring immortality to light. He substituted the rewards and punishments of a future state of existence in the room of all others. The Jewish sanctions were exclusively temporal: those of Christ exclusively spiritual. 2d—The want of universality. The Jewish dispensation was exclusively confined to a small and obscure nation. The purposes of the Supreme Creator in restricting the knowledge of himself to one petty herd of Egyptian slaves, are as inaccessible to our intelligence as those of his having concealed from them, and

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from the rest of mankind, the certain knowledge of their own immortality; yet the fact is unquestionable. The mission of Christ was intended to communicate to the whole human race, all the permanent advantages of the Mosaic Law, superadding to them—upon the condition of repentance—the kingdom of Heaven, the blessing of eternal life. 3d—The complexity of the objects of legislation. I have observed in a former letter, that the law of Sinai comprised, not only all the ordinary subjects of regulation for human societies, but those which human legislators cannot reach. It was a civil law, a municipal law, an ecclesiastical law, a law of police, and a law of morality and religion; it prohibited murder, adultery, theft, and perjury; it prescribed rules for the thoughts as well as for the actions of men. The complexity, however practicable and even suitable for one small national society, could not have attained to all the families of the earth. The parts of the Jewish law adapted to promote the happiness of mankind, under every variety of situation and government in which they can be placed, were all recognised and adopted by Christ; and He expressly separated them from the rest. He disclaimed all interference with the ordinary objects of human legislation; He declared that His "Kingdom was not of this world;" He acknowledged the authority of the Jewish magistrates; He paid for His own person the tribute to the Romans; He refused in more than one instance to assume the office of Judge in matters of legal controversy; He strictly limited the object of His own precepts and authority to religion and morals; He denounced no temporal punishment; He promised no temporal rewards; He took up man as a governable being, where the human Magistrate is compelled to leave him, and supplied both precepts of virtue and motives for practising it, such as no other moralist or legislator ever attempted to introduce. 4th—The burdensome duties of positive rites, minute formalities, and expensive sacrifices. All these had a tendency, not only to establish and maintain the separation of the Jews from all other nations, but in process of time had been mistaken by the Scribes and Pharisees and Lawyers, and probably by the body of the people, for the substance of religion. All the rites were abolished by Christ, or (as Paul expresses it) "were nailed to His Cross." You will recollect that I am now speaking of Christianity, not as the scheme of redemption to mankind from the consequences of original sin, but as a system of morality for regulating the conduct of men while on earth; and the most striking and extraordinary feature of its character in this respect, is its tendency and exhortations to absolute perfection. The language of Christ to His disciples is explicit: "Be ye therefore perfect, even as your Father in Heaven is perfect"—and this he enjoins at the conclusion of that precept, so expressly laid down, and so unanswerably argued, to "love their enemies, to bless those who cursed them, and pray for those who despitefully used and persecuted them." He seems to consider the temper of benevolence in return for injury, as constituting of itself a perfection similar to that of the Divine Nature. It is undoubtedly the greatest conquest which the spirit of man can achieve over its infirmities; and to him who can attain that elevation of virtue which it requires, all other victories over the evil

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passions must be comparatively easy. Nor was this absolute perfection merely preached by Christ as a doctrine: it was practised by Himself throughout His life; practised to the last instant of His agony on the Cross; practised under circumstances of trial, such as no other human being was ever exposed to. He proved by His own example the possibility of that virtue which He taught; and although possessed of miraculous powers sufficient to control all the laws of Nature, He expressly and repeatedly declined the use of them to save Himself from any part of the sufferings which He was able to endure. The sum of Christian Morality, then, consists in piety to God, and benevolence to Man: piety, manifested not by formal solemn rites and sacrifices of burnt offerings, but by repentance, by obedience, by submission, by humility, by the worship of the heart, and by benevolence; not founded upon selfish motives, but superior even to a sense of wrong, or the resentment of injuries.—Worldly prudence is scarcely noticed among all the institutions of Christ: the pursuit of honors and riches, the objects of ambition and avarice, are strongly discountenanced in many places; and an undue solicitude about the ordinary cares of life, is occasionally reproved. Of worldly prudence, there are rules enough in the Proverbs of Solomon, and in the compilations of the son of Sirach; Christ passes no censure upon them, but He left what I call the selfish virtues where He found them. It was not to proclaim common-place morality that He came down from Heaven; His commands were new; that His disciples sho'd "love one another," that they should love even strangers, that they should "love their enemies." He prescribed barriers against all the maleficient passions; He gave as a law, the utmost point of perfection of which human powers are susceptible, and at the same time allowed degrees of indulgence and relaxation to humuan frailty, proportioned to the power of any individual. An eminent writer in support of Christianity, (Dr. Paley) expresses the opinion, that the direct object of the Christian revelation was to supply *motives*, and not *rules—sanctions*, and not *precepts*; and he strongly intimates that, independent of the purpose of Christ's atonement and propitiation for the sins of the world, the only object of His mission upon the earth was to reveal a future state, "to bring life and immortality to light." He does not appear to think that Christ promulgated any new principle of morality; and he positively asserts that "morality, neither in the Gospel nor in any other book, can be a subject of discovery, because qualities of actions depend entirely on their effects, which effects, must all along have been the subjects of human experience." To this I reply in the express words of Jesus: "A *new* commandment I give you, that you love one another;"and I add, that this command explained, illustrated, and dilated, as it was by the whole tenor of His discourses, and especially by the parable of the good Samaritan, appears to me to be not only entirely new, but, in the most rigorous sense of the word, a discovery in morals; and a discovery, the importance of which to the happiness of the human race, as far exceeds any discovery in the physical laws of Nature, as the soul is superior to the body. If it be objected that the principles of benevolence toward enemies, and the forgiveness of injuries, may be found not only in the Old Testament,

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but even in some of the heathen writers, particularly in the discourses of Socrates, I answer, that the same may be said of the immortality of the soul, and of the rewards and punishments of a future state. The doctrine was not more a discovery than the precept: but their connexion with each other, the authority with which they were taught, and the miracles by which they were enforced belong exclusively to the mission of Christ. Attend particularly to the miracles recorded in the second chapter of Luke, as having taken place at the birth of Jesus. when the angel of the Lord said to the shepherds, "Fear not, for behold I bring you glad tidings of great joy, which shall be to all people; for unto you is born this day in the city of David, a Saviour, who is Christ the Lord." In these words the character of Jesus, as a Redeemer, was announced; but the historian adds, "And suddenly there was with the angel a multitude of the heavenly host praising God and singing, Glory to God in the highest, and on earth peace and good will toward man." These words, as I understand them, announced the moral precept of benevolence as explicitly for the object of Christ's appearance, as the preceding words had declared the purpose of redemption. It is related in the life of the Roman dramatic poet, Terence, that when one of the personages of his comedy, the 'Self-Tormentor,' the first uttered on the stage the line, 'Homo sum, humani nil alienum puto,' (I am a man, nothing human is uninteresting to me,) a universal shout of applause burst forth from the whole audience, and that in so great a multitude of Romans, and deputies from the nations, their subjects and allies, there was not one individual but felt in his heart this noble sentiment. Yet how feeble and defective it is in comparison with the Christian command of charity as unfolded in the discoveries of Christ and enlarged upon in the writings of his Apostles. The heart of man will always respond with rapture to this sentiment when there is no selfish or unsocial passion to oppose it: but the command to lay it down as the great and fundamental rule of conduct for human life, and to subdue and sacrifice all the tyrannical and selfish passions to preserve it, is the peculiar and unfading glory of Christianity; this is the conquest over ourselves, which, without the aid of a merciful God, none of us can achieve, and which it was worthy of his special interposition to enable us to accomplish.

From your affectionate Father,

JOHN QUINCY ADAMS.

ANECDOTES, INCIDENTS, AND FACTS—*No. IV.*

Some time in 1820 I was first introduced to brother Walter Scott, lately from Scotland, then a Presbyterian, residing with Mr. Forrester, of Pittsburg, a Haldanian, from Paisley, Scotland. Mr. Forrester was a pure Calvinist in doctrine, an Independent in Christian politics, or church government, a weekly communionist, and a rigid disciplinarian. He had a few brethren in Pittsburg, with whom brother Scott, on his baptism, united.

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On my visits to Pittsburg in those days, being a member and minister of the Redstone Baptist Association, I spoke to the Baptist church in that city. The result was, that, with the exception of some twelve persons, the whole church, over a hundred members, were theoretically reformers.

In 1822 I induced Sidney Rigdon, then a Baptist minister of Ohio, to accept of a call to the church in Pittsburg. About this time brother Scott had, on the death of Mr. Forrester, under his instruction a small society of very intelligent persons, to whom he delivered admirable lectures on the New Testament every Lord's day. I was at all pains to have Sidney Rigdon and the church in Pittsburg introduced to brother Scott and the brethren with him. They were, however, for a considerable time very shy of each other. Each community was very sensitive on the subject of its own peculiarities. So matters stood in Pittsburg till the meeting of the Redstone Baptist Association in that city, September, 1823, in reference to which meeting I have alluded to the above mentioned persons and incidents.

At the meeting of this Association in Pittsburg an event occurred of very great importance in the current reformation. In itself it was a very small matter, yet no event in its whole history, as far as I am informed, was pregnant with so many and so great results. I will, therefore, with considerable minuteness, enter upon its details.

Having for the six preceding years been engaged in teaching and in presiding over a classical and scientific seminary of learning at my present residence, I did not itinerate so extensively as before, throughout the bounds of the Redstone Baptist Association. The consequence was, that the opposition to reformation in that Association was annually strengthening itself. We still had the majority on our side; but the minority, led on by Elders Brownfield, Pritchard, and the Stones, was full of expedients to gain an ascendancy and to thrust myself and friends out of it. Their last effort came to my ears in August, 1823. It was as follows:—

A bill of heresies was duly made out of my printed Sermon on the Law, and from my oral sermons and lectures. Special brethren traversed the whole Association before its meeting, and very ingeniously contrived to have friends in the churches to nominate for election, as messengers to the Association, such persons as they knew of their party; and by this means had obtained what is usually called a "*packed jury*," sure to decide against us in the Association. From the intelligence I had received, no doubt remained but that

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myself and friends would be, by this manœuvre, solemnly excommunicated from the Baptist denomination. I had but one month to provide against this event.

The terror of excommunication was to me, indeed, not very formidable; but a debate in Kentucky between the Rev. William L. M'Calla and myself was then agreed upon, to come off in October, one month after the time fixed for my ecclesiastic martyrdom. The value of this discussion to the cause of reformation, if not the discussion itself, must be frustrated by the sentence of excommunication already determined, if carried out. One expedient alone remained by which I could defeat them, and of the propriety of which I did not doubt.

I had been occasionally pressed by Elder Adamson Bentley, of Ohio, to leave the Redstone Association, and unite with the Mahoning Association. But how could this be effected in four weeks, was now the question. Fortunately the Mahoning Association met one week before the Redstone. I, therefore, resolved to save my reputation and to stultify the policies of my opponents.

I called a special meeting of the church at Brush Run, Pennsylvania, eight miles from my residence, in which I held my membership, and which church I had always, as one of her delegates, represented at the annual meetings of the Redstone Association. I simply stated to the church that a crisis of great importance had arrived and great interests which it would be imprudent for me then to disclose, were now pending, and that, without giving any other reason for it, I must request for myself and some twenty other persons, members of that church, letters of dismission, drawn up in Regular Baptist style, for the purpose of establishing a church in Wellsburg, Virginia. The brethren, though much excited at the announcent, having full confidence in the validity of my reasons, promptly consented and granted my request. Immediately this new-born church at Wellsburg despatched three messengers to the Mahoning Association, soliciting admission into its communion. They were cordially received by the Association, and on a summary declaration of its faith the church of Wellsburg was enrolled in the Minutes as a member of the Mahoning Baptist Association.

Meantime, having set these things in order, and having refused to be sent a messenger to Mahoning, I reserved myself for a visit to the Redstone Association as a spectator, to note its proceedings, my father and two other members being sent as messengers to it to represent the church at Brush Run. Our movements were so rapid

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and so private as to be wholly unknown to a single church in the Redstone Association.

On reading the annual letters sent up to the Association, that from Brush Run, as a matter of course, was called for and read. No mention was made in it of a specific dismission of so many members for the purpose of constituting a church in Virginia. The subject of dismission was only alluded to in general terms. That I was not named in it as a messenger, though present, an event unprecedented, created an evident stare on the part of some leading spirits in the plot; but to them the reason, of course, was quite incomprehensible.

A brother, not in the plot, and much attached to me, at a proper time arose to move that certain ministers from a distance, members of other Associations, should be invited to seats during the sessions of the Association, and concluded by observing that brother Alexander Campbell should also be invited to a seat. No objection was made to brother John Rigdon, of an Ohio Baptist Association, and some others present, who were promply invited to the honor; but one of the party, privy to the plot, if not a member of it, arose and objected to my being invited to a seat, on the ground, that, as the Brush Run church, for some reason, had not, as usual, sent me as one of its messengers, it would be inexpedient, if not unprecedented to invite me to a seat! Just at this moment, to one accustomed to the faces of the prominent actors in the plot of excommunication, there was in their features and movements such legible indications of their designs and feelings as enabled me to comprehend the full strength of the party. My friends, as ignorant of the reason why I had not been sent as were my opponents, advocated the motion with much zeal and assiduity, and my opponents with at least equal warmth and power persisted in their opposition to the measure. Much of the day was spent in this very trifling matter, until one of the opposition, as if fearful of their strength to carry out their designs, said—that "if brother Campbell would state the reasons why he was not as usual elected as a representative of the church at Brush Run, it might enable the Association to decide the matter at once." To this motion both parties assented, and I was requested to inform the body why I was not, as before, a messenger to the Redstone Baptist Association.

After expressing my regret that the Association should have spent so much of its precious time on a matter of such trifling importance, I observed that I would at once relieve them from all farther trouble by simply stating that the reason why I had not been

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appointed a messenger from Brush Run was simply this;—that *the church of which I was now a member belongs to another Association—the Mahoning Regular Baptist Association of Ohio.* Never did hunters, on seeing the game unexpectedly escape from their toils at the moment when its capture was sure, glare upon each other a more mortifying disappointment than that indicated by my pursuers at that instant on learning that I was out of their bailiwick, and consequently beyond their jurisdiction. A solemn stillness ensued; and for a time all parties seemed to have nothing to do. They dropped the subject; but after dismissing a few minor matters, they seemed to rally on certain allegations in the letter from a party of dissidents in Pittsburg, preferred against the Baptist church in that city for having departed from the Baptist Confession of Faith under the teaching of Sidney Rigdon. Some twelve persons claimed to be the Baptist church on the ground of holding to the Confession of Faith and Church Covenant. This matter was debated during the remainder of the session; but through the potency of the reasonings and facts alleged by Elder John Rigdon and the Brush Run delegation, they failed in carrying the point, referring it to a committee to report at their next annual meeting.

We gained our object, and in a few days after set out for Kentucky, where we arrived about the middle of October, without the brand of excommunication upon us, which would, indeed, in all human probability, have frustrated all our hopes in pleading the cause of reformation in that state. Thus "the Lord taketh the wise in their own craftiness and disappointeth the expectations of them that rise up against him."

Before noting any incidents relative to the two great fields of labor then opening to the dissemination of the great seeds and elements of reformation, I will tarry in Pittsburg a little longer. From the adjournment of the Redstone Association, owing to the developments of the views and principles of the leading spirits and the attempt made to cast out all members of the church in Pittsburg favorable to reformation, a greater degree of intimacy was cultivated between brother Scott and Sidney Rigdon and their respective friends and admirers—and finally a union between them was consummated, so that they met together in social worship on the Lord's day as a Christian church. The few Baptists that were attached to the old confession and regimen, on being judged by the committee of the Association the only legitimate Baptist church in Pittsburg, formed a separate church organization. Each community henceforth was separate and distinct as Jews and Samaritans. It was

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worse than "we of the Jews," and "they of the Gentiles" of ancient times.

Under the able instruction of brother Walter Scott, for some two years this new society made rapid progress in the study of the sacred scriptures. Finally, Sidney Rigdon left the city and returned to Ohio; and in the next year, 1826, brother Scott migrated to Steubenville, Ohio, and for a time lectured to the Baptist church in that place. And here we shall leave matters and things in Ohio, and proceed to Washington, Ky., the scene of the discussion with Mr. M'Calla, now the Rev. W. L. M'Calla, D. D, of Philadelphia,

A. C.

MORAL SOCIETIES,

Having religious rites and secrets, "Sons of Temperance," "Odd Fellows" and "Free Masons."—No. VI.

To the Editor of the Millennial Harbinger.

My dear Sir—As far as my observation extends, you are ahead of the Editors of the other religious periodicals, in regard to a notice of "Moral Societies, having religious rites and secrets—Sons of Temperance, Odd Fellows, and Free Masons." I could wish that other Editors, as well as yourself, had, ere this, considered it expedient to bestow some attention on the subject of *secret societies*—so far as *Christians* are concerned in that matter; because I feel deeply impressed with the persuasion, that the prevalence of such institutions, among Christians, is calculated to shed a deleterious influence on the interests of vital and practical godliness.

In these remarks my attention is directed particularly to the first of these above named—the "Order of the Sons of Temperance"——not because I consider it the most exceptionable in its character; but because, in these regions, it has come more within our observation, having enlisted a considerable number of the members of a neighboring church, where it has proved the occasion of much unhappy dissension and alienation of feeling.

I have read, with increasing interest, your articles on this new organization, in the Harbinger; and have been somewhat disappointed at not finding a continuation of your animadversions in the August number. I hope, sir, you will not suffer your correspondents to crowd you out: I see your notice of "a host of them," on this subject—"*Sons*," I suspect, who are coming forward in defence of the "Order."

It appears to me to be very desirable that those characteristics of this institution which render it justly objectionable, should be severally exposed, and subjected to that censure which they may appear to deserve. And herein I am moved, not by any disposition to excite controversy, or to awaken the hostile feelings of those who are

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devoted to the "Order;" but from a conscientious persuasion that the interest of scriptural morality requires it.

Under this impression, (and hoping to see something more from you on the subject,) I will, with your permission, offer a few hints on some of the objectionable features of this novel institution. Let me premise, however, that the question concerning *temperance* is not here at issue: there are many as thorough-going temperance men among those who disapprove of the institution, as are the most enthusiastic advocates of the "Order." And let it be observed, that in the remarks which I make on this subject, I have special reference to *Christians*. About such Societies as those above named, considered as worldly institutions, conducted by "the children of this world," I have, (as well as yourself,) but little concern: and I only say, if they can do any good in their own way, let them do it. But now, to the hints which I proposed to offer.

1. Instead of depending for success on *principle*, called into action by an appeal to the understanding, the conscience, and the heart, recourse is had to adventitious circumstances—to machinery, to mince-meat for vanity;—such as the creation of a number of officers, with officers having affected honorary titles;—trappings, oddly enough termed *regalia*, in which the "Sons" are attired at their meetings, with some other ceremonials not fairly understood. All this may be considered as forming but comparatively a slight objection; though as professedly designed to subserve the cause of religion, or of scriptural morality, it savors strongly of the Popish spirit; seems to be unworthy of the Christian character, and much beneath the true dignity of a minister of the gospel.

2. The creation of a factitious, or (if you please) a *fictitious* benevolence, different from the practical benevolence of the gospel, and calculated to detract from it. The Christian benevolence speaketh on this wise: "As we have opportunity, let us do good to all men, especially to them who are of the household of faith:" but this artificial benevolence says—"especially to our own self-formed confraternity—faith or no faith." And what does it amount to! A sort of mutual insurance: a fund formed by equal contributions from all, for the benefit of those who are little likely to suffer from want; as all the members must be in a condition capable of supporting themselves. Such is this boasted benevolence! That in some instances good may have been done, in the way of benevolence, as well as in the way of temperance, is not denied: but this furnishes no valid argument, upon the whole, for the propriety of the institution. In some instances good has been done by the religious efforts of Roman Catholics, and even by some of the precepts of the Koran.

3. If there were no other objection, it would be sufficient to condemn this institution, so far as Christians are concerned, that its business meetings are held in secret;—a feature, this, utterly inconsistent with the genius—with the spirit and the letter of the religion of Christ, and a strongly Popish trait of character. Think of a company of Christians going weekly into conclave, with a mixture of the unconverted—(possibly the *majority*,) there, in secret meeting, with closed doors and sentinels duly placed, to unite in divine worship, and proceed to devise ways and means for the ad-

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vancement of religion, or of scriptural morals! Spirits of Peter, and Paul, and John—of Timothy and Titus, would any of you consent to act as their chaplain? No! but see!—*there goes a preacher*, (with his white collar and other *regalia*,) to officiate as chaplain; and lend his aid in these secret proceedings! I wonder he does not think of that expression of our Lord, "He that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."

Much remains unsaid: but fearing that I have already made too large a draft on your pages, I must come to a close: but not without expressing the wish and the hope, that no offence may be taken, on account of these remarks, by those whose predilections I may have assailed—since no offence has been designed to be given. Though conscientiously expressing my opposition to this institution, it is done in the spirit of friendliness and in good will towards those who belong to it

With Christian regard, and very respectfully, yours,

A. BROADDUS.

Newtown, K. & Q. Co., Va.,
August 28th, 1848.

SPARTA, September 1st, 1848.

ELDER A. CAMPBELL:

Dear Sir—A subject is in course of discussion in the 'Harbinger,' in which I take more than ordinary interest, to wit: the propriety of Christians becoming members of the Order of Sons of Temperance; and as you have been kind enough to invite a reply from any member of that Order, I will, with your leave, avail myself of that invitation to say a word or two. The necessity for saying much, at least by me, is, to a great extent, removed by your correspondent, Geo. W. Williams of Kentucky, who, judging from the two letters of his already published, is fully competent to do justice to the subject. And here let me beg Mr. Williams to continue to conduct the discussion on the part of the Sons of Temperance—believing as I do that the whole fraternity are willing to trust their cause, so far as this discussion is concerned, in his hands.

And in the first place let me say, that your correspondent, Mr. Winans, in the 'Harbinger' of July, has very correctly informed you that there are those who, from reading your pieces headed "Moral Societies," have come to the conclusion, and are endeavoring to make the impression, that you are opposed to all charity or almsgiving except by or through the church.

And permit me to inform you that others have, at some time, come to the conclusion that you are opposed to all human societies, or, at least, to Christians uniting with human societies; and then, at another time, the same persons would be led to believe that you were not altogether opposed to a union between the world and the church, or rather between Christians and men of the world, for certain purposes and in certain societies; and these various and conflicting opinions all profess to be drawn from, or founded upon your

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own words. And really it does seem to me that there is an ambiguity, or contradiction if you please, in what you have said on this subject, which is altogether unusual with you—and I am at a loss to account for it in any other way than by supposing you to be in error on the whole subject; for error you know is always inconsistent with itself, while truth is always consistent with itself.

And now permit me to state some of these seeming inconsistencies or contradictions, with a view of asking an explanation, so that I may fully understand the ground you really do stand upon. All this you will at once see, is necessary to any thing like a successful attack upon your position; and very much, too, of my object I may thus get you to accomplish,—for in defending certain societies and institutions which you seem to favor, if indeed you do favor them, you will most certainly defend the Order of the Sons of Temperance.

Please return to the April number of the Harbinger, and on page 229 will be found this sentence: "The church is, therefore, the only rational, moral, and religious society, under the broad heavens, that can at all hope to ameliorate, sanctify, or bless the world." On page 230, same number, you quote from your Christian Baptist and re-affirm the following sentence: "They," that is the primitive Christians, "knew nothing of the *hobbies* of modern times. *In their church capacity alone they moved.* They neither transformed themselves into any other kind of association, nor did they fracture and sever themselves into divers societies. They viewed the church of Jesus Christ as the scheme of heaven to ameliorate the world; as members of it, they considered themselves bound to do all they could for the glory of God and the good of men. They dare not transfer to a Missionary Society, or Bible Society, or Education Society, *a cent or a prayer*, lest in so doing they should rob the church of her glory, and exalt the inventions of men above the wisdom of God. *In their church capacity alone they moved.*"

In the June number, page 350, on the same subject you say, "For if the Christian church require *auxiliaries* in works of humanity, benevolence, and mercy, she is most unquestionably a defective and imperfect institution; and on the assumption that her Founder was and is the Supreme Philanthropist, how can this idea be entertained by any one believing in him? A person must become in fact, if not in theory, an infidel before he can entertain for a moment the opinion that the Christian church needs any auxiliary in any one of the objects or purposes for which she was instituted by her Founder." Now these are but some of the many extracts which may be made of a similar character; and if upon the reading of these and such like, one would not be led to form conclusions like those spoken of by Mr. Winans, then I am at a loss to know what conclusions could be formed from such words—unless, forsooth, you have, (as you charitably suppose the Sons of Temperance to have) a lexicography of your own, which makes fire to mean water, light to mean darkness, &c. I ask, to what conclusion would any person come, attaching the common meaning to the words used by yourself in the foregoing extracts, but that you were decidedly opposed to all attempts by Christians at ameliorating the world or doing acts of charity through any other medium than the *church*? That you

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were decidedly opposed to all co-operation between the world and Christians for any moral, literary, or religious purpose whatever? That you were opposed to all Missionary, Bible, Education, and Temperance Societies, as such—regarding it as the peculiar duty of the church, as such, to perform these various works? Now if this is your position, then your arguments are of the kind to sustain yourself.

But then what are we who read your productions on this subject, to make of declarations and opinions like the following: In the July number of the Harbinger, page 407, on the same subject, you say, "I have not said, nor do I intend to say, that Temperance Societies are more than literary societies, or lyceums, to be repudiated as such. On the contrary, they may, in many cases, be highly commendable and worthy of Christian aid." And again, on the same page, you say, "It will be conceded without an argument, that there are civil and literary as well as eleemosynary institutions, to which Christians may not only contribute their aid, but in which they may even sustain official relations as well as membership, which the exigencies of human society may require, and which, without any biblical sanction in the form of precept or precedent, are impliedly admitted in the general benevolence and philanthropy of the letter and spirit of original and apostolic Christianity. Such, in my opinion, was the old temperance associations and movements."—Now if the views put forth in these last quotations are in unison with those uttered and set forth in the first quotations, then I must confess that my mind is too dull to perceive the agreement. How can it be true that the primitive Christians "dared not transfer to a Bible, Missionary, or Education Society *a cent or a prayer*, lest in so doing they should rob the church of the glory, and exalt the inventions of men above the wisdom of God." And yet it is allowable, nay, proper for Christians to sustain official relations to, and even membership in, literary, eleemosynary, and temperance societies! and these societies made up, too, of men of the world and Christians. What, let me ask, are these societies formed for? Is it not to bestow charities!—to meliorate the condition of the world?—and to advance the good order and morality of the community? Most certainly; and yet it is said by yourself that none of these objects must be promoted by a Christian except in his church capacity, and not in conjunction with the world. Is it true that Christians may unite in membership with men of the world, in societies, "which the exigencies of human society may require, and which, without any biblical sanction in the form of precept or precedent, are impliedly admitted in the general benevolence and philanthropy of the letter and spirit of original apostolic Christianity"? If so, (and to this sentiment I give my most hearty assent) then we contend that the Order of the Sons of Temperance is just that sort of institution, which the exigencies of human society have made pre-eminently necessary; and so believing, many of us who profess the Christian religion have united with this institution with a view of trying to ameliorate the condition of the human family. And now it remains for you to show why it is, and how it is, that a Christian may unite himself with the old temperance movement and not with the new

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temperance movement; and in endeavoring to show this, in the July number of the Harbinger, one of the strongest objections which you urge against the Sons of Temperance is, that their meetings are usually opened by singing an ode and prayer. In how much does the old movement differ from the new, in this particular! So far as my acquaintance with the old movement goes, and that is of some eighteen years standing, nothing was more common than to open and close the meetings of the old society with singing and prayer,—at least quite as common was it to open and close the meetings of the old society with singing and prayer as it is in the new. And yet you would have "a Christian man kneel down in this Noah's Ark of an institution, with every thing clean and unclean, (for you yourself praise the old society for taking into its membership all sorts and conditions of men, women and children) and pray with them merely because they happened to be in the same ark." Now it must be apparent to all, that so far as this objection goes, the old society was equally as liable to it as the new; and therefore, he who might unite with the old, may, so far as this objection goes, with the same propriety unite with the new.

But there are other objections stated, which, with your leave, I will at some future time take notice of.

With sentiments of high respect,

A. S. BROADDUS.

ELDER A. S. BROADDUS:

My dear Sir—Some apparent contradictions have been noted between Paul and James, between Paul and Peter, between Paul at one time and place and Paul at another time and place; but as yet no one has been able to sustain a real contradiction in all he ever wrote, either as respected what himself or any other Apostle had spoken or written on any subject, or on any occasion. I would not, of course, plead from such assumptions and facts that I have not, at any time, or on any subject, during thirty years, ever really contradicted myself. All that I would legitimately conclude from the observation is,—that apparent contradictions are not real contradictions; and that no person, however eminent, is to be regarded above the possibility of saying and unsaying, or of contradicting at one time what he may have spoken or written at another.

In the specifications alleged by you I find no real contradiction; nor do you. There is no subject more difficult to keep in a proper position before the public mind of this generation, than the true and real difference between the true and proper church of Jesus Christ and the world. We have, now-a-days, a Christian church and a "Christian world." But no ecclesiastic metaphysician, on many occasions, can say where the former ends and the latter begins. They are not so well defined as the colors in the rainbow, or as the glim-

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merings of the morning star setting in the dawn of day. Still at heart the world is wicked, because under "the WICKED ONE," and its very "ploughing of the earth is sin." "What concord has Christ with Belial! What communion hath light with darkness! What fellowship has he that believes with an infidel!"

In the days of the "Christian Baptist," Missionary, Bible, and other Societies called Christian, were composed of the world and the church, or of men not even professing Christianity, and of those who did profess it. As such I repudiated them then, and as such I still repudiate them. I never objected to the church, *as such*, resolving herself into either a Bible, Missionary, or any other sort of meeting connected with the duties and obligations of the church to bless the brotherhood, or to evangelize, illuminate, and sanctify the world by converting it to God. I am sure brother Broaddus can himself very easily draw the line between an incorporated church and world Bible Society, composed of Baptists, Pedobaptists, Jews, and Gentiles, and one composed of immersed professors. I do not, indeed, like the titles and designations by which these church meetings sometimes choose to designate themselves in the discharge of their duties to the brethren and the Lord—to the church and to the world. But on this account alone, I would not refuse to attend their meetings, to participate in their deliberations, and to contribute my mite to the great objects of their benevolence. What I object to is, their sending Christ a-begging to Satan for money to demolish the Devil's own kingdom. Under whatever name or form that is done, I abjure it. And if brother Broaddus will show that such is the position of any one of these societies, I will withhold from it my countenance and aid.

In any matter that is purely political or educational, I will, and I do, co-operate with my fellow-citizens so far as I approve their measures and their proceedings; provided only, they do not convert it into a sort of religious institution and propose a religious or Christian intercommunion as the basis of our co-operation, or as a preliminary to our proceedings.

The principle by which my action in these particulars is governed is this,—a Christian and an unbeliever cannot pray together: "How shall they call on him in whom they have not believed?" Therefore, to pretend to pray with him, is hypocrisy and deception. The unbelieving party is deceived, because he is led to think that he is doing God service; or, if he looks upon it as a mere form, he must despise the profession of him who acts the formalist for the sake of public approbation, or because of the tyranny of mere custom.

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I trust, then, that, with your usual acuteness and sagacity, you will conclude with me that no enlightened man has any good reason to think or affirm that I am opposed to all charity or alms-giving "except by or through the church," or that I am "decidedly opposed to all attempts by Christians at ameliorating the world, or doing acts of charity through any other medium than the church." There is no one who can convict me of such an aberration of opinion.

It will be equally obvious to you, my dear sir, that my opposition to certain Bible, Missionary, and Tract Societies, as well as my opposition to Free Masons, Odd Fellows, and Sons of Temperance, has proceeded from one and the same principle—viz. a professed communion of the kingdom of Christ with the kingdom of Satan, or the voluntary co-operation of the subjects of both as though under the same master; and again in their sanctioning their meetings and their measures by the most solemn acts of Christian worship. Other objections besides these may be urged against some of these; but this is one grand characteristic feature, ingredient, or attribute of them all. Now I would not secede from a Missionary, a Bible, or a Tract Society, were I a member of any of them, because some one not known to me *as a Christian*, should cast his dollar or his cent into the treasury of that society unsolicited for it. But did he ask me for leave to do it, I should say to him, First give your heart to the Lord, then your money to his service. Paul and his companions received favors from a Roman governor who is not known to us as a Christian, but he received them as a token of his personal friendship and esteem for him, and not as given for Christ's sake or in aid of his cause.

I have neither room, nor do I feel it necessary to elaborate this point farther, as if it was a very recondite matter. Indeed, I rather wonder that you, my dear sir, should feel the semblance of either difficulty or contradiction in my course. One of your comprehension and discriminating mind can doubtless perceive that there is a grand principle involved in this matter. It is, Can Christians, *according to the New Testament*, professedly unite in any act of worship with unbelievers, as such; or solicit to co-operate with them in the cause of Christ men of the world, who have money or means of aiding it, as a duty incumbent on them as aliens from the blessings of Christianity? Can they enter into a social compact with them in distributing Bibles, in sending out missionaries, in disseminating religious tracts, or enter as brethren into the lodges of Masons, Odd Fellows, and Sons of Temperance?—!

As to other difficulties suggested, or incongruities supposed, in

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giving aid or comfort to any society, educational, literary, or benevolent, on the part of Christians, without any religious tests, worship, or Christian communion, so called, I need not say much—indeed, I cannot say much. I feel no difficulty in assisting a Son of Temperance or any benevolent Pagan in lifting up a drunkard out of the gutters, or in giving a shilling to an hospital, a free school or a college, or any one of a hundred other benevolent objects, efforts, or associations, when these acts of benevolence do not oblige me to desecrate religion or unite the church and the world in some accredited act of devotion. You certainly, my dear sir, will feel neither difficulty nor incongruity in this. But I hope to hear still farther from you, and am much obliged to you for your contributions in aid of my efforts against Christians becoming Free Masons, Odd Fellows, or Sons of Temperance.

Wishing you health and comfort, as ever yours in all Christian regard. A. CAMPBELL.

LETTERS FROM EUROPE—*No. XXXII.*

My Dear Clarinda:—On the evening of the 26th we returned from Liverpool to Mollington, to recruit for the meeting at Chester, commencing the 1st, and continuing to the 3d of October. I never enjoyed a respite more than this one. The weather was pleasant, and I rambled round the fields at Mollington as a horse turned out to pasture. But a few days only made me feel how much I had suffered from my confinement in Glasgow, and my excessive labors before and after. The meeting at Chester was indeed a very pleasant one. Brethren from Scotland, England, and Wales, were in attendance. The great question of co-operation, and of the necessity of more evangelical labors by our itinerant ministry, was kept before the minds of the brethren assembled, during much of the meeting, and some important resolutions were adopted, of which I cannot now speak particularly.

A fund had been raised, much more than sufficient, to defray the expenses of our visit to Great Britain, and on our refusal to receive any thing more than mere travelling expenses, the brethren voted one hundred pounds sterling to Bethany College, which has been appropriated to increase, with some other funds, the philosophical and chemical apparatus of the institution. We had the honor to receive very elegant presents at this meeting, presented by the brethren in Scotland. To brother Henshall was presented an ele-

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gant copy of the English Hexapla, containing the six English versions of the New Testament, made from 1380 to 1611—Wickliffe's, Tyndale's, Cranmer's, Geneva, Rheims, and the authorized version, together with Bagster's Chronological Atlas, a complete series of New Maps, an elaborate chart of General History, with a Geographical Index and Concordance of Scripture occurrences. To myself was presented a superbly bound and gilded copy of the most elegant and valuable work ever issued from the English press—an immense folio, titled;—"Biblia Sacra Polyglotta Textuos Archetypos Versionesque praecipuas ab ecclesia antiquitus receptas necnon Versiones recensiores Anglicanam, Germanicam, Italicam, Gallicam, et Hespanicam Complectentia," &c. &c. Londini Sumptibus: Samuelis Baxter—1831. In our language thus:—

The Polyglott Holy Bible, containing the original texts and the principal versions anciently received by the Church; also the more recent versions, viz: the English, German, Italian, French, and Spanish,—prefixed are prefatory dessertations upon the literal sense of the original texts, Hebrew and Greek, and of the ancient versions, by the author, Samuel Lee, Professor of Hebrew in the University of Cambridge.

Dr. Lee is also Professor of Theology, and an honorary member of various literary and theological institutions in Britain, France, and Germany.

To this admirable work are added various readings of the Septuagint version of the Old Testament, and of the received text of the New, with those of the Hebrew-Samaritan Pentateuch.

Of this folio Polyglott, the Encyclopædia of Religious Knowledge says—"This is one of the most splendid volumes ever published, containing the Bible in the Hebrew, Greek, Syriac, Latin, English, French, and Italian languages." My copy has also a Spanish version. It costs some 70 dollars, bound and embellished as this volume is, in a style, so far as I have seen, never surpassed.

The reasons and occasion of the presentation of the volume as inscribed in the volume itself, in the most splendid chierography and orally in the presence of the brethren assembled, by brother Robert Macdougald of Edinburgh, has laid me under new obligations to devote more of my time to the study of these Divine Oracles, providentially furnished as I now am, with means so numerous and various for this purpose, and pressed to it by the requests of so many brethren in the Old World and in the New. To this most acceptable token of the Christian affection and esteem of these my Scotch brethren, were added "Bagster's Chronological Scripture Atlas" before mentioned, with other mementoes from Dundee, which altogether greatly oblige me to labor for the promotion of that greatest and

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best of causes, to which they and we are supremely devoted, and which more than cancel any unpleasant reflections arising from the outrages inflicted upon me, in the name of law and liberty, by a few proud and tyrannical spirits resident in Edinburgh and scattered in their associations over the kingdom.

But to return to the meeting at Chester. I will present you a better account of it than I can give. It is from the pen of that most estimable and excellent brother, whom you personally know—Elder James Wallis, of Nottingham. We quote from his Christian Messenger, of November, 1847. It is by far too flattering to myself, but by making the proper allowance for his enthusiastic affection and esteem, you will understand the details of the meeting much better than I could give them from my memoranda. The report of my remarks by the most amiable and excellent brother Stevens, Secretary of the meeting, were not seen by me till printed. They were read in the meeting, and judged to be substantially correct, though not expressly in my words.

CO-OPERATION MEETING AT CHESTER.

Mollington, October 7th, 1847.

[DEAR BROTHER:—I have made an effort to forward you the Report by the time you desired it, and believe I have succeeded. It is not so trim as I could have wished; but its errors I beg you to charge to my inexperience, and the little time I have had in which to revise it, rather than want of good will.—Yours, &c., P. STEPHENS.]

THIS meeting having been duly announced, was convened in Chester on the 1st day of October. The assembly consisted of messengers from congregations in Great Britain and Ireland, advocating original Christianity, and contending for the ancient order of the church of God—the doctrines and institutions delivered to the faithful by the holy Apostles. The occasion was one of great interest as manifested in the transactions; and the order, propriety, and affability that prevailed at this meeting,—all indicate, that the principles for which we plead are firmly established among us, that they are fully appreciated by the understandings and deeply rooted in the hearts of many devoted servants of God, and that they have exerted an influence, and obtained an ascendency in this realm, which even the combined opposition of the eager partizans of the many systems of human device which unhappily distract this nation, shall never be able to destroy.

We were favored with the presence and counsel of our approved brethren Campbell and Henshall, beloved and esteemed for their works' sake. This was an advantage of which the brethren were duly sensible—a privilege in which they rejoiced. Brother Campbell was unanimously called to the chair, and brother P. Stephens of Mollington was appointed to act as secretary. The meeting being thus constituted, the presence and blessing of God were sought in fervent prayer, and the divine aid and direction humbly supplicated

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in all deliberations. The president then rose to make some preliminary remarks, of which the following is a synopsis:—

"The church of Christ is one grand community. It is a community of communities. The sure Foundation was laid in Zion, and the Lord said, 'On this rock I will build my *church*.' It is obvious, that in this, as in many other places, the word church denotes the whole body or aggregate of the faithful. This collective body of believers, this large community, called the church, comprises many small communities. Hence the word is applied in the plural form, and we read of 'the churches in Judea,' 'the churches in Galatia,' and 'the churches in Asia.' The church of Christ may thus be contemplated as one, and yet as many. As Israel was one nation, and yet contained many tribes, and these many families—so there are churches in families, in cities, in states, and these collectively form the church of Christ. Every family has its inalienable duties and obligations, rights, immunities, and privileges; to the full discharge and enjoyment of which it is called. So is it with every church of God. Now, families are accountable to cities, cities to nations, and nations to empires. Thus though each family has its own peculiar duties and privileges, yet it is amenable to a higher power. Every Christian church, also, while it has its own appropriate obligations and immunities, owes something to its sister churches. Duties grow out of relations; and the relation of the various churches to each other, under Christ the Head, calls for reciprocal duties. These duties will sometimes call for united exertions. Great achievements which cannot be effected by individuals, or by individual churches, call for co-operation. In the divine word there are various examples of combined effort; of the churches acting in concert for special purposes, and particularly for the spread of the gospel. Different crises at different times demand particular duties. There are at the present time certain duties required from the churches in this kingdom. This is a crisis which calls on all who acknowledge the Lord Jesus, all who desire to be guided by the divine word, all who have at heart the extending of the knowledge of Messiah's name,—which calls on *all the church*, to take counsel together on matters of expediency. And having mentioned *expediency*, I will add,—it will be distinctly understood that this is the limit of what we have now to do. We are not here as legislators, to enact laws for the kingdom of heaven, the church of God, but we are here to deliberate on various affairs of expediency. There are certain matters determined by God on which no human tribunal may sit in judgment.

"1. *The faith* is decided. On this point there can be no discussion. The faith may not be altered, amended, or modified. This is not within the limits of the affairs to be digested, disposed, or arranged by the present meeting.

"2. *Piety* is decided. The sacred obligations of Christian worship, of prayer and supplication, of praise and thanksgiving, were all adjusted before we were born, and are explicitly enjoined in the statute-book of Heaven.

"3. Nor are we here to take judicial notice of *morality*. This is expressly and fully propounded in the sacred scriptures.

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"Our position therefore must be distinguished from the position of those communities that profess to decide what men are to believe; and I would again repeat it, our decisions are limited to details of expediency,—to those things, or forms of action which it was impossible, or unnecessary, to reduce to special precepts. The churches now come together by their representatives to consider certain circumstantials belonging to the kingdom. The great and important subject, therefore, to be brought before your notice in the first place, is the following:—

" 'By what ways and means may the gospel be effectually published in this land!'

"This is a point of primary interest. That the gospel is to be preached, all admit. The important question is, How may this be effectually done! It can be done efficiently only by selecting qualified persons, entirely devoted to the work. None can excel in two businesses. Christ's work also is all-important, and ought not to be attended to as a merely secondary consideration. Suppose that there are a thousand churches in Great Britain: these can take care of themselves. They can see to their own edification. But there is the world without. What is to be done for them! There must be a standing corps, an army of faithful and devoted soldiers of the Cross, to approach the world without. Their number depends on the exigencies of society. The nation has its standing army: it is as necessary that there should be a standing army of faith; and the church is now under the strongest obligations to put forth her energies to redeem man from sinking down into ruin. We must then have a valiant, a faithful, an educated corps. I mean not a collegiate, but an ecclesiastical education. Let them be men mighty in the scriptures—men who can use the sword of the Spirit well. *Qualified* men. Men of *piety*. Thus shall they go forth 'terrible as an army with banners.' "

The president having thus spoken, the various churches represented were ascertained, and are alphabetically described below:—

ENGLAND.

Chester—Brothers Thomas Walker, James Jones.
Ellesmere—Brother William Whalley.
Huddersfield—Brothers H. Shaw, W. Thomson.
Hull—Brother Godson.
London—Brother John Black.
Liverpool—Brothers P. Goodnorth, G. Y. Tickle.
Manchester—Brother P. Harrison.
Mollington—Brothers John Davies, George Hyatt, John Whalley
Nottingham—Brothers James Wallis, Darby.
Sunderland—Brothers Douglas, Wardropper, Ogle.
Shrewsbury—Brother Thomas Butler.
Tarporley—Brother Vernon.
Wigan—Brothers Timothy Coop, Turner.

WALES.

Coxlane—Brother Edward Gibson.
Crickieth—Brothers William Jones, David Williams.
Rhyndau Park—Brother Rees.

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Ros llanarch rigoiog—Brother Clark.
Wrexham—Brothers William Bailey, Jonathan Owen.

SCOTLAND.

Auchtermuchty—Brother John Drou.
Dundee—Brothers James Ainslie, Arthur Lee.
Dumfries—Brother Alexander Hutchinson.
Edinburgh—Brothers P. C. Gray, William Maclauchlan, Robert MacDougald.
Glasgow—Brother Alexander Paton.
Linlithgo—Brother Allen.
Perth—Brother Robert Anderson.

IRELAND.

Dungannon—Brother J. K. Tener, James Macrum.

The churches in Cupar and Newburgh, both in the county of Fife, Scotland, were represented by letter.

The brethren were then invited freely to express their views, sentiments, and convictions, relative to the important point already laid by the president before the meeting, and constituting at once both the grand subject of its deliberations, and the great object of its achievement—viz., the effectual publishing of the gospel in this country. That spirit of benevolence and philanthropy towards man which the gospel inspires, now became delightfully manifest. All were unanimous in desiring the promulgation of the gospel; considering, that the greatest boon that could possibly be conferred on man, is, to rescue him from the dominion of sin, from the shades and damps of spiritual death, and from the awful anguish of eternal ruin. Several interesting facts and incidents were related, showing what unexpected and felicitous consequences have resulted from faithfully persevering in the advocacy of the divine truths of the gospel. Various suggestions, exhortations, and addresses, were also made by brother Davies, brother Wallis, and others, tending greatly to edification, comfort, and encouragement.

The present condition of the *Christian Messenger* was then represented to the brethren. Many were, to some extent, and for the first time, made aware of the opposition endured, the difficulties encountered, and the losses sustained, during a period of ten years, in conducting that periodical. Grateful feelings were educed towards the editor for his onerous labors connected with this valuable vehicle of communication, continued by him so long without yielding, in a pecuniary point of view, any advantageous return. The editor explained that he undertook the publication, not for the object of realizing profits by it, but to disseminate the truth, and in this diffusion, its influence has not been inconsiderable. That brother Wallis should be permitted to lose in this matter of general interest, however, was regarded as highly improper, and provision was made to secure him against future detriment.

Considerable inconvenience and irregularity having been occasioned in various places by one church's receiving, without confession, members whom another church had expelled, the attention of the meeting was drawn to this matter. The president was solicited to make some remarks on the subject, in the course of which he stated, that—

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"There should be mutual respect between churches for each other's acts. As sisters in a family ought to respect the acts of each other, so ought sister churches. When one church receives a member whom another church has excluded, there is a manifestation of disrespect. If the case of any one applying for fellowship with one church who has been cut off from another be not one of immorality, then calmly hear the church; if satisfied with her decision in the case, well; before he can be received he must make confession; but if not satisfied, act according to your own judgment. It is obvious, at the same time, that if the applicant be received, the church rejecting him is discredited as a sister church. These are matters which the suggestions of prudence and discretion must regulate. There are things which "nature itself," or common sense teaches. As to intercommunication, also, it would be improper to pass any enactment. If our recognition be demanded, we submit the matter to a committee, and adopt their decision. If they do not demand our recognition, we let them alone."

The remarks made on this subject gave general satisfaction. It will be scarcely needful to observe, that in all questions submitted for consultation, we had the benefit of the learning, experience, and piety, of that venerable brother who presided on the memorable occasion. The following are the decisions unanimously determined:

1. *Resolved*, That all the churches now represented agree to co-operate in contributing to the support of a general evangelist.

2. *Resolved*, That the churches now represented state the amount which, in the ensuing year, may probably be contributed for general evangelical labors.

3. *Resolved*, That the churches not represented be invited to join in this co-operation.

4. *Resolved*, That brethren James Wallis and Jonathan Hine, Nottingham, and John Bell, Newark, be the committee to carry the plan of co-operation into effect, with power to add to their number.

5. *Resolved*, That as a testimony of our esteem for, and of our gratitude to those brethren who have so nobly and so generously undertaken to proclaim the gospel in this kingdom, one hundred pounds of the balance now in the treasurer's hands, be devoted to Bethany College.

6. *Resolved*, That the remaining seventy-nine pounds nineteen shillings, be devoted to the maintenance of a general evangelist.

7. *Resolved*, That brother Jonathan Hine be entreated to continue to act as treasurer.

8. *Resolved*, That we defend in the action now pending against brother Campbell on a charge of libel.

9. *Resolved*, That the following brethren be a committee for the management of business connected with this action:—

Brothers James Ainslie, Dundee; John Davies, Mollington; John Dron, Auchtermuchty; Philip C. Gray, Edinburgh; Robert MacDougald, do.; Alexander Paton, Glasgow; James Wallis, Nottingham.

10. *Resolved*, That the thanks of the churches in Great Britain and Ireland be presented to the brethren in America for the self-denial, magnanimity, and generosity, they have manifested in connexion with the mission of brother Campbell and brother Henshall.

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11. *Resolved*, That brother Wallis be entreated to continue to edit and conduct the *Christian Messenger* as formerly.

12. *Resolved*, That brother Campbell be requested to select from the American churches a brother, who, in his judgment, is the most suitable to labor among the congregations in England.

13. *Resolved*, That a meeting of messengers from the churches be held in the city of Glasgow, in the third week of September, in the year 1848.

It was in a high degree gratifying and encouraging to perceive that the brethren were "of one heart and of one mind" in passing these decisions.

The remembrance of that happy meeting, and of the affecting parting that followed, will never be forgotten. Many brethren were just beginning to know one another when the time came for saying, "*Farewell!*" It was like the parting of Paul and the brethren at Miletus, when "*They all wept sore*, and fell on his neck and kissed him." Our fellowship together had been sweet, and some of us thought we should see one another's faces no more! Around were thrown the sacred bonds of peace, love, and brotherhood. Yet at the parting of brethren in the Lord, these bonds but extend—they do not break!

And now may the blessing of Almighty God attend the endeavors of his people to extend the knowledge of the Saviour's name, exalt his praise, and promote his glory in the land. Let a closely embodied and unbroken phalanx be presented to error and iniquity. Let not only those errors be assailed which exist in all systems that exalt themselves against the facts, institutions and precepts of the Christian religion, but let piety, morality, justice, truth, and fidelity, be honored, applauded, and exemplified, by all who are called by the gospel of the grace of God, to live soberly, righteously, and godly in the world. So shall the sunshine of the benign countenance of the Lord our God be upon us, and by Heaven's own eternal and omnipotent truth shall our minds be enlightened, transformed, invigorated. Let Him who has loved us with a love unspeakable—a love divine and stronger than death, be ever the object of our supreme affection—our profound adoration—our perpetual praise. So shall our hearts be filled with fervent gratitude, animated through heavenly hope, and expanded by celestial joy. And why, all this? That we may be enabled effectually to carry out the injunction of the holy Apostle, "Shine ye as lights in the world, holding forth the word of life!"

CONTRIBUTIONS.

The following sums were mentioned by the fourteen churches named below, as their probable contribution for general evangelization for the year 1848:—

	£	s.	d.		£	s.	d.
Dundee,	10	0	0	Chester,	30	0	0
Cupar,	20	0	0	Hull,	10	0	0
Edinburgh,	20	0	0	Liverpool,	10	0	0
Dungannon,	10	0	0	Nottingham,	30	0	0
Crickieth,	5	0	0	Sunderland,	10	0	0
Coxlane,	6	0	0	Shrewsbury,	5	0	0
Wrexham,	4	0	0	Wigan,	10	0	0
					£180	0	0

P. STEPHENS.

REPORT CONCLUDED.

We feel obliged to brother Stephens for the interesting report now presented. A few additional concluding remarks seem to be necessary. There are other churches which stand ready, voluntarily to devote of their sub-

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stance to the support of proclaiming the gospel. All that is wanting is a number of men full of truth, urbanity, and self-denial—free from religious boast and affectation—right-hearted men, who feel for the condition of the lost more than themselves. This is the desideratum. As for money, there would be no lack for this purpose. Not, indeed, to make evangelists rich, but amply sufficient to provide them with food and raiment. Nor would it require a brother to be sent round on the irksome task of preaching begging sermons, at an expense of ten or fifteen per cent. on the amount collected. No: that which is devoted to the Lord, to be acceptable, must, in in the first place, be the party's own property, and not the creditor's. Secondly, It must be unsolicited—"from a willing mind," according to what a man hath, and not according to what he hath not. It must be with cheerfulness and promptitude. "As he purposeth in his heart so let him give." He that withholdeth when he has it in his power to give, just robs himself of so much reward both here and in a future state. He that soweth sparingly shall also reap sparingly; he that soweth bountifully shall also reap bountifully."

On Lord's day morning, October 3rd, brother Campbell, agreeable to previous announcement, delivered his last discourse in Chester. The audience consisted of from seven to eight hundred persons. The discourse continued for one hour and a half. The subject was founded on 2 Cor. iii.—"If the ministration of condemnation was glorious, the ministration of the Spirit is much more so:" or, in other words, "The letter killeth, but the Spirit giveth life."

The speaker remarked, that on the giving of the law, written by the finger of God on two tables of stone, three thousand of the Israelites were slain in one day: so on the giving of the Holy Spirit on the day of Pentecost—three thousand of the same nation were made alive to God, created anew in Christ Jesus, as the first fruits of an entire new dispensation. To say the least, this was an elaborate, intelligent, and instructive discourse, which will be long remembered by those present.

At half-past 2 of the same day, the brethren met to break the loaf in commemoration of their common Lord. Brother Henshall presided, and delivered an address suitable to the occasion. Brother Dron, Ainslie, and Wallis, conducted the devotional exercises of the service. The number of brethren present was estimated at about one hundred and fifty. To be allowed, nay, even invited, thus to memorialize the wonderful condescension and marvelous achievements of the Son of God, is a great honor, one that must astonish, if not excite the wonder and emulation of the angelic hosts.

All the arrangements and different services at Chester were orderly, social, edifying, and very encouraging. Envy, jealousy, and rivalry—these demon guests—seem, for once, to be entirely absent; or, at least, if not absent, kept in a secret corner unnoticed by all.

In the evening of the same day brother Campbell delivered, in Dr. Thom's meeting-house, Liverpool, his last discourse in England. This being only sixteen miles from Chester, and a public breakfast announced for the following morning in Liverpool, most of the brethren left Chester for Liverpool. Being detained to speak in Chester that evening, we were not able to proceed with the rest, but we understood that the audience was large, and the subject sublime—"The justification of Messiah by the Spirit of God."

We had the privilege of hearing brother Campbell on the same topic when in Banbury and Newcastle. It stands, in our mind, as the superlative of all we heard. Not, indeed, that it could be the same discourse. No: this would be impossible; for no two, even on the same topic, are alike. The different points investigated—the illustrations so varied—so pure—so elevated and vast—like the works of creation—the moral and spiritual hem-

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ispheres are presented to view with heights and depths, lengths and breadths, immeasurable and sublime.

All the discourses being delivered extemporaneously, the subjects investigated, with the attributes of their great author—their vast dimensions each being spread out before the mind of the speaker, and the mind of the speaker unshackled by human theories, expanded before the subject; in the progress of discourse you appear imperceptibly, and by the purest and simplest style of language to be introduced, without ostentation, into the presence of the Deity himself.

To the renewed mind this is always consoling and edifying. Such have been our own feelings while hearing some of the discourses from the lips of Alexander Campbell of Bethany, Brooke county, Virginia.

At the breakfast on Monday morning nothing particular took place, except a little of that physical and social enjoyment which is usual on such occasions. The room was by far too small for the company, but as no remedy was then at hand, the inconvenience had to be endured. This we know was very mortifying to the brethren at Liverpool; but as it was the first meeting of the kind held by our brethren, and the number present far exceeding all expectation, it was the more excusable.

After breakfast an adjournment to the meeting-room of the brethren took place. Here again brother Campbell presided. All was orderly, affectionate, and interesting. A consultation took place respecting various matters and things pertaining to our present and future prospects in the kingdom of Jesus. It was matter of regret that so few of the sisters were present on this occasion. An assembly made up chiefly of males bespeaks something wanting, especially when rising up to sing the high praises of God and the Lamb. Brother Henshall and Davies concluded this meeting with solemn prayer to the God and Father of us all, when the assembly broke up, probably never again to meet in this world.

Monday being the 4th of the month, the regular time for the steamer to sail, except when it so happens, Tuesday at 2 o'clock was the time appointed for all the passengers to be on board—when on the arrival of the mail bags from all parts of the kingdom, the paddles began to move this modern ark in splendid style towards the Western World.

It was reckoned that about thirty brethren and sisters accompanied brothers Campbell and Henshall to the vessel, who, after taking a peep, with many others, at this floating and magnificent mansion of the deep, at the ringing of the bell were compelled to take the last—the final *farewell!*

We understood there were about one hundred and thirty passengers, whose united passage money alone would amount to little short of five thousand two hundred pounds! J. W.

I will only add, that during the meeting I had the pleasure of immersing two Wesleyan ministers, from Wales, into the ancient faith, and immediately after it, Mr. Samuel Davies, the brother of our brother John Davies of Mollington. The Welsh ministers had heard our lectures in Wales, June 6th, and on reflection had decided to be immersed and preach the faith formerly delivered to the saints. We regard those brethren as a great accession, having been ministers of standing amongst the Methodists of Wales.

Your affectionate Father,

A. CAMPBELL.

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MORE WORK FOR REV. JAMES ROBERTSON, OF EDINBURGH.

It seems the British Parliament is falling into our *heresy* on the subject of slavery, as it is called. Our views have been very exactly propounded in the midst of that august body, and by one of its most learned and dignified members, and with a conviction and power that I did not expect. The case calls for a few placards from the Scotch Anti-Slavery Secretary. I quote from the National Intelligencer of July 4. A. C.

"Curious opinions are sometimes expressed in Parliament on the subject of slavery. The following is an example. Mr. Labouchere, in speaking on the West India question, said, referring to Sir R. Inglis, a highly orthodox man and member for the University of Oxford—'As to slavery, my honorable friend seems to look upon it as a patriarchal institution, sanctioned by scripture, and which, therefore, ought to be kept up.' Sir R. Inglis replied, 'What I said was, that, as the state of slavery was recognized by the Book of God, I would not be a party to any proposition for declaring it unlawful.' If any member of your Congress had said as much, we should have had heavy denunciations of the sentiment at Exeter Hall; but coming from the Church and State representative of the orthodox University of Oxford, it seems to escape notice."

CAPITAL PUNISHMENT IN NEW YORK.

It will be remembered by those conversant with the progress of events in our country, that a strong effort was made on a recent occasion, to have the law relating to capital punishment in New York, repealed. They failed, and the law remains unaltered On this subject, the editor of the Baptist Guardian discourses as follows:

"The law for the capital punishment of murder in this State remains unrepealed, notwithstanding the extraordinary efforts of divers reformers of the criminal code, the recent vote on the question having been 43 to 53. The sickly sentimentalists of the age seem to have taken criminals under their special protection. The readiest access to their sympathy is found in the commission of high crimes and misdemeanors. Their bowels of compassion yearn especially over the murderer. They think it a very hard case that one who has sent a fellow man, unexpectedly, and perhaps unprepared, into eternity, should be compelled to follow his victim, and that, too, after a sufficient time has been given him to repent of his crimes. But it is gratifying to perceive that there are others who are not prepared to set aside the solemn enactment of the Almighty, in deference to the clamor of a weak and short sighted sentimentalism."

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COSTS OF WAR.

ELECTORS! You have now to perform a great duty; a duty to your country, to your children, to the whole world. Study to do it honestly, fearlessly, and faithfully. Remember how much depends on the characters of the men you now elect to serve in parliament. See to it that they are men of the right sort; men of sterling principles; above all, men of peace, and ready to do their part towards putting an end to war. Remember the following facts:—

I. That the entire annual cost of the Civil Government is but about 6½ millions of money; but the War Estimates for the present year (1847) are

For the Army - - -	£6,840,074
For the Navy - - -	7,561,876
For the Ordnance -	2,679,127
Miscellaneous - - -	3,750,000
	£20,831,077, or, about 100 million dollars.

(*Times, Feb.* 23, 1847.)

and during 32 years of Peace, our War Establishments have cost us upwards of 500 millions of money.

II. That the interest of the War debt, otherwise called the National Debt, is for the present year, £28,045,000; and that, since the Peace in 1815, we have paid in this way the enormous sum of more than 1000 millions of money, or, 4870 million Dollars.

III. That out of every 20*s.* you pay in taxation, 2*s.* 6*d.* only is required for the support of the civil government, while the remaining 7*s.* 6*d.* goes to pay or provide for War.

IV. That in the present House of Commons, there are about 140 members who are Military or Naval men, or who have a direct interest in maintaining the War system. Can you wonder that they should vote so large a sum of the people's money for War purposes, when they live by the system!

V. Remember the words of the Christian lawgiver, "Blessed are the Peace-makers; for they shall be called the children of God."

Therefore, do your duty. Support no man who will not support Peace; and, above all, vote not for any man who lives by the War system, or whose interests favor its continuance.

Peace Society, 19, *New Broad Street, London,*
June 28th, 1847.

[*British Christian Messenger.*

PRIDE OF BIRTH.

We abhor it. That man must be a complete booby, who prides himself on his father's bravery, talents or wealth. His course shows that his race has sadly degenerated. Who would not rather be the first of a family than the last! There is no virtue in a man who can show no bright traits in his character, even though he may have descended from the most honorable of earth.—*N. York Organ.*

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TRACTS FOR THE PEOPLE—*No. XXVIII.*

BAPTISM—No. XVIII.

REVIEWS OF DR. KURTZ AND REV. MR. HALL.

HAVING in the preceding essay, given a specimen of the evils of infant baptism, in four very striking and comprehensive particulars, it remains, in order to complete our original plan, that we specially attend to that show of *New Testament authority* which the more evangelical and plausible Protestant writers have alleged in favor of it, both as it respects the subject and the action.

In our preceding reviews of some of these works, we have already attended to a portion of their plea drawn from the Jewish institution, or from the supposed identity of the Jewish and Christian institutions. But what remains, are a few passages selected from the apostolic writings almost universally alleged by Pedobaptist writers in favor of *infants*, and which have had more influence on the imperfectly instructed readers of the New Testament than any other arguments urged by the advocates of this ancient rite.

The first of these is found in the discourses of our Lord as reported by some of the Evangelists. It is in the following words:—"There were then brought to him little children, that he would put his hands on them and pray; and the disciples rebuked them. But Jesus said, Suffer little children and forbid them not to come to me, for of such is the kingdom of heaven." Matth. xix. 13, 14. This important incident is also reported by Mark, and in the words following, to wit:—"And they brought young children that he should touch them, and his disciples rebuked them that brought them. But when Jesus saw it he was much displeased, and said unto them, Suffer the little children to come to me, and forbid them not; for of such is the kingdom of God. Verily, I say to you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them." Mark xvi. 13–16. So important is this incident, that it is also noticed by Luke in the words following, viz.—"And they brought unto him also infants that he would touch them; but when his disciples saw it, they rebuked them. But Jesus called them to him and said, Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily, I say unto you, whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein." Luke xviii. 15–17.

We have given the common version of this important incident,

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because this is due to those who argue from it, and because it gives to them all the advantages they can claim.

The *first* point made on this passage is that it is thrice repeated in the New Testament.

The *second* is that the inspired writers did not use the word *pais*, but *paidion;* because, as they allege, the former word (*pais*) indicates a young man and a servant of mature age and reason; whereas the latter (*paidion*) denotes an infant, a very young child, a speechless babe. So also the word *brephos* is used once in Luke.

The *third* point is that the Lord declared the kingdom of God to be composed of such. Therefore, infants have a right to baptism and to consequent admission into the kingdom of God or the New Testament church. That I have done justice to the Pedobaptists, I will quote Rev. Edwin Hall, A. M., of Connecticut—1810—one of the most recent and learned writers on the subject:—

"Some parents once brought little children (infants, says Luke, xviii. 15) to Christ, that he should lay his hands on them and bless them. His disciples forbade them. They understood that Christ's kingdom was to rest upon faith in the soul, and upon the intelligent obedience of men to his precepts; but how could children have this faith or this knowledge! They appear to have come to the same conclusion concerning bringing little children to Christ that he might *touch* them, that many in these days arrive at concerning the baptism of little children;—"*What good* can it do to an unconscious babe!" At all events, they forbade these parents to bring their infants to Christ for this purpose. But Christ rebuked them; he called the little children to him; *he took them in his arms;* he blessed them; he said, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven." He meant by the kingdom of heaven, either his *earthly* church or his *heavenly;* it matters not which for the argument. If the *heavenly* church is, in part, made up of such; then this was a sufficient reason for Christ why he should *take them in his arms* and bless them; and rebuke those who would forbid them to be brought to him. It is the *very* reason that he alleged: and he himself drew these conclusions from the reason. What an argument for bringing little children to Christ now—that he may seal them as his own; and that *visibly* as he did when he took them in his arms! But if by "*kingdom of heaven*" he meant his *earthly church*, then the argument is at an end: they are to be baptized on this *express* warrant.

Those who wish to prevent this passage from bearing on the question at issue, say, that by the words "*of such*," our Lord meant —not of such *infants*, but of such "simple-hearted and humble persons" is the kingdom of heaven. This would be a good reason why "simple-hearted and humble persons" should not be forbidden to come to Christ;—but the fact that "simple-hearted and humble" adults belong to the kingdom of God, is no reason why Christ should take *infants* in his arms and bless *them*.

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It is said, we forget that Jesus did not *baptize* them. No, we do not forget that "Jesus himself baptized *not*, but his disciples." It is not necessary for us to assert or to suppose that these infants were baptized at all. Christ's disciples were sent at first to preach, not a redemption completed, but to preach, saying, "The kingdom of heaven is *at hand*." Their *final* commission was after the resurrection of our Lord; and at that time he instituted his baptism; which appears to be essentially different from the baptism practised before. The disciples of Christ *baptized* newly made disciples before this, but it seems to have been John's "baptism of repentance," Acts xix. 4, and not the baptism instituted by Christ as the new seal of his covenant. Grant it, if our brethren please, that these infants were not baptized. This conduct of Christ, and this rebuke which he administered to those who would forbid infants would at least teach his disciples no more to reject infants from the blessings of the Christian religion, under the notion that infants cannot believe. It would teach them no more to forbid parents to bring them to Christ for his blessing. It would teach them to be cautious how they forbade infants from the privileges which God had chartered to them in his covenant. It was *designed* to teach how Christ regarded infants; and the remembrance of this would necessarily bear upon the interpretation which they would give with regard to the application of the new seal, whether to apply it to infants or not."

This is justly regarded an important incident reported by three of the four Evangelists. But as it was spoken before Christian baptism was instituted, it can have no logical nor rational bearing on that subject. 1st. And, indeed, the avowed object of those who brought these children to the Saviour is declared to be not to receive an ordinance, but to obtain a blessing. Jesus did lay his hands upon them and bless them, or pray for them; and, therefore, the intention of those who brought them was gained; which was not baptism, but a blessing.

But, in the second place, as to the words used to indicate the age of those children, they are alleged to be terms indicative of perfect infancy, such as *brephos* and *paidion*. But while these terms do sometimes indicate very young children, they are also used to represent those of some years—indeed, of years capable of learning the scriptures. Timothy, while a *brephos*, or child, says Paul, knew the holy scriptures. For this is the word selected by him when speaking of the early attainments of Timothy, 2d epis. Tim. iii. 15:—"From a *brephos*, a child, thou hast known the holy scriptures." Such a *brephos* is, with us, a proper subject of baptism. The same is true of *paidion*, often translated a *"little child;"* but John and the other Apostles call adult persons, as well as stripplings and damsels, *paidia*. Jesus says, "Behold I and the *children, paidia*, whom God

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has given me." This term, with him, indicates all the family of God. Indeed, a girl, said by Mark to be twelve years old, is called a *paidion*. See chapter v. 39, 43. Many such instances could be given, but surely these will suffice to show what fallacious guides these are who would lead the people to imagine that these were speechless babes and senseless infants brought to Jesus to be blessed—when children from one to twelve years and more are so denominated!!

But there are in these passages themselves evident indications that they were not babes—perfect infants. "Suffer little children to *come* to me." He does not say *carry* them to me, but let them *come*. Again, in Mark and Luke he says, "Suffer the *little children* to *come* to me." They were, then, capable of hearing, learning, and coming to him.

Yet he does not say that 'of *them* is the kingdom of heaven;' but "Of *such!*"—of those as humble, docile, and ingenuous as they—of *such* is the kingdom of God. Abraham, and Moses, and David, the Prophets and Apostles, are in character and spirit as teachable and subordinate as babes—and so are all the children of God.

But more than enough has been said to show how entirely inapposite to the case before us are these quotations from the Evangelists which have respect to the imposition of the Saviour's hands and his benedictions on children, before Christian baptism was at all instituted, as all agree that Christian baptism was instituted after the resurrection of Christ. We, therefore, proceed to another, yet a somewhat similar argument, deduced from a passage in Acts of Apostles, chap. ii. ver. 38, 39. "Repent and be baptized, every one of you"—"for the promise is to you and to *your children*, and to all that are afar off, even as many as the Lord your God shall call."

On this Rev. Benjamin Kurtz, of Baltimore, says—

"Observe here, that the children spoken of were *'little children;'* according to Mark x. 16., they were so young that our Saviour 'took them up in his arms;' and in Luke xviii. 15., they are expressly called 'infants' They must accordingly have been children not only in temper, docility, &c., but also and emphatically in age and stature. Notice next, that our Lord positively affirms respecting them, that, *'of such is the kingdom of heaven;'* that is, *of such little children* is the kingdom of heaven,—to them it belongs, or theirs this kingdom is. 'It is well known,' says Professor Smucker, 'to those acquainted with the phraseology of the New Testament, that the expressions 'kingdom of God' and 'kingdem of heaven' are familiarly used to designate the church of God under the New Testament economy. Thus, John the Baptist preached, saying, Repent ye, for the kingdom of heaven is at hand. It will not be supposed that

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heaven was literally descending to the earth and had almost arrived amongst us; but the Saviour evidently meant, that the time for remodelling his church into its New Testament form was at hand.'—Robert Hall, a distinguished and learned Baptist minister, explains this phrase in the same manner. His words are, 'The kingdom of God, a phrase which is *constantly employed in scripture*, to denote that state of things which is placed under *the avowed administration of the Messiah*.' If, then, the expression, 'kingdom of heaven,' signifies the visible church of God, as distinguished both from the heathen world and the old economy, and the church, as Christ declares, is composed in part of 'little children,' or embraces them as members, then, of course, they are entitled to baptism as the sign of their membership.

"It is worthy of notice that the Apostle here uses the definite article *the*,—not *a*, but 'THE promise,' that is, the promise of God to Abraham, 'to be a God unto thee and *unto thy seed after thee*,' is equally 'unto you *and to your children*.' Now in order to decide what Peter meant by the expression, 'your children,' it is only necessary to ascertain the import of the words 'thy seed' in *the* promise referred to. It is universally admitted, and has never been denied, that the latter comprises small children 'eight days old,' and hence it follows with all the clearness and certainty of a mathematical demonstration, that the former embraces the same description of individuals. Every one knows that the word *seed* means children; and that *children* means seed; and that they are precisely the same. The promise, then, in which God engages to be our God and to constitute us his people, extends equally to our children; and, of course, gives them as well as us, a right to the privileges of his people. And if they have a right to those privileges, what further argument need we to show that they are entitled to the outward token and seal of those privileges!

"It will avail nothing here to inform us, that *texna*, children, means posterity;—suppose it does,—*sperma*, seed, also means *posterity;* but both include our *earliest* as well as our *latest* posterity, our youngest children as well as our most distant successors. Admitting that the word *children* does not always signify infants, the question is, whether it can mean any thing else but infants in this passage! Peter speaks to all who were capable of understanding him. These he calls *you*. Now, whom can he possibly mean by the children of these hearers but the infant offspring which they either had or might have! And if the promise to the adults be a reason for submitting to be baptized, it must also be a reason for baptizing the children; since the promise is said to be equally to both; and this is made the foundation of their baptism."

By what law or laws of interpretation Dr. Kurtz could make "*the promise*," here named "the covenant of circumcision," or the promise to be a God to Abraham and his seed after him, and o make it to children of eight days, I confess my entire inability to perceive. To my mind no assumption in any system, Papal or Protestant, is more destitute of ar y form of even specious proof.

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This is the more arbitrary and illogical, inasmuch as "the promise" is expressly said by Peter to be "the promise of the Holy Spirit," which is extended to all that are near and "afar off, even to as many as the Lord our God shall call." It is Joel that Peter quotes, and not Moses, as Dr. Kurtz imagines. The gift of the Holy Spirit is the immediate antecedent to "the promise"—as any one may see from the slightest attention to the passage. Again, both the children named in the text and those afar off are restricted by Joel to "*as many of both as the Lord our God shall call.*"

It appears unnecessary to show how perfectly imaginative these expositors are in their comments. The term "*children*" here used applies no more to infants than to the present generation of the Jews; for these are all the children of Abraham, though from eight days to eighty years old!

I need scarcely again, except for formality, allude to the household or family baptisms reported in Acts of Apostles. These have already been, we think, fully disposed of. We name them here in making a full exhibit of all that is alleged from the New Testament on this subject. Much reliance has been placed upon them by the defenders of infant church membership, although the circumstances and details of their families forbid the presumption that there was an infant in one of them; and if there were even a plausible presumption, we have shown that to found a positive institution upon such a presumption would be alike without reason and authority from God's own Book.

I have sometimes alluded to the fact, that were half the families in a given district baptized, there would not be an infant in one of them. This would have always been the case around my residence and in most of the neigborhoods of my acquaintance. It is, therefore, the most precarious basis on which any one could found an argument for infant baptism.

The only remaining passsage in the New Testament on which the advocates of this rite rely, is 1st Corinthians vii. 14.—"Else were *your* children unclean, but now they are holy;" a passage which, in our review of Dr. Miller of Princeton, we have shown to be against, rather than in favor of infant baptism. See Tract No. 13. The sophism, we have unanswerably shown, in that case, is the Pedobaptist assumption that the children here named were the children of those married to an unbelieving party; whereas the letter of the passage is not *their* children, but "else were *your* children unclean," Corinthians, "but now they are holy"! Consequently they were unbaptized, else the Apostle's argument is a

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palpable sophism: for to prove that an unbelieving and unbaptized wife was sanctified to the other party by the fact that a *baptized* child was holy or sanctified, would be as glaring a sophism as the annals of criticism record. There is not, then, in all the passages adduced from the New Testament the shadow of a reason or argument for infant baptism.

But before dismissing this subject from our pages for the present, there are two arguments against the position of our Pedobaptist friends, to which I especially invite their attention. The first of these respects their method of constructing an argument for a positive institution, and the other is an apostolic inhibition of their whole system of reasoning from the Old Testament or Covenant in favor of infant church membership. A word or two on these may yet be apposite on the present occasion.

First, then, as to the method of constructing an argument for a positive rite. Be it, then, emphatically stated, that their method is not to produce either a precept or a precedent for infant baptism, but to infer it from sundry passages of scripture; never presuming to find in any one passage premises for the whole rite, but for a part of it. Then, by putting these parts together, supposed to be logically inferred from sundry sayings, they construct positive authority for a positive rite. This is, most certainly, as unprecedented among men as it is inconclusive in point of logical propriety. Who ever heard, in any other case, of inferring a part of an ordinance from one sentence in one passage, and from another sentence in another passage, referring to something else, and then, by converting these two inferences into one, make it a positive and explicit authority for a Christian institution! Were lawyers and public debaters to act in this way, they would expose themselves rather to the derision rather than to the admiration of their opponents. One scripture saith, "Judas went and hanged himself;" another saith, "Go and do likewise." Put these together, and what an inference!

These special pleaders for infant baptism in one passage find the Messiah "blessing little children;" in another they find him commanding his Apostles to "convert the nations," and observing little children in nations, and the Saviour blessing them, they found an ordinance called infant baptism! They even go beyond one testament: for finding Abraham circumcising his boys in one dispensation, and Peter in Jerusalem commanding thousands of men and women to be baptized, they infer that Christ intended infant baptism. The law of circumcision they find in one testament, and the law of baptism in another; and because the cutting off of flesh is

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somewhat adumbrative of separation, and because water in baptism takes away the filth of the flesh, putting these together, they infer the latter came in room of the former, and immediately set about instituting a new divine ordinance for putting away the filth of the flesh!

Can any one name a passage that either commands infant baptism or gives a precedent for it! Can any one give an instance of a divine ordinance founded on two passages of scripture, and resting upon the relevancy of two inferences! Can any one adduce two passages, spoken or written a thousand years apart, as being on any occasion made the foundation of a divine institution! We fearlessly challenge Christendom for such a case. Until that is produced, we must regard infant baptism as we do "extreme unction," "clerical celibacy," "prayers for the dead," or any other Papal fancy sustained by Cardinals, Popes, and Œcumenical Councils.

When I see learned Bishops and hoary Doctors carrying one limb of an institution from Ur of Chaldea; another, from a mountain in Galilee; and a third, from a Philippian Jailor; and hear them, with a Westminster Assembly, call it "*a New Testament ordinance ordained by Jesus Christ*," I am led to pray for another Luther to take the veil off the face of such blear-eyed Rabbies—to make a new scourge of very small cords and drive them out of the temple! For it has never happened, from the days of Adam till now, that God gave a positive institution to man whose scattered members were spread over a field of revelation fifteen hundred years from end to end, and then to be gathered, ploughed, and grooved by modern Theologians who never had the use of tools, or were taught by God on Sinai's summit to rear a new tabernacle for pilgrims to worship at. I have neither time nor space to push this matter farther. Since it has occurred to me, I only wonder why it is that these new authors of divine institutions were not long since called to give some authority for this their new art and mystery of manufacturing them.

But when all argument fails, it is gravely said, "Infants were once members of the Jewish church, which was a church of God, and that by virtue of a divine covenant. Now the question is, *When were they cast out?*"

Infants were never cast out of the Jewish church, as some call it; because it was a commonwealth, and the only excommunication from it was death. It was a church of this world, a great community, called out of Egypt; and under Moses in the wilderness, God made a covenant with them after they had all—men, women, and children—been baptized into Moses in the cloud and in the sea;"

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yet with many of them God was not well pleased, for "there fell in one day three thousand souls." There was no regeneration preached by Moses in order to an adoption which was national and political as well as religious. They were all, in virtue of natural birth, without regeneration or a second birth, entitled to the rank and relation of members of the Jewish national church. Flesh, and not faith, was the only prerequisite. It was, therefore, a "worldly sanctuary,"—a kingdom of this world—a holy nation, or a people outwardly sanctified or set apart for a special purpose. They were as political as the English nation. Their saints were kings, generals, and military captains. Their ministers, priests, and high priest, were men in the flesh, and they served in the "oldness of the letter," and not in newness of spirit. They were, however, a typical people, and their institutions, national existence, privileges, and honors, were all shadows of good things to come. God has, however, provided some better things for us, that they, without us, Christians, "should not be perfect." He promised that he would one day "make a new covenant with the house of Israel and the house of Judah, not like that at Sinai, made with their Fathers." It is, then, very easy for us to answer the question, "If infants were once members of the Jewish church, when were they cast out?" First, then, they were cast out when the whole nation were divorced or separated from their covenant relation to God. When the nation ceased to be God's only nation and people, then were parents and children cast off or cast out. We shall, then, hear Paul discuss the question in his masterly and divinely authorized way:—"Tell me, ye that desire to be under the law, do ye not hear the law! For it is written, that Abraham had two sons; the one by a bond maid, the other by a free woman. But he who was of the bond woman was born after the flesh; but he of the free woman was by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Nevertheless, what saith the scripture! Cast out the bond woman and her son: for the son of the bond woman shall not be heir with

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the son of the free woman. So then, brethren, we are not children of the bond woman, but of the free." Here in the *person*, *relations*, and *history* of Sarah, Hagar, Isaac, and Israel, are described with peculiar circumstantial exactness the two covenants, the two churches, the privileges, honors, and immunities of the subjects of these two divine institutions.

Abraham, as a son of God and the father of all believers, is introduced as the founder of both churches. He had two wives—one *free*, and one a *bond woman*. These two women, Paul says, represent two institutions or two covenants—constitutions of society—and are by him converted into an allegory. They are allegorized in the following manner:—The two women, both wives, one free, the other bond, have each a son to Abraham. One is *supernaturally*, the other *naturally* born. Sarah never would have been, by *the course of nature*, a mother. By grace, through faith, and not by nature, she brought forth Isaac, the son of promise. Hagar's son was born, like the Jews, according to the flesh. He was by simple nature, without grace, a son of Abraham. But, according to immemorial usage, the son follows the mother as respects freedom or bondage; therefore, Isaac was free born —Ishmael a bond servant.

Next were introduced two Jerusalems—one resembling Sarah and her son; the other, Hagar and her son; the latter, earthly; the former, heavenly. Like Hagar and her son, the Jerusalem on earth was in bondage when Paul wrote to the Galatians. Like Sarah and her son, the Jerusalem above was then free. She, the Lord be praised, is the mother of all Christians, as the former was the mother of all Jews.

Isaiah lends his aid to Paul just at this point, when portraying in heaven-inspired strains the great increase, the superior progeny of the barren Sarah in contrast with that of the youthful fleshly Hagar: "Rejoice, thou barren woman, that bearest not; break forth and shout, thou that travailest not" in birth; for thou, the deserted woman, forsaken for a time by Abraham for the sake of Hagar, now "hast many more children than she who had (your) husband." "We then, brethren," says Paul, "as Isaac was, are the children of promise." We are children by believing the promise—they were children without faith—children of the flesh. Such was the Jewish church by virtue of the old Sinai church covenant, Paul being judge and expositor.

It deserves to be emphatically noted here, as both illustrative and corroborative of one of the characteristics already noted, of a community that embraces, as members of the church, all born of woman. I allude to its persecuting character. We have Paul with us here; for, says he, "as then," in the case of Ishmael's insults to Isaac and Sarah, "he that was born after the flesh persecuted him that was born after the Spirit, *even so is it now*." The Jewish church, as such, with her elders, scribes, and priests, persecuted even to death the Lord of glory, some of his Apostles and Evangelists, and ultimately drove the whole church out of the Jerusa-

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lem that then was, scattering its members throughout Judea and Samaria, even to foreign cities.

What a correspondence and in how many points! But adds Paul, "What saith the scripture?—the old scripture, coeval with Moses, and detailing the affairs of the Abrahamic family—"What saith the scripture? *Cast out the bond woman and her son, for the son of the bond woman shall not be heir with the son of the free woman.*" Where now is the Jewish covenant church and people! Is the Christian church but the Jewish church enlarged and improved!! "What saith the scripture? Cast out the bond woman"—*one of the covenants*—"and her son"—*the people under it*—from being, *as such*, the Christian church; "for the sons of the bond woman"—the offspring of the old Jewish covenant, *the fleshly seed*—"shall not inherit" or be heir with the children of the new institution, or the "free woman"—who is the mother of us all—Jews and Gentiles, *not as such*, but *as born of the Spirit*.

What could be more conclusive? Abraham, the root of the Jewish nation, was great in faith and great in flesh He was the fleshly father of many nations, and of one nation great, and mighty, and prolific. But he is also the father of all that believe, circumcised or uncircumcised, because of his mighty faith. He was the root of the Jewish church by *flesh*. He is the root of the Christian church by *faith* Jesus, the Messiah, both in *flesh* and *spirit*, was his son, and is the author and founder of a new church, whose members are not born after the flesh, but after the Spirit—not of blood, nor of flesh, nor of the will of man, but of the power or will of God.

The same Apostle to the Romans, 11th chapter, reasons on this matter farther, and in some points more fully and satisfactorily. The neucleus or germ of the Christian church were Jews as respects flesh, but not *as such*, but by faith in Jesus *as the Christ*, they became the germ of the Christian church. "*Thou standest by faith.*" The other branches of the Abrahamic stock were broken off from any special relations to God. The nation, *as such*, was rejected. The believing members of it only were made participants of the root and fatness of God's spiritual olive tree. Gentiles, not *as such*, but such of them as "had obtained like precious faith," were grafted in among the believing Jews and made participants with them of all spiritual privileges—of "the root and fatness," the benefits and blessings spiritual of "the good olive tree." The Jews, then, not *as such*, were broken off, but *because of unbelief*,—and the Gentiles, not because of flesh, but of faith, were grafted in among them. So Paul reasons with the Romans, and in another figure and with other illustrations than those presented to the Galatians, establishes the same great fact,—that the Jewish church is not the Christian church, either in covenant or citizenship, either in immunities or honors. The members of the former were born of the flesh—the members of the latter, by faith. The privileges and honors of the one were worldly and temporal—of the other, spiritual and eternal.—Let no one, then, count on parentage, natural birth, or worldly covenants guarantying lands and tenements, worldly riches, and honors, for introduction to the church of Jesus Christ the Son of God and the son of Abraham; for "without faith it is impossible to please God," and "unless a man be born of the Spirit and of water, he cannot enter into the kingdom of God," now established and administered by Jesus Christ. Let all Pedobaptists remember "what saith the scripture"—"not the children of the flesh, but of the Spirit, are now counted for *the seed*." "Cast out," then, "the bond woman and her son; for the son of the bond woman shall not be heir with the son of the free woman. So then, brethren, we (Christians) are not sons of the bond woman but of the free." We are not baptized because of our fleshly descent from members of any church, but because "*born from above—born of the Spirit.*" "Stand fast, then, in the liberty

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wherewith the Messiah has made us free, and be not again entangled with the bondage and tyranny of a law of outward rites and ceremonies. For we are the true circumcision, which worship God in spirit, rejoice in Christ Jesus, and have no confidence in the flesh."

We have, then, not only attempted to show that infant baptism has no authority in the New Testament, direct or indirect, in the form of precept or of precedent—in the form of allusion or reference, expressed or implied; but we have gone farther—we have attempted to show that it is impliedly contrary to some of the clearest developments, statements, and reasonings of Apostles, Evangelists, and Prophets; and still farther, we presume to say, that it is, in all its assumptions and pretences, not only void of authority, but expressly in conflict with many testimonies of the holy scriptures, and with the whole genius, spirit, and letter of Christianity, as revealed to us in that Holy Book by which we are all to be judged in the great and glorious day of the Lord. Of course it remains; then let it remain with every reader to say whether, on a careful and impartial examination of the whole premises before him, we have succeeded in all that we have attempted, and scripturally and logically formed our judgment, and expressed in justifiable terms our convictions, sustained by reasons and authorities on which he can safely rely. If so, then let him see to it that he consistently acts in conformity to his own convictions, and as he would wish to have done when he appears before the Searcher of all hearts, who will render to him according to his opportunity and his works.

There yet remains another argument, with which we shall close this branch of the subject. It springs from the remarks just now made. It is founded on our personal responsibility. Every man must answer for himself; and in doing this, his talents, opportunities, and dispositions will be taken into the account. If, then, the future and final judgment is to be according to every man's work, personal liberty and personal responsibility are established on such premises as make it absolutely indispensable that every one think and examine for himself, and act from his own convictions. Need I ask, How, then, can any one act by proxy in the things of salvation? or how can any one be finally justified or condemned for that which is not his own act?

A grave question then must be, *Are parents or their children to answer for neglect in the case of baptism?* It must be the duty of parents to have their children baptized; or it is the duty of the children to be baptized on their own responsibility. It cannot be the duty of both. Pedobaptists contend it is the duty of parents, and not of their offspring. But where the precept or the example so obliging parents? No one can show a word in the New Testament on the subject. It is, indeed, the duty of the subject of baptism himself to be baptized. If so, then he must be an intelligent, voluntary, or moral agent; and such an infant is not; therefore, he cannot be a subject of baptism in his own right.

But the doctrine of Christ constitutes the subject of baptism an intelligent, voluntary, and accountable agent, and, therefore, commands him to believe, repent, and be baptized on his own conviction of duty and interest. Personal liberty of choice is, on all hands, admitted to be essential to personal responsibility. Christ's people are all free men; therefore, no one, by parent, by sponsor, or by priest, can be carried or compelled into the kingdom of Jesus Christ. If so, they may be physically carried to the Lord's table and to heaven, and neither illumination nor volition, neither the conscience nor the heart, have any thing to do with our entrance into the church or our participations of its spiritual blessings. He that assumes this ground, is not to be reasoned with by any one that "trembles at the word of God."

A. C.

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DISCIPLINE.—*No. X.*

At the conclusion of our third number, having shown the importance of and scriptural authority for church discipline, we arrived at the question, How shall it be administered? But in order the better to understand this question, we found it essential to digress a little and inquire into the proper scriptural organization of a church. In this digression we have ventured to look a little into various other matters bearing upon the main subject of inquiry, and to bring into our aid such collateral light as might tend to dissipate any obscurity, which either a superficial inspection or too great reverence for tradition may have thrown over our subject. The result of this search is now before our readers; and, so far as it may have been successfully prosecuted, we beg leave briefly to recapitulate.

In the *first* place, then, the organization of a church consists in the selection and instalment of such officers as are scripturally designated and required. No church, therefore, can be scripturally organized that has not these offices and officers; nor can any church, since there is an apostolic model, be scripturally organized, that has offices or officers not of apostolic nomination.

2d. The officers designated in the apostolic directory are two, and but *two;* to wit:—Bishops, sometimes called Presbyters or Elders, and Deacons.

3d. Of each of these there was to be a *plurality* in every church: how many of each may be a matter of discretion, to be determined by the wants and interests of the church; but, according to the model of the synagogue and the history of primitive times, in no case should there be less than *three* of each. Every church organized according to primitive example, must have at least *three* Elders or Bishops, and three Deacons, and as many more of each as circumstances may prove necessary.

4th. The Elders or Bishops, thus appointed, composed what is scripturally denominated the Presbytery or Eldership, the members of which were all of equal official rank and authority—no one having official supremacy over the rest; and the modern distinction between Bishop and Presbyter being in no case authorized or recognized.

5th. From the necessity of the case, the model of the synagogue worship, and other indications of primitive usage, it appears that the Eldership designated *one of themselves*, whose duty it was to take the lead in their proceedings and act as the President of the Pres-

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bytery. This distinction, however, conferred no additional official power; but, from its greater labor and responsibility, might justly entitle him, who for the time held it, to greater honor.

6th. The duties of Elders are not formally defined: the first institution of the office is not stated; but the circumstances under which it is first presented to our notice, by the sacred historian, indicate strongly that it was adopted from the worship of the synagogue. But although the duties are not formally defined, these may be gathered as essential:—1. *To rule;* 2. *to take heed of the flock;* 3. *to watch against heretics;* 4. *to feed the church;* 5. *to teach the disciples;* 6. *to labor in word and doctrine;* 7. *to confute gainsayers;* 8. *to exhort;* 9. *to be conspicuous for hospitality;* 10. *to lay on hands in ordination.*

7th. Elders must be supported by their congregation, and that according to the usual principles of justice which obtained in other cases, where service is rendered. "The laborer is worthy of his *hire;*" and "who goeth a warfare, any time, at his own charges!" What right has a congregation to devote their *own* time to their own private ends and uses, and then ask an Elder to sacrifice *his* to their service, free of compensation! A congregation may not need the whole time of all the Eldership—nor, indeed, the whole time of *one* member; yet so much service as they need they ought to have and to pay for. There are many duties imcumbent upon the Eldership. These may be distributed among them; and, according to the time and talents devoted to their discharge, ought to be the remuneration. This is what Paul means when he says, "*Let those* (Elders) *who labor in word and doctrine be counted worthy of double honor.*"—We do not teach our own children, nor do we rule over ourselves in the State: we appoint teachers and rulers, and pay them for their services. Upon what principle of justice, or by what precept of scripture can we claim the right in the church, in like manner to appoint our teachers and rulers, receive their services, and yet withhold from them a just and fair compensation for the benefits they confer! *Know ye not, brethren, that they who wait at the altar, are partakers with the altar?* We hear much talk about the "*inefficiency of the Eldership,*" and we have listened with an interested ear to it; because there is in it something alarming to the friends of gospel order and triumph. The cry is growing louder over the land, and its echo is, "*Organization,*" "*Organization,*"—"*a Convention,*" "*a Convention.*" But what do we mean by organization! Wherefore shall we meet in convention! Are we to startle the shades of Apostles, by striking at the model of organization delivered by them! Or is there authority and wisdom in a convention to strike out some new

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method of *efficiency*, better than that we call *primitive?* Let him that thinketh he standeth, take heed lest he fall. Our Elderships are inefficient: we know it too well. But wherefore? Is it because it is not a good system of church organization, or is it not rather because the churches do not support the system? If a man of strong physical organization were to withhold from his body its necessary food, and then, because his system did not work well, were to set about abusing it as *inefficient*, would we not call him a simpleton? The case is parallel. The church withholds from its Eldership a support; the Eldership, per force, becomes inefficient; and then, in addition to the sin of neglect, the church adds that of reproach, and cries out against the Eldership, *Inefficient! Inefficient!* But where lies the fault? Surely in the congregation, for not sustaining the Eldership in such a way as to make it efficient.

The duties of the Eldership are primarily the duties of the church; the authority of the Eldership is primarily the authority of the church. The Elders, then, are not acting for themselves, but for the church. Now suppose I am bound to execute a certain piece of work, have I any right to call another to do it in my stead without compensating him for it? No. But again:—Suppose the piece of work is one requiring a high degree of skill, and one which it is an honor to be engaged at. I can procure the service of A gratis; but those of B will cost me fifty dollars. A, however, is not competent to the work, while B is. Nevertheless, to save fifty dollars, I employ A and trust the job to him. Finally I come to settle with my original employer. He finds the work a botch and refuses to pay for it. I plead that I gave it out to A, and the fault is his. But does not every one see that the duty was mine, and therefore A's incompetency is my fault? I ought to have provided a competent workman, no matter if he did cost me fifty dollars. Now this appears to us, from no very limited observation and reflection upon the state of our churches, to be a true parallel to the case of many congregations. The duties of the Eldership they are in duty bound to have performed. A, B, and C are either unqualified for the services or else so much engaged in providing things necessary for the support and education of their families, that they cannot devote themselves so wholly to the work as is needful; yet they can be procured without cost, because——we will not say why. But E, F, and G are very competent, and one or all of them are willing to devote so much time to the labors of the office, as will be requisite. But for doing so they demand a compensation. The amount of service can be computed: perhaps one of the three can perform the principal

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part of it, and a just compensation can be estimated. But to save this sum, the congregation appoint A, B, and C. The consequence is, the work is not done, and the congregation and the cause of Jesus Christ suffer. The church cries, "Inefficient Elders!" but will not the Lord cry, Inefficient church, unfaithful servants, false to the interests committed to you, less prudent than the children of this world! Why have you not put out the talents committed to you for true usury—and with the unprofitable mammon made for yourselves friends in heaven! But we are digressing from our present purpose!

8th. Elders are not only to be supported, but also submitted to, not indeed in a servile spirit, but out of respect and reverence. The authority of scripture, the nature of the office, the efficiency of discipline, and the very peace and perpetuity of the church require that congregations shall "submit themselves to those that have authority over them." Any thing else is faction.

9th. Every church must have its Deacons—a plurality in all cases—and for the same reasons as in the Eldership, we think, never less than *three*—and as many more as expediency may require.

10th. The duties of the Deacons are to collect the bounty of the church, appropriate it to the necessities and comfort of the destitute brethren, and execute whatever function that may be proper and necessary to the discharge of these. A general care for and supervision over the sick, and a discreet provision for the wants of all such as are needy, are among the arduous and responsible duties of this office; and it is in the faithful and benevolent performance of these, that they procure for themselves a good degree and great boldness in the faith. But besides this, the most important and honorable part of the Deacon's duties,—they are also to serve the church in its public worship, ministering upon the Lord's table, and in other ways, essential to the good order and comfort of the body. This, the nature of the office, the example of the synagogue, and the history of primitive usage require.

11th. Besides Deacons, every church should have also Deaconesses, whose duty it is to perform such offices to the females as could not, with propriety, be performed by the Deacons. This both scripture and decency require.

Such are the stated officers of the Christian church, and such their prescribed duties. Besides these, a church may of course appoint persons to perform specific duties, and for the time they are agents of the church; but this does not come properly under the category of stated church officers, and is therefore no part of the

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organization. They are created for some unusual service, and their office expires as soon as it has been performed. Thus Paul and Barnabas, with certain other disciples, were appointed by the church at Antioch to go up to Jerusalem, unto the Apostles and Elders, about the question of circumcision; and these again, after it had been fully discussed in solemn council assembled, appointed Judas and Silas to accompany Paul and Barnabas, and act as the nuncios of their decree. Under this class of officials comes the Evangelist; but of this more in its place. Our concern for the present is the proper scriptural organization of a church for the discipline of its members—and not the provisions and means it must make and employ for the illumination and conversion of the destitute portions of the world.

Having said so much as to the officers of a church and their respective duties, it is proper now to turn our attention to the manner of selecting them. Upon this and its kindred topics we beg leave to trouble our readers in another number. Meanwhile, let the churches inquire whether the churches are scripturally organized not.

W. K. P.

ORIGIN AND PROGRESS OF THE NORTH AMERICAN SLAVE TRADE.

The following impartial account of the origin of North American Slavery, places this institution, and its connection with the American people, in its true light:

In A. D. 1620, a Dutch ship sailed into the Chesapeake, and landed a cargo of slaves on the James River. From that time to the present, negro slaves have been found in North America. During the first century of colonial life, a few negroes were from time to time introduced into the plantations. But the eighteenth century opened with events deeply affecting the future fortunes of the black race, and strangely connecting slaves with the career of popular government. By the beginning of that century, the once mighty empire of Spain had grown weak. The line of her ancient monarchs was drawing to an end, in the person of a feeble and dying sovereign; and the war of the Spanish succession lashed the elements of strife into a foam. Louis XIV wished to place his grandson on the vacant throne of Spain; but England and Germany resisted his wish, and all Europe was thrown into the uproar of ten years war. When it ended, England obtained, as her share of the spoils, a magnificent prize. Her prize was the monopoly of the slave trade. By the treaty of peace at Utrecht, in A. D. 1713, she gained the exclusive privilege of bringing African slaves into the Spanish West

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Indies, and to Spanish America. Immediately companies were chartered, ships built, and for thirty years England was the active slave merchant of the world. Her ships, and her ships exclusively, visited the African coast for slaves; and an immense harvest of profit was reaped from the unholy traffic. The western shores of Africa every where bore witness to the activity of the traders; and with British manufactures the Christian nation purchased slaves from the black pagan kings on the African coast. These slaves were shipped to the West Indies, to the Spanish Main, and to the North American colonies. Their importation into the plantations was found a profitable mercantile speculation; and the English slave ships entered with their cargoes into every port of the Atlantic, south of Maine.

But the provinces at an early day dreaded the introduction of negroes. They tried at first to legislate upon the subject, and passed laws prohibiting their importation; but slaves were an article of commerce, and Britain had undertaken to regulate the trade of America. The anti-slavery legislation they attempted consequently came into collision with the legislation of the mother country, and was nullified. Repulsed here, they tried remonstrance upon the subject; but what did English merchants and manufacturers care for a colonial remonstrance! It was opposed to their interests, and was not worth the paper on which it was written. The enduring Quaker might talk of the light of God in the soul, and assert that man was of divine right free; the Puritan might remonstrate against trafficking in the image of his Creator; and the planter of the south might send his petition to the throne, that he might not be overrun by negro slaves; but all these petitions, remonstrances, and sublime truths, were unheard and unheeded in the onward thundering of the great Juggernaut of commercial interest. English merchants, counting their money, and eating their beef and pudding, thought only of making yellow guineas out of black Africans.

The colonists were, however, strenuous in their opposition to the slave trade, notwithstanding their legislation had been disregarded, and their remonstrances treated with neglect. The Penns tried to abolish slavery, and prevent the introduction of negroes into the province of Pennsylvania, but the attempt failed. Oglethorpe excluded slaves from Georgia, till the British government ordered their introduction. Virginia persevered in her opposition; "but," says Mr. Madison, "the British government constantly checked the attempts of Virginia to put a stop to this infernal traffic." South Carolina, like Virginia, tried to close its ports against slave-ships; but South Carolina had recognized the right of the British government to regulate colonial commerce, and her resistance to the slave trade was ineffectual. These efforts did not set bounds to the dark current which interest caused to flow from the African coast. The entire commercial policy of England in reference to this trade may be announced in a single sentence as follows:

"We cannot allow the colonies to check or in any degree discourage a traffic so beneficial to the English nation."

So said the Earl of Dartmouth, in A. D 1777, when the American jewel was falling from the crown. His earlship felt the passion

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which urged the negro upon our country, and cleared at a bound all the hedges and obstructions raised by the people.

But, beside this commercial motive for forcing the negro upon the provinces, there were others powerfully operative in bringing about the same result. "Negroes," said the British statesmen, "negroes cannot become republicans; they will be a power in our hands to retain the unruly colonists." Here was the germ of the opposition of the British government to a cessation of the slave trade. Mercantile interest, without doubt, suggested the argument; but the government, by adoption, made the suggestion its rule of action, and slave-ships continued to visit every port from Rhode Island to Florida. The colonies were thus kept as an open market for slaves, both for a commercial and political reason—the commercial reason was, rich profits; the political reason was, that negroes could not "become republicans." These two powerful motives kept the whole sea-coast open to the slave-ships; and it was not until the assembling of the Continental Congress, at the breaking out of the Revolution, that the aggregate opinion of the country was announced in an effective manner. Among the first transactions of that body was an act which forbade the introduction of slaves.

The irritation of the provinces in this matter is energetically set forth in a clause introduced by Mr. Jefferson into the original draft of the Declaration of Independence, and which reads as follows:

"He (the King of Great Britain) has waged cruel war against human nature itself, violating its most sacred rights of life and liberty, in the persons of a distant people who never offended him, captivating and carrying them into slavery in another hemisphere, or to incur miserable death in their transportation thither. This piratical warfare, the opprobrium of infidel powers, is the warfare of the Christian King of Great Britain. Determined to keep open a market where men should be bought and sold, he has prostituted his negative for suppressing every legislative attempt to restrain this execrable commerce. And that this assemblage of horrors might want no fact of distinguished dye, he is exciting those very people to rise in arms among us, and purchase that liberty of which he has deprived them, by murdering the people upon whom he has obtruded them; thus paying off former crimes committed against the liberties of one people, by crimes which he urges them to commit against the lives of another."

This clause, for reasons affecting Georgia and the Carolinas, was, with several others, stricken out of the Declaration, by Congress, before that instrument was signed; but it is a faithful exposition of the opinion of the provinces upon this subject. They knew, as well as statesmen in England, that negroes could not here "become republicans;" and their knowledge of the motive which induced the British government to persevere in bringing slaves into America, rendered them more averse to their importation.

The grievances from this source co-operated with others to drive them finally to an assertion of their independence.—*M'Cartney's Origin and Progress of the United States.*

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OUR EXCURSION THROUGH OHIO.

After spending a few days at Frankfort Springs, Beaver co., Pa., drinking freely of these very salubrious waters, and by them and the quietude of the locality, having been considerably recruited, myself and wife set out to attend the annual meetings in Northern Ohio, making a circuit, via Zanesville, Columbus, and Sandusky Plains and City to Cleaveland, and thence to Canfield, Mahoning county, where the annual meeting of churches and brethren in Trumbull and Mahoning counties was this year to be holden.

The State of Ohio still grows in all the elements of worldly greatness. Some dozen years have passed over the towns of Zanesville and Columbus, and the country from the Ohio river to those flourishing centres of trade and commerce, since last we travelled over this section of the State. How great the change for so short a time! But, indeed, the State of Ohio, whose territory was first settled by a white family the year of my birth, is one of the greatest States now in the world of that age, and probably that ever was in the world. Possessed of a rich and greatly diversified soil and genial climate, almost all arable; settled by an active, enterprising, worldly population, its wealth and advancement are passed into a proverb. It will soon have two millions of as intelligent, enterprizing, and efficient citizens, possessing in the aggregate some eight hundred or a thousand millions of taxable property, as can be found in any State of the same territorial limits in the New World or in the Old.

But I hasten to our meetings. At Canfield we found the brethren assembled under a magnificent circular tent, one hundred feet in diameter; with a circumference, of course, of three hundred feet; well seated; in the environs of a stately forest, full of shade and comfort, for some twenty acres, of horses and carriages in attendance. On Lord's day it was generally computed some seven thousand persons were in attendance, as not more than half the audience could find admission into the tent.

We had the pleasure of seeing at Canfield meeting, and at the Bedford annual meeting, many of our Ohio brethren, long known to us, and dear to us from many pleasant associations. Of those that labor in the word, were, brethren Bosworth, the Hadens, Lamphear, Errett, Pow, Robinson, Gaston, Green, Perkey, J. Smith, C. Smith, Regal, Shafer, Bartholomew, &c.

On inquiry for some zealous and constant attendants at these meetings, whose faces I did not see in the great congregation, I was informed that several of them, during my absence from the United States, had passed over Jordan. Amongst these, at Canfield, were Fathers Hays and Dean, whom I always saw in their place for the last quarter of a century. Brother Young also, of the same congregation, an Elder of great worth, had joined the great congregation that never breaks up and whose Sabbaths never end. Besides these, many of whom attended at Bedford, I saw at hat meeting, Father Bentley, Elders Williams, Blish, and Matthew Clapp.

The meeting at Bedford, though not so large as that at Canfield, was also a very great concourse. At these meetings there were many very excellent

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addresses and very powerful exhortations. They were edifying and refreshing to the brethren, and highly convincing and persuasive to those without. I heard nothing that was disreputable to any speaker. Though not all alike, they were generally highly respectable. Indeed, there were some discourses of the highest order, and delivered in the best style. Some of the exhortations were as powerful and as irresistible as any that I have heard. I do not mention any names, nor draw any invidious comparisons, because the Lord alone has all the glory, who has vouchsafed such gifts to men.

The concourses at these meetings were orderly, respectful, and generally attentive. Besides the numbers immersed at them, as mentioned in brother Arny's report, we think much good was done, the fruits of which are hereafter to be gathered. For my own part, I was too much indisposed at both of them, especially the latter, to take much part in them. Having been too long in the valley of the Scioto, I contracted a bilious diarrhœa, which confined me several days at brother Dr. Robinson's, through whose incessant and kind attentions I was relieved in the shortest possible time; yet not before I was much reduced in health. When I heard the Doctor exhorting at these meetings, I thought he should do nothing else than "wait on his exhortation;" and when his patient, I thought he ought to do nothing but to take care of the sick. By his skill and exertions I was enabled to speak once at Bedford, though on any other occasion I should not have made an effort.

These annual meetings are no doubt a great advantage to the cause of reformation, and they are very refreshing to the brethren. We are glad to learn that, with them and through the labors of the year, there have been added some four hundred souls. A. C.

NEWS FROM THE CHURCHES.

Boon County, Missouri, July 30, 1848.

Brother Campbell—On Tuesday evening last I reached home from a meeting that brother D. P. Henderson, of Illinois, and myself had been conducting with the brethren at Union. We commenced on Saturday morning—crowds attended to hear the word of life, and up to Monday evening five had been immersed on profession of their faith in the Lord Jesus.

I deeply regretted that previous engagements compelled me to leave on Tuesday morning; but the good cause will be well sustained by that worthy, talented, and able preacher of the gospel, brother D. P. Henderson, who remained to continue the meeting. Prospects were very flattering for other recruits, and I should not be surprised if many other volunteers were obtained.

Brother H. Thomas was not with us; he and brother Allen Wright being in Huntsville, conducting a meeting; brothers Thompson and Wilson were in attendance.

Sunday night, July 30th.—I am just from Red Top, in our county. We had very large congregations both yesterday and to-day. Two young ladies confessed the Lord, and a brother from the Baptists united with us.

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The prospects were very encouraging for other additions, and brothers Thomas Thompson and E. Crisman are to meet again to-morrow for preaching and baptizing.

This evening I received a note from brother Henderson, written the day after I left for home He says, "I drop you this note, to communicate the pleasing news that Col. Nelson surrendered to-day under the artillery of Heaven, which was played heavily on the ramparts of rebellion. Five others also surrendered to our King—a Miss Brown, two Mr. Maddoxes, Mrs. Maddox, and Col. Nelson's sweet little daughter. Brother Thomas joined me to-day. He and brother Wright had two additions in Huntsville. We meet again to-morrow for preaching and baptizing. Oh! how sorry I am, that, after your hard toil and labor, you could not have been present to-day, and witness the solemn scene!" These are glorious triumphs just at the eve of our general election, when the public mind is so engrossed in politics. To-morrow I expect to start on a preaching campaign up the Missouri as far as Lexington. T. M. ALLEN.

Paris, Missouri, August 8, 1848.

From the first of January last up to the first of July, at the different meetings I have attended, we have had about 50 additions. The first Sunday in July we had, at Antioch, in Randolph county, 2: embracing the 2d Sunday, at Rochport, Boon county, brethren Wright, Wills, and myself, had 20; and at Huntsville, Randolph county, embracing the 4th Sunday, brother Wright and myself gained 2; at which time brother Henderson of Illinois, and Allen of Missouri, commenced a meeting in this county, seven miles from Paris. On Sunday they had 4 additions. Brother Allen left on Monday. I joined brother Henderson on Tuesday morning, and from that time until Friday evening we gained to the good cause 27. We then moved to Paris—continued nine days, and gained 108. The prospects are yet good. We have closed to attend other places. May the Lord be with us! HENRY THOMAS.

Fulton, Callaway county, Missouri, August 10, 1848.

About four months ago brother Wills and myself organized a church near Coats' Prairie, with 13 members, and it has been increasing ever since, until it now numbers 30 members. We closed a meeting there on the first day of August, at which meeting we gained 11 for the Lord—3 of them by letter from the Baptists, and one that had been a Baptist, reclaimed.

On Lord's day an immense crowd attended, and brother Wills addressed them from the Parable of 'The Supper.' After which we repaired to where there was much water; and there, in the presence of an immense crowd, I planted two brothers with their wives in the likeness of Christ's death, and raised them again to walk in newness of life. The truth is mighty and must prevail. The Lord be praised for the cheering and encouraging prospects in many portions of our country!

P. S. Since I commenced writing the above I preached in Boon, and at the close I tendered an invitation to a large and attentive audience, if any person wished to confess the Lord; when a lady of 83 years of age, with two others, made the good confession; and truly it was an interesting scene to see her children and grand-children gather around and welcome her to the Redeemer's kingdom, and Methodists and Baptists forget their prejudices, and all come forward and reach us their hand. May the Lord bless them all! ABSALOM RICE.

Cincinnati, Ohio, August 16, 1848.

The cause for which we plead here and in other large towns in the West, is at this time at a "stand." Politics seem to be the all-absorbing theme. In that one religion is almost entirely swallowed up. I have attended but one meeting since the political canvass commenced, where there was much religious zeal and enthusiasm manifested That was near Danville, Ky.,

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about six miles from town, at Cane Run. Our brother Ricketts conducted the meeting. It lasted a week or ten days, and I never saw a greater interest than was manifested during the entire meeting. It was truly a refreshing season. There were 20 additions, and I believe there would have been 20 more, if brother Ricketts could have spoken a week longer. It was thought to be the finest impression ever made in that county; which has been for some years completely under Presbyterian influence.

———Total, 263. H. O. CLARK.

"THE CHRISTIAN REGISTER,

Containing a Statistical Report of the Christian Churches in Europe and America, compiled and published by ALEXANDER HALL, *Editor of the Gospel Proclamation.*"

Brother HALL has too much on hands to do any thing well. Think of one man keeping a tavern, manufacturing brick, preaching, travelling, editing "The Gospel Proclamation," preparing for a "Christian Almanac," and for some kind of a public library in common stock, &c. &c.; and what gigantic powers must he possess to be equal, or even to imagine himself equal, to such enterprizes. No wonder, then, that this his "Christian Register," &c. has the appearance of the most crude catchpenny thing of the present century. When I remonstrated with him on the utter impossibility of getting up an accurate document, or any thing like it, by writing to a few hundred brethren and receiving their answers; telling him that the brethren in Kentucky had an agent travelling a whole year, and then were not able to furnish a full and satisfactory document of a single State, much less of the whole United States, he did not, indeed, to think much of it; and although he did not say, yet he seemed to think, with Dr. Samuel Johnson, when asked "how long he would be in getting out his Dictionary," "Seven years," said the Doctor. The querist responded, "That would be impossible. It required forty Frenchmen a much longer time to make out a tolerable Dictionary of the French language." "And what of that," said Dr. Johnson, "as one to forty, so is one good Englishman to forty Frenchmen."

But really I am inexpressibly mortified on receiving this wretched pamphlet, full of errors from cover to cover. Its sins of omission and commission are more in number than all its pages multiplied, I fear to say by what numerals, whether units, tens, or hundreds. In Missouri, brother W. F. M. Arny, who travelled through it last year, reports 16,286. Alexander Hall gives 11,969. Illinois, according to Hall, contains 157 churches. According to Arny's register, 162 churches, 11,636 members. But this is only one species of errors. Elders are misplaced, residences incorrect, evangelists confounded with elders, and elders with evangelists, &c.

But I presume not to go into either enumerations or specifications. The whole affair is any thing but creditable to the author, the brotherhood, and the general cause of reformation. For my part, in looking over it in matter, form, and execution, I feel much like a gentleman passing over Dublin Bridge, who, when accosted by a boy, saying, "Sir, if you give me sixpence I will leap down into the river," responded, "My good boy, I would rather give you a shilling to stand where you are." So I would rather have paid the author of the Register a reasonable price for letting it alone, than to accept the whole offering with a premium superadded. We have too much of this uncalled for and irresponsible editorship. But, like other distempers, in the body ecclesiastic as in the body politic, time and experience will work out for us a remedy. For my own part, I must say, I feel

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it a duty, an irksome duty indeed, but I must nerve myself to the performance of it, to review a number of productions that are being imposed upon the community, worse than worthless: for which, of course, I expect much more censure than commendation; but I do not fear the result.

A. C.

NOTICE.

☞ Brother E. A. Smith, Travelling Agent for the "American and Foreign Bible Society," has recently gone to the expense of having several neat little Tracts stereotyped. They are put up in packages of 25 copies each, and are sold at cost of paper and printing—36 pages for 2 cents—each package is 50 cents. To be had of Messrs. Fowler & Wells, 131, Nassau Street, New York. They can be sent by Mail. Amongst them are Beecher's celebrated discourses on "The Bible, a sufficient Creed," and Stockton on the "Bible Right of Private Judgment."

Another Discourse on the "Church of Christ, with her Officers, Laws, Duties, and Form of Government"—by Dr. W. B. Johnson, of South Carolina; the venerable Southern Baptist preacher, who has for many years presided in the meetings of the Baptist General Convention. This discourse should be freely circulated amongst our Baptist friends.

Tracts for the People, in sets of 24 numbers each—that is, the entire series, for 25 cents each. These are mailable for less than 10 cents a package.

A small supply of our Books on hand at the above Office—such as "Christian System," "Infidelity Refuted," "Hymn Book," &c. &c.—Merchants going East can thus readily supply themselves. Cash must accompany all orders, and postage paid if ordered by mail.

NOTICE.

The Sunday School Library Committee, appointed at the meeting at Newton Falls, in May last, will meet at Hanover, Columbiana county, Ohio, on Tuesday after the 2d Lord's day in November, at 2 o'clock, P. M., to carry forward the objects of their appointment. A full attendance is earnestly requested. We affectionately invite all others interested in the Sunday School enterprize to be present, and we hope that those who cannot come will send in their donations and subscriptions to the undersigned before the meeting of the Committee.

☞ Brother W. F. M. Arny has consented to act as a General Agent in behalf of this enterprize.

ISAAC ERRETT.

New Lisbon, Ohio, September 14, 1848.

ERRATA.

The September number of the Millennial Harbinger, not having been read in proof by myself, my Letter from Europe has several typographical errors. Of these the chief are—page 515, from top, line 16, before "acquiesce," read *only*. Page 516, line 21st, before "less," read *it*. Page 518, line 16, for "set *sail*," read set *out*. As it reads, I was *sailing on dry land!* Page 526, line 4, for "his," read *her*.

A. C.

☞ **W. F. M. Arny's Report (referred to in our notes on an excursion through Ohio) is deferred for want of room: it shall appear in our next. Some religious news and obituary notices have been also, for the same reason, laid over till our next.**

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THE

MILLENNIAL HARBINGER.

SERIES III.

VOL. V. BETHANY, VA., *NOVEMBER*, 1848. No. XI.

TRACTS FOR THE PEOPLE—*No. XXX.*

BAPTISM—No. XIX.

WE do not think that we would presumetoo much upon the candor and good sense of all impartial inquirers after the proper *action* and *subject* of Christian baptism, who may have read with impartial consideration, our previous essays on these highly interesting topics, if we should say, that, in their judgment, these two important items of the divine will have been amply and satisfactorily developed by an appeal to the proper sources of evidence and authority on such questions. Still, as the minds of very many well disposed persons have been greatly sophisticated by a show of authority and certain special pleadings based on some comparatively obscure passages of scripture, or allusions to ancient customs, not well understood, I judge it expedient to select a few specimens of these by way of appendix to the direct evidence already furnished on those topics.

And, first, on the *action* of baptism much has been inferred from one occurrence of the word *baptizo*, rendered by the word *wash*, Mark vii. 3, 4.

Professor Stuart, of Andover, in his very elaborate essay to sustain the opinion of Calvin—viz. "It is of no consequence at all whether the person baptized is totally immersed, or whether he is merely sprinkled by an affusion of water. This should be a matter of choice to the churches in different regions, although the word *baptize* signifies to *immerse*, and the rite of immersion was practised by the ancient church." p. 364. "To this opinion," says he, "I do most heartily subscribe." Of course, then, the strict and proper meaning of the word *baptize* is of no consequence whatever, as every one's choice is all-sufficient to please God! The Lawgiver of the universe enacts a positive law, and gives to every man his choice of three modes of observing it. Whichever of the three

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best pleases A, B, or C, will perfectly please God!! This is certainly a very complaisant and generous condescension to human predilections and caprices. But with him the word *wash* justifies this: for as we may wash by *sprinkling*, *pouring*, *dipping*, it is wholly indifferent which of the three we use. Whichever pleases us pleases God!

In looking over the use of *baptizo* in the New Testament, finding that in *eighty* times occurring, it is *twice* translated *wash;* and *baptismos*, occurring *four* times, though never applied to the ordinance, is three times translated *washing*, he assumes that this rendering, *because of its permitting three ways of using water*, is the very meaning which we should always affix to the word when indicating the institution of Christ!! Yet, strange to tell, by only looking at a good concordance, he might see that the word *baptisma*, appropriated to the ordinance by the Messiah and his Apostles, though occurring twenty-two times, is never translated by the term *wash* or *washing*. What a glorious ambiguity is here created! Out of the whole family of *baptizo*, though occurring *one hundred and twenty times* in the New Testament, he finds once *wash* and *washed*, and thrice *washing*.

Now, then, the only ground of debate at present is, Does the term *wash* in these passages, or rather the verb *wash*, as found in the English Testament, Mark vii. 3, 4, indicate any thing short of immersion in that particular case? And that I may save the labor of much writing, I will freely quote from Professor Ripley's Examination of Professor Stuart's Essay. On pages 39–47, the Professor says:—

"The whole passage, as expressed in the common version, is the following: "For the Pharisees and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders: and when they come from the market, except they wash, they eat not.' Here are mentioned two instances of washing, (so called;) the first, a matter of constant occurrence; the second, an observance performed after returning from the market. The inquiry is a very natural one, Did these washings differ from one another in any respect? To this inquiry, an affirmative answer can scarcely be avoided. For, in the first place, one was a washing which commonly occurred before a meal, without regard to the employment that and preceded it; so that even if a person had remained at home, still before taking his meal, he would wash his hands. The other was a ceremony, performed after having been exposed to the various occasions of defilement which would be connected with his attendance at market. Such was the variety of persons and things with which he might have contact, that a more formal and thorough ablution would naturally be performed.

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"In examining the whole passage, especially in the original, an attentive reader will perceive an advance in the thought. There is presented, at first, the *general* custom, and then a *specific* case, namely, after *returning from the market*. If in common, the hands were washed before eating, the reader is prepared to hear that, after returning from a mixed crowd of people, something different from, or additional to, this washing, was performed. An English reader might overlook this, on account of the repetition of the word *wash* in the fourth verse; although I cannot but think he would, if attentive, be sensible of some deficiency in the representation, unless he should conclude from the repeated use of the same word *wash*, that his expectation of a more formal and thorough ceremony after returning from market, was an incorrect one. But to a careful reader of the Greek, no such sense of deficiency arises, and no such disappointment occurs. For, as further showing that there was a difference between the two instances of washing, I observe,—

"In the second place, two different Greek words are employed to express the washing in the two different cases. In the third verse we read *ean me nipsoontai;* while in the fourth, we read *ean me baptisoontai*. These two words well correspond to the circumstances of the two cases; and rendered according to the proper meaning, clearly exhibit the advance in the thought. To make this matter plain to a mere English reader, I observe, there is a difference between these two verses in the original, like what would be felt if they were thus translated: 'For the Pharisees and all the Jews, except they *wash* their hands oft, eat not; and when they come from the market, except they *bathe*, they eat not.'

"To proceed. Since now there is a plain difference between these two cases of washing, as suggested both by the occasions and by the different verbs employed in the original, what was the precise difference between them! Was it that, on common occasions, they washed their hands only; while on the occasion of returning from market, they immersed, or bathed, their whole persons? So thought Vatablus, a distinguished professor of Hebrew at Paris, for whom the Jews of his acquaintance entertained a very high regard. 'They bathed,' says he, on Mark vii. 4, 'their whole persons.' So thought Grotius, who says on Mark vii. 4, 'They cleansed themselves more carefully from defilement contracted at the market, to wit, by not only washing their hands, but even by immersing their body. In conformity to this, may the passage in Mark be rendered without the least violence to its language. In conformity with this, too, were the conveniencies among the Jews; accommodations for frequent ablutions were every where ready. Nor with their mode of dress, would the practice be so cumbersome as it would be among us.

"That some of the stricter sort, that many, enough to justify the Evangelist's general expression, did practise total ablution on the occasion mentioned, is altogether credible. Kuinoel, however, in his commentary, asserts that the existence of such a custom among the Pharisees, is not sustained by sufficient arguments. In the absence of clear, satisfying proof, it is not becoming to make any positive assertions. However striking the language of Mark may

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by some, be considered, as recognizing such a practice, (and the language is certainly coincident with such a practice, especially when we look at it by the investigations respecting *baptizo* on the pr ceding pages,) yet I am not disposed to urge it. But assuming the ground that the Evangelist did not intend to distinguish a total bathing from a partial washing, I again inquire, did he distinguish *one sort* of partial washing from *another sort* of partial washing, one of which sorts was performed by the dipping of the hands into water, and thus was properly expressed by the peculiar term (*baptizo*) which he has employed! If so, this word is here used in its radical, proper meaning; and consequently, examined in its connexion, is so far from requiring, or justifying Professor Stuart's view of its meaning, that it is a decisive instance against his view.

"I have already said, that the word (*baptisoontai*) in this passage, may, without any violence, be considered as distinguishing a total immersion from a washing of the hands. I am by no means satisfied, however, that this is a necessary view of the passage. The verb is in the middle voice; and as there is no object expressed after it, it would be lawful in order to express the Greek, to employ, as Professor Stuart has, the word *themselves* as being contained in the verb itself; so that the translation would be, "*except they immerse* or *bathe themselves.*" Still as the verb (*nipsoontai*) in the former part of the passage, has, in the middle voice, an object (*cheiras*, hands,) after it, it is certainly justifiable, though not necessary, to maintain that the verb in the latter part of the passage (*baptisoontai*) has the same word understood after it, for its object. The passage would then read, 'The Pharisees...except they wash their hands oft, eat not..... and when they come from the market, except they *immerse*, or *bathe*, their hands, they eat not.' The ambiguity in the Greek is much the same as there is in the following English sentence: 'The Pharisees...except they wash their hands oft, eat not.....and when they come from the market, except they bathe, they eat not.' The word *hands* may be considered as understood after the word *bathe*, or the word *themselves* may be understood. The illustration is a complete one, because we are not in the habit of distinguishing between different modes of washing the hands.

"I proceed now to the inquiry, whether there were two sorts of washing of the hands, and what the distinction between them. The following quotations exhibit all that I have to offer; and I present them the more readily, as they are selected from Pedobaptist writers:—

"Jahn, in his Biblical Archaeology, section 320, makes the following statement: 'The *washing of hands* before the meals (a custom which originated from the practice of conveying food to the mouth in the fingers,) was eventually made a *religious duty*; on the ground that, if any one, though unconscious of the circumstance at the time, had touched any thing, whatever it might be, which was *unclean*, and remained unwashed, when he ate, he thereby communicated the contamination to the food also. The Pharisees judged the omission of this ablution to be a crime of equal magnitude with fornication, and worthy of death.

"They taught that if a person had not departed from the house,

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the hands, without the fingers being distended, should be wet with water poured over them, and then elevated so that the water might flow down to the elbows; furthermore, the water was to poured a second time over the arms, in order that, (the hands being held down,) it might flow over the fingers. This practice is alluded to in Mark vii. 3. On the contrary, those who had departed from the house, *washed in a bath*, or, at least, *immersed their hands* in water with the fingers distended The ceremony in this case, Mark vii. 4,) is denominated *ean me baptisoontai*,' (except they immerse, or bathe.)

"Dr. George Campbell, on Mark vii. 3, 4, says, 'For illustrating this passage, let it be observed—first, that the two verbs, rendered *wash* in the English translation, are different in the original. The first is *nipsoontai*, properly translated *wash;* the second is *baptisoontai*, which limits us to a partidular mode of washing; for *baptizo* denotes *to plunge, to dip.* This is more especially the import, when the words are, as here, opposed to each other. Otherwise *niptein*, like the general word *to wash* in English, may be used for *baptizein*, *to dip*, because the genus comprehends the species; but not conversely *baptizein* for *baptein*, the species for the genus. By this interpretation the words which, as rendered in the common version, are unmeaning, appear both significant and emphatical; and the contrast in the Greek is preserved in the translation.' Accordingly Dr. Campbell translates the passage thus: 'For the Pharisees.... eat not until they have washed their hands, by pouring a little water upon them; and if they be come from the market, by dipping them.'

"Rosenmuller, in his notes on this passage, speaks of two modes of washing the hands, namely, immersion of the hands in water, and, when one hand is washed by the other.'

"Kuinoel also speaking of the opinion entertained by some, that a total ablution was performed in case of returning from the market, says, 'But an *immersion of the hands*, duly performed, would have abundantly sufficed for this end;' that is, for purification from contact with the multitude.

"Spencer on the Ritual Laws of the Hebrews, speaks thus: 'Some of the Jews, ambitious for the credit of superior purity, frequently immersed their whole persons in water; the greater part, however, following a milder discipline, frequently washed only their hands, when they were about to take food. That the greater part, and especially the Pharisees, attended to this rite privately at home, and considered it a very important part of religion, is sufficiently evident from Mark vii. 3, 4. Hence it was that stone vessels for water [water pots, John ii. 6] were provided for every house of the Hebrews; so that all, when about to take food, might perform the frequent washings according to the discipline of the Pharisees. These vessels were very suitable for performing these daily purifications of the Jews; for it was customary among the Jews sometimes to wash the hands by water poured upon them; at other times, to immerse the hands in water up to the wrist.'

"From Lightfoot I gather the following:—On Mark vii. 4, he says, "The Jews used 'the washing of hands,' and 'the plunging of the

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hands.' And the word *nipsoontai*, 'wash,' in our Evangelist seems to answer to the former,—and *baptisoontai*, 'baptize,' to the latter." ...."Those that remain at home, eat not,...'unless they wash the fist.' But those that come from the market eat not,...'unless they plunge their fist into the water,' being ignorant and uncertain, what uncleanness they came near unto in the market. 'The phrase, therefore,' Lightfoot adds, 'seems to be meant of the immersion or plunging of the hands only.' But I remark, though it were only the hands that were plunged, yet the meaning of *baptizo* is sufficiently obvious."

"The preceding copious examination helps us, of course, rightly to understand the quotation from Luke xi. 48, which is next brought forward to sustain the meaning *to wash*, ascribed to *baptizo;* 'But the Pharisee, seeing him, wondered that he had not first *washed himself* (*baptisthe*) before dinner, Common version; 'And when the Pharisee saw it, he marvelled that he had not first washed before dinner;' that he had not first *immersed*, that is, himself, or his hands. By the preceding part of the chapter it appears that our Lord and his host had been exposed to a great mixture of company, and therefore needed, in the judgment of the Pharisee, the more formal and thorough sort of washing. On this passage, too, Lightfoot observes, 'There is a *washing* of the hands, and there is a *dipping* of the hands. This clause we are upon, refers to this latter. The Pharisee wonders that Christ had not washed his hands; nay, that he had not dipped them all over in the water, when he was newly come from the people that were gathered thick together."

The laborious and numerous attempts from this passage to make out a case where, in the judgment of the authors of the common version, the verb *baptize* means *to wash*, as a primary meaning, demands a particular and full exposure of this bewilderment of some men of learning in their zeal for affusion. I have, therefore, gone into these details. I wonder no little, indeed, to see a man of Professor Stuart's learning and candor, do so little honor to his own learning and critical acumen, as in this case is most apparent. His own party—I mean the more profound scholars of his own party—are themselves here arrayed against him. Here siand Drs. Campbell, Rosenmuller, Kuinoel, Spencer, and Lightfoot, in evidence against his reasonings and conclusions.

There are in the common version some two or three other occurrences of this erroneous translation which are disposed of by these investigations. To quote still farther from Professor Ripley:—

"To sustain the meaning *to wash*, three other passages are produced by Professor Stuart, which contain the substantive derived from the verb *baptizo*:—

'Mark vii. 4. The *washings* (*baptismous*) of cups and pots, and brazen vessels, and couches, (*klinoon.*)

'Mark vii. 8. The *washings* (*baptismous*) of pots and cups.

'Heb. ix. 10. Only in meats and drinks, and divers *washings* (*baptismous.*)

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"That the word rendered *washings* in these passages ought, so far as philology is concerned, to be rendered *immersions*, would be a plain inference from the preceding investigations. And even though a difficulty should seem to arise from the nature of some of the things mentioned by Mark, we ought, before we decide that the word must have another meaning, to inquire whether the supposed difficulties really existed in practice among the Jews. It is by no means satisfactory to refer to customs among ourselves, as suggesting difficulties in respect to what *the Jews* are said to have done; and especially what they are said to have done by the influence of a misguided religious scrupulosity; for it was from religious, though mistaken considerations, that they practised these observances. Nor were such observances entirely without foundation in the statutes of Moses. In Lev. xi. 32, it is directed that any vessel upon which the dead body of an unclean animal had fallen, 'whatsoever vessel it be, wherein any work is done, it must be *put into water*,' in order to be cleansed. The only exception was in respect to earthen vessels, which, being thus polluted, were to be broken in pieces, (ver. 33.) Now, how credible it is, and how accordant with the language of Mark, that the superstitious spirit of the Jews, in subsequent times, extended this requisition to other cases besides that of pollution by the touch of the dead; so that even on ordinary occasions, when they thought religion required the articles to be cleansed, the cleansing must be performed by immersing them in water.

And who can wonder, if this same spirit led them carefully to cleanse by immersion even the couches on which they reclined at meals? for it is these, probably, which are meant by the word translated *tables* in our version. It would certainly accord well with their superstitious disposition. And so far as the writings of distinguished men among the Jews enable us to form a judgment, those writings contribute altogether to the belief that there was usually performed an immersion of these articles, when they needed special purifying. The Jewish rules, which Dr. Gill quotes in his commentary on Mark vii. 4, are precise in requiring such articles to be cleansed by being covered in water; and the regulations are exceedingly strict in regard to this washing, so that should there be any thing adhering to these articles, such as pitch, which might prevent the water from touching the wood in a particular spot, the washing would not be duly performed. The same Jewish authority requires even beds to be cleansed by immersion, when they had become defiled.

"And what should hinder us from employing the word *immersions* in Heb. x. 9? Immersions were practised by the Jews in accordance with the Mosaic ritual; and why may we not consider the Apostle, when naming the immersions, as taking a part for the whole of the legal purifications, and consequently as not departing from the specific original meaning of the word he has employed!"

These matters of private or sectarian interpretation being disposed of, there remains scarcely the semblance of any other excuse for the practice of sprinkling, as derived from any word or circumstances named in the whole New Testament. True, indeed, there

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are words and circumstances seized by some adult babes or babe adults, and dwelt on with a zeal and perseverance worthy of a martyr; but in this case they only prove how strong in prejudice and how weak in reason, some men of high pretensions may be, when they have unfortunately identified their fortune and their fame with the maintenance of a tenet for which there is neither reason nor faith.

Such, for example, is the frequent appeal to the case of Paul's baptism, as reported by Luke, Acts xxii. 16: "Arise and be baptized;" and again, chap ix. 18: "He arose and was baptized."—Now, say they, as Paul was baptized standing, he must have been sprinkled, and not immersed. But does it say he was baptized standing!—! No, indeed; but "Arise and be baptized." What is this but the usual style—"Arise, let us go hence"! Could he not have been sprinkled sitting, or on his knees, as well as standing up! In the same chapter, 10th verse, the Lord said to Saul, "Arise and go into Damascus." Why not infer that rising and going into Damascus are one and the same thing, or inseparably connected, as that rising up and being baptized are one and the same act, because connected together in the same message or precept. When candidates present themselves for baptism, we are all wont to say, "Arise, let us go to the water," &c. This, then, if there be any argument in it, is doubtless in favor of immersion. For Ananias would rather have called for water to be brought, than to have commanded Paul to rise up and be baptized, if he intended sprinkling or pouring. In truth, this is an idiomatic expression, common to the East and the West. On a thousand occasions we all say, "Rise and let us go to work"—"Arise and act like men"—not meaning that we are about to engage in something that must be done in a standing position; but that we must change our position in reference to some object, whether mental or corporeal.

Next to the passage in Mark, there is one in Ezekiel that has been quoted a thousand times by a few writers and speakers on the subject of "*sprinkling water*" on infants and adults. It is chapter xxxvi. and verse 25: "Then will I *sprinkle clean water* upon you, and you shall be clean from all your filthiness, and from all your idols I will cleanse you." This promise alludes to the separation of the Jews, through faith in Christ, from Pagan idols and from Pagan nations, to be fulfilled in their conversion. So the context indicates. The words preceding are: "For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you,"

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&c. &c. One would think from the frequency and emphasis with which these words are quoted by a certain class of ultra sprinklers, that Ezekiel was foretelling and developing the ordinance of Christian baptism as practised by some modern communities. But a more irrational play upon a word from grave men, or from those who ought to be grave men, is not, in my opinion, to be found in modern literature.

Let no one be startled by the boldness I assume when I challenge the whole world of sprinklers to show that *water alone* was, by divine authority, *ever sprinkled upon person, place, or thing, in any religious, moral, political, or physical sense whatever*. I deny that ever water alone was sprinkled on any person or thing by divine authority for any sort of purification, legal or evangelical, under any dispensation of religion, Patriarchal, Jewish, or Christian. It is an assumption superlatively gratuitous and unprecedented.

Blood, and oil, and water mixed with the ashes of a blood-red heifer, have been sprinkled for legal and ceremonial purposes. Blood alone, oil alone; but never water alone, was divinely ordained for any such use. The water of cleansing, or the water of purification, sometimes called "*the water of separation*," was, indeed, in certain cases of legal uncleanness divinely appointed. Hence a prescription for the manufacture of it is delivered by Moses, engrossing the 19th chapter of the book of Numbers. Yet even this "clean water," or "water of cleansing," to which Ezekiel alludes, when sprinkled upon a person pronounced legally unclean, did not, without baptism, or a "bathing himself in water," effect any legal purification. So ignorant are they of the Law and the Prophets, who substitute the Roman Catholic notion of "holy water" and a hair sprinkler, for either Jewish or Christian cleansing of person, place, or thing. Bathing the whole person after this sprinkling of water and ashes, was in every case essential to any legal benefit.

This abuse of reason, of authority, and of holy scriptures, needs only to be clearly propounded to any one that reveres Bible authority, to appear, as it is in truth, a superstitious and unwarranted custom. But to quote a Jewish Prophet, of the times of the Captivity, addressing his countrymen on the subject of their restoration to their own land, as though he had been teaching Christian ordinances with respect to admission into the church, has no parallel in sophistry on this side the assumptions of Roman Catholic manufacturers of "holy water," to be dashed on every one that comes within the sweep of a hyssop or hair sprinkler in the hand of a Priest, neither of the tribe nor sense of a son of Levi.

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I trust the candid reader will excuse me for adverting to customs so unfounded in Christianity, and so revolting to an educated and intelligent community. I find my own justification, and I hope my readers will find my pardon in the fact that some ministers of our own day have been dubbed Doctors of Divinity for no other or better reason, that I can see, than their quoting, with an air of glorious triumph on their brow, Ezekiel xxvi. 25, in proof of their own dear custom of baptizing the tip of their fingers in a bason of water, that they may sprinkle a few drops of it on the brow of a babe, in the name of the Lord, to sanctify and cleanse it for some end or purpose which no one can define, much less defend.

I must conclude this essay on punctilios, consecrated by great names, with an extract from Dr. Wall, the most learned and candid of Pedobaptist Episcopalian Ministers. The advocates of sprinkling will hear their brother Pedobaptist with more pleasure than myself. I will, therefore, courteously dismiss the topic with a few words from Dr. Wall. He says:—

"That our climate is no colder than it was for those thirteen or fourteen hundred years from the beginning of Christianity here, to Queen Elizabeth's time: and not near so cold as Muscovy and some other countries, where they do still *dip* their children in baptism, and find no inconvenience in it.

"That the apparent reason that altered the custom, was not the coldness of the climate, but the imitation of Calvin, and the church of Geneva, and some others thereabouts.

"That our reformers and compilers of the liturgy (even of the last edition of it) were of another mind. As appears both by the express order of the rubric itself, and by the prayer used just before baptism, 'Sanctify this water,' &c. 'and grant that this child to be baptized *therein*,' &c.; (if they had meant that pouring should have always, or most ordinarily, have been used, they would have said *therewith*;) and by the definition given in the Catechism of the outward visible sign in baptism; 'Water, *wherein* the person is baptized.' I know that in one edition it was said, 'is dipped or sprinkled with it.' I know not the history of that edition; but as it is a late one, so it was not thought fit to be continued. The old edition had the prayer beforesaid in these words, 'baptized in this water.'

"That if it be the coldness of the *air* that is feared, a child, brought in loose blankets, that may be presently put off and on, need be no longer naked, or very little longer, than at its ordinary dressing and undressing—not a quarter or sixth part of a minute.

"If the coldness of the *water*, there is no reason, from the nature

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of the thing—no order or command of God or man, that it should be used cold; but as the waters in which our Saviour and the primitive Christians in those hot countries which the scripture mentions, were baptized, were naturally warm by reason of the climate: so if ours be made warm, they will be the liker to them. As the inward and main part of baptism is God's washing and sanctifying the soul, so the outward symbol is the washing of the body, which is as naturally done by warm water as cold. It may, I suppose, be used in such a degree of warmth as the parents desire.

"As to those of the clergy who are satisfied themselves, and do in their own minds and opinions approve of the directions of the liturgy, and would willingly bring their people to the use of it, it is too apparent what difficulties lie in the way. So that this quarreller has no ground in his assuming way to demand, 'Why they do continue,' &c.

"The difficulty of breaking any custom which has got possession among the body of the people, (though that custom be but two or three generations,) is known and obvious. And there being a necessity of leaving it to the parents' judgment whether their child may well endure dipping or not, they are very apt to think or say *not;* and there is no help for it. For none, I think, will pretend that the minister should determine that, and dip the child whether they will or not. He can but give his opinion—the judgment must be theirs; and they are for doing as has been of late usual.

"But there are, beside this general, two particular obstacles, which it may be fit to mention:—

"1st. One is from that part of the people in any parish who are *presbyterianly* inclined. As the *Puritan* party brought in this alteration, so they are very tenacious of it; and as in other church matters, so in this particularly, they seem to have a settled antipathy against the retrieving of the ancient customs. Calvin was, I think, (as I said in my book,) the first in the world that drew up a form of liturgy that prescribed *pouring water* on the infant, absolutely, without saying any thing of *dipping*. It was (as Mr. Walker has shown) his admirers in England, who in Queen Elizabeth's time brought *pouring* into ordinary use, which before was used only to weak children. But the succeeding Presbyterians in England, about the year 1644, (when their reign began,) went farther yet from the ancient way, and instead of *pouring*, brought into use in many places *sprinkling*, declaring at the same time against all use of fonts, baptisteries, godfathers, or any thing that looked like the ancient way of baptizing. And as they brought the use of the

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other sacrament to a great and shameful infrequency, (which it is found difficult to this day to reform,) so they brought this of baptism into a great disregard. Now I say, a minister in a parish, where there are any considerable number inclined to this way, will find in them a great aversion to this order of the rubric. They are hardly prevailed on to leave off that scandalous custom of having their children, though never so well, baptized out of a bason or porringer in a bedchamber, hardly persuaded to bring them to church; much farther from having them dipped, though never so able to endure it.

"2d. Another struggle will be with the midwives and nurses, &c. These will use all the interest they have with the mothers, (which is very great,) to dissuade them from agreeing to the dipping of the child. I know no particular reason, unless it be this. A thing which they value themselves and their skill much upon, is, the neat dressing of the child on the christening day; the setting all the trimming, the pins, and the laces in their right order. And if the child be brought in loose clothes, which may presently be taken off for the baptism, and put on again; this pride is lost. And this makes a reason. So little is the solemnity of the sacrament regarded by many, who mind nothing but the dress, and the eating and drinking. But the minister must endeavor to prevail with some of his people who have the most regard for religion, and possibly their example may bring in the rest."

We will also hear Dr. Wall reprove his brethren for their quibbles about sprinkling:—"This [immersion] is so plain and clear by an infinite number of passages, that as one cannot but *pity* the weak endeavors of such Pedobaptists as would maintain the negative of it, so we ought to disown and show a dislike of the *profane scoffs* which some people give to the English Antipedobaptists [Baptists] merely for the use of dipping; when it was, in all probability, the way by which our blessed Saviour, and, for certain, was the most usual and ordinary way by which the ancient Christians did receive their baptism. 'Tis a great want of prudence, as well as of honesty, to refuse to grant to an adversary what is certainly true, and may be proved so. It creates a jeasousy of all the rest that one says. The custom of the Christians in the near succeeding times [to the Apostles] being more largely and particularly delivered in books, is known to have been generally or ordinarily a total immersion." He might have said *always*, rather than "*ordinarily*."

☞ This Tract will in the volume come in after Tract No. VIII. on Baptism. It will be No. IX. I have one or two more in response to certain objections, which will be necessary to a full treatise on the subject. A. C.

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ANECDOTES, INCIDENTS, AND FACTS,

Connected with the History of the Current Reformation.

No. V.

After a ride of eight days through Ohio, accompanied by Sidney Rigdon of Pittsburgh, I safely arrived at Washington, Mason county, Kentucky, early in October, 1823, in pursuance of a challenge from the Rev. William L. M'Calla, to discuss with him the subject and action of Christian baptism.

The preliminaries being settled, the Rev. J. K. Burch, Presbyterian, being chosen by Mr. M'Calla, and Elder Jeremiah Vardeman, Baptist, by myself; and these having chosen Judge Roper to preside with them, I opened the discussion, October 15, 1823, in the presence of a very large assembly of citizens and the clergy of all denominations in the country. I appeared as the defendant of the Baptist community against their assailant Mr. M'Calla, who had been, for some time, smoke in their eyes and thorns in their side. The counties of Northern Kentucky echoed with his praises as a learned, shrewd, and able debater; one who had long practised various ways of assailing the distinctive tenets of the Baptist community, much to the mortification of that denomination and much to the glorification of his own society and the Methodists. This gave to the occasion a livelier interest, and greatly excited public attention.

I was to the whole community a stranger; a few only of the teachers and public men had read my discussion with Rev. John Walker, of the Secession church, in Ohio, and I had purposely withholden the "Christian Baptist" from the whole State of Kentucky, lest the first numbers of it should elicit any particular prejudice against my views. Indeed, I did not allow a single prospectus of it to reach the State of Kentucky, although urged to do so. I judged it most expedient to appear as a stranger, rather than as an acquaintance, that I might have, as much as possible, an impartial hearing. Indeed, in this case, it was pretty much as at the public debate in Ohio. I sought or acceded to the interview rather to introduce my views of Christianity in the general, than to defend a position which at that day was their whole denominational claims upon the people, and on which they heard so much and talked so much, that the whole "mode of baptism," to use their own words, and the "proper subject of baptism," with every main position, was among them "familiar as household words." The only point on that occasion to them a novelty, and to me an interest, was

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the *design* of baptism; and a more rational method of reading, interpreting, and using the Bible. True, indeed, other matters of church polity, an evangelical ministry, and a more consistent mode of "*preaching* and *teaching* Christ," greatly pressed upon my attention, and was much more near to my heart than the difference between an infant and an adult, sprinkling or dipping a person.—Still, I seemed to enter into the denominational spirit and feeling with all the zeal of a real Baptist, the more so because once a Pedobaptist, and well acquainted, for the day, with the grounds and reasons of Presbyterial pedo-rantism and church polity.

The congregation and the interest so much and so rapidly increased, that I became still more engaged in the discussion, possessing one decided advantage over my opponent—that, while he had his side of the question all in a *brief* before him, "cut and dry," I had nothing but my general knowledge of the subject and the inspiration of the occasion, excepting what pertained to proofs and authorities.

On the evening of the fourth day, having secured the special favor and attention of the Baptist ministry, and of the uncommitted public, while I had in one room, at the residence of my kind host, Major Davis, of Washington, all the principal Baptist preachers in the State, I thought it expedient to introduce myself more fully to their acquaintance. This I did in the following manner:—

On hearing them speak in such favorable terms of my defence of their tenets during these four days, I observed in nearly the following words: Brethren, I fear that if you knew me better, you would esteem and love me less. For, let me tell you, in all candor, that I have almost as much against you Baptists as I have against the Presbyterians. They err in one thing, and you in another; and probably you are each nearly equidistant from original apostolic Christianity. I paused; and such a silence as ensued, accompanied with a piercing look from all sides of the room, I seldom before witnessed. Elder Vardeman at length broke silence, saying, "Well, sir, we want to know our errors or your heterodoxy. Do let us hear it. Keep nothing back." I replied, I know not where to begin; nor am I in health and vigor, after the toils of the day, to undertake so heavy a task. But, said I, I am commencing a publication called the *Christian Baptist*, to be devoted to all such matters, a few copies of which are in my portmanteau, and, with your permission, I will read you a few specimens of my heterodoxy. They all said, "Let us hear—let us hear the worst error you have against us." I went up stairs and unwrapped the three first numbers—

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(July, August, and September numbers) of the Christian Baptist, that ever saw the light in Kentucky. I had just *ten copies* of the three first numbers. I carried them into the parlor, and, sitting down, I read, as a sample, the first essay on the Clergy—so much of it as respected the "CALL TO THE MINISTRY," as then taught "in the kingdom of the Clergy," and especially amongst the Baptists. See first edition of the Christian Baptist for October, 1823, p. 49–54. This was the first essay ever read from that work in Kentucky. After a sigh and a long silence, Elder Vardeman said, "Is that your worst error—your chief heterodoxy? I dont care so much about that, as you admit that we may have a providential call, without a voice from heaven, or a special visit from some angel or spirit. If you have any thing worse, for my part I wish to hear it." The cry was, "Let us hear something more." On turning to and fro, I next read an article on Modern Missionaries. This, with the "Capital Mistake of Modern Missionaries," finished my readings for the evening.

On closing this essay, "Well," said Elder Vardeman, "I am not so great a missionary man as to fall out with you on that subject. I must hear more before I condemn or approve." I then distributed my ten copies amongst the ten most distinguished and advanced Elders in the room—requesting them to read those numbers during the recess of the debate, and to communicate freely to me their objections. We separated. So the matter ended at that time.

The debate progressed and terminated with so much of the approbation of the whole denomination, that, at its close, I was requested to furnish the Elders present with a liberal supply of the Proposals for publication of the Christian Baptist, and with the most pressing invitation to make an immediate tour through the State. Domestic duties and engagements would not permit me to yield to their importunities; and I compounded with them then to visit Lexington, and to speak at May's Lick, Bryant's Station, the vicinity of Elder Vardeman's residence, and Lexington; and, if possible, the next autumn to visit a considerable portion of the State. I redeemed these pledges; and, so few and futile were the objections to the Christian Baptist, that Kentucky alone furnished, in less than a year, one thousand subscribers, and at least five times that many readers.

The debate also with M'Calla, soon as it appeared from the press, notwithstanding its unqualified development of Christian baptism, was immediately scattered over the State in thousands; and so

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Kentucky was, in a few months, every where sown with the seeds of a great evangelical and moral reformation.

Another circumstance or event favorable to the cause, was the peculiar facilities of access to the ears of the whole community, which we enjoyed in 1824 on our second visit. All the Baptist pulpits in the State and all the prominent leaders of the people gave us a frank and full hearing. The whole Baptist ministry in the State, (and it was, for number, worldly respectability, and influence, the most powerful and popular in the State. I was in those days frequently informed that Jeremiah Vardeman and Jacob Creath, sr., could elect the Governor of the State at any time they would deem it an object worthy of their attention:) Dr. Fishback, Dr. Noel, the Warders, the Wallers, the Creaths, Elders Vaughn, Payne, and Bullock, for more than twelve years Moderators of the Elkhorn Association, and I know not how many others, of great popularity, even up to the author of the history of Ten Churches, for a time gave us a full hearing, and secured the attention of the communities in which they moved.

Some of the least of these, however, demurred occasionally at my strictures upon the Clergy, and the Kingdom of the Clergy, and the support of the Clergy; and a still small voice occasionally muttered in our ears that the Baptists, never too liberal to their preachers, were becoming still more conscientious in dispensing of their abundance to the ministry. Without any demur of conscience, they could vest in houses, lands, and tenements, even in Negroes, horses, asses, and mules, by hundreds and by thousands, while, with great scrupulosity of conscience, they feared to vest in the ministry of heaven by units and by tens. This, on my third visit to Kentucky, was, in several regions, alleged as an omen of some heterodoxy in our views.

A. C.

REFORMATION—*No. X.*

As sectarism is one of the most striking proofs of a departure from the gospel, so Christian union is one of the strongest evidences of a return to it. So manifestly inconsistent, indeed, is a state of division, alienation and strife, with Christian precept and Christian feeling, that all the ingenious sophistry employed to justify separatism, has failed to conceal from the truly pious its utter incompatibility with the religion of Christ. Apart even from the plain and repeated injunctions to maintain unity and peace, which the scrip-

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tures impose, there are sentiments, sympathies, or, we may say, instincts, in the bosom of the true believer, which afford better lessons, and give him a deeper insight into the real tendencies and purposes of Christianity, than all the metaphysical subtleties of elenchtic theology, or the unholy ardors of an intolerant zeal for the distinguishing tenets of a party. In morals, the instinctive principles of human nature, and the irrepressible suggestions of the heart, are, as it has been well remarked, often surer guides than reasoning, and serve to keep men right, where the latter would lead them astray. And it is no less true, that, in religion, the unreasoning propensities and affections of the renewed soul, will sometimes point towards the path of duty, when reason, perverted and prejudiced by a sectarian education, would mislead. Christian love is one of these instinctive principles which prompts spontaneously to Christian union and Christian intercourse with those who are united to Christ. And hence it is, as we formerly observed, that, in all periods of the church, and in the midst of the most unpropitious circumstances, there have been appeals on behalf of Christian union, and the present age of the world is particularly remarked for the strenuous efforts which have been made to accomplish it.

But the misfortune is, that the propositions which have been made by the friends of union have been too general and vague, and that they have failed to present that true scriptural basis upon which alone a real union can be effected. While they earnestly deplore the evils, and freely confess the sins of partyism; while they eloquently depict the advantage, and convincingly show the duty of union, they omit to lay down any fixed and definite principles upon which this union can be based. They urge the importance of mutual forbearance; but leave its limits undetermined. They show clearly that there must be some things in Christianity more important than others, and that a union should be formed upon these; but they unhappily omit to determine what these matters of supreme importance are. They insist, with great propriety, that whatever be the principles of union adopted, they shall be perfectly compatible with the fundamental principle of Protestantism—the right of private judgment, and that every one shall be free to entertain and profess his own opinions; but they make no attempt to distinguish between these common principles of union, and these individual or private opinions. They even go so far as to take the very position which we have ourselves assumed, that whatever renders a man accepted of God, should render him accepted of his brother; or, in other words, that whatever saves men, should unite them; but they

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do not agree to state what it is that thus procures acceptance and salvation. Perplexed by the doctrinal details of sectarian standards, they have failed to disentangle essential truth; or, already ranked among the adherents of a party, they have feared to compromise themselves and their associates by a bold return to the original platform of the gospel.

If they have even, as the members of the Evangelical Alliance, ventured so far as to propose certain points of agreement, these have been either so general as to admit all who profess to believe in the divine origin of Christianity; so precise as to be received only by a part of a single party, or they have been tenets selected on account of their popularity rather than their truth, and adopted from expediency rather than conviction. And all these, too, are *doctrines* of course—the waking dreams of Protestantism—the speculative deductions of human reason—*opinions*, cherished as the last hope of religion; the very essence of piety, and the only security of morality!

It is, however, one of the most striking traits of the present reformatory movement, that, in adopting the scriptures alone as the source of religious knowledge, and in employing the exact language of the inspired writers as the only "form of sound words," it has erected an impassible barrier, and marked out an unmistakeable distinction between faith and opinion, and dissipated the dreamy visions of religious philosophy, by that sun-light of divine truth which reveals the realities of the spiritual life. It resists the demon of speculation and partyism, as the Author of Christianity resisted the prince of demons, by "It is written;" and casts out, by the word of God, even the deaf and dumb spirits, by which so many of the *laity* are possessed. There is, then, here no ambiguity, nor indefiniteness. We have here no human standard of divine truth. We have no mingling of men's opinions with the revelations of God. The dense mists which, rising from the earth, confounded it with heaven, are dispersed, and the clear line of the horizon now marks with vivid distinctness the boundary between the things of the world, and those which are above.

But, as formerly remarked, it is not the wide and varied area which the Bible furnishes, that is proposed as the basis of Christian union. Upon the Bible alone there might, indeed, be formed, as was the case in the origin of the present effort, a most desirable union in the search for truth,—a profitable co-operation in the workings of its mines of sacred treasure; and such a union and co-operation must commence and continue any religious reformation

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that really deserves the title. But it is not mere union that is the object, nor is it even religious union in a general sense, but *Christian* union,—a union that is particular and specific, and which rests upon a peculiar basis of its own. A proper progress, therefore, in divine knowledge, necessarily narrows the wide field which the whole Bible exposes to our view, and by marking off the just boundaries of the primitive, the patriarchal, and the Jewish institutions, leaves to Christianity its own sufficient and appropriate area. It is then, here, in the view which this reformation presents of Christianity, that its great distinctive feature is to be found. In its conception of the nature of the Christian religion itself, it differs in the most marked and striking manner from all the religious denominations of the day. And it is upon this peculiarity, which is the crown and glory of the present movement, that we desire more especially to fix the attention of the reader.

It is, as we have shown, the approved and universal Protestant custom to make every thing regarded as essential in religion to turn upon particular points of doctrine. Christianity seems to be regarded by all parties as an institution based upon a system of *doctrines;* a religion consisting of certain essential and determinate *points*, the reception of which is absolutely indispensable to salvation. Now in direct contrast with all the denominations, we regard Christianity as *an institution based upon* FACTS, *rather than upon* DOCTRINES;—*a religion which consists of* PRINCIPLES, *rather than of* POINTS. Could the religious world be induced to examine with candor our true position, and justly to appreciate the importance of the distinctions we have just stated, it would, we think, be clearly apparent to all, that, upon the ground which we propose alone, can a union ever be effected among Christians, and that no other view of Christianity is just, consistent, or divine.

When Paul set up the Christian institution at Corinth, he delivered, first of all, as he declares (1 Cor. xv.) the simple *facts* of the gospel, which, as he alleges, had power to *save*, if retained in remembrance. When he unfolded to those who received these facts, the nature of the religion of Jesus, he resolved it into its principles of *faith* and *hope* and *love*. He made known Christ and him crucified alone, as the personal object of these divine principles, and the only foundation which could be laid for the Christian church. How simple and how clear the language every where employed by the inspired writers to express this true basis of the Christian faith, and this proper ground of Christian union! How obvious the connexion of their usual correlates of testimony and faith;

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love and obedience; Christ and union! How comprehensive those generalizations, found especially in the apostolic epistles, in which God himself is announced as LOVE; or declared to be LIGHT; or represented as LIFE—in which Christ is styled "the truth;" "the word;" "the way;" "the beginning and the end;" "the author and the finisher of the faith." It would seem as though the inspired writers delighted thus often to present and to contemplate the unity which belongs to Christianity: to show the ease with which the whole may be generalized under a single head; resolved into a solitary principle; concentered upon an individual object; or included in a single expression. And, in showing thus the essential unity of the system, do they not exhibit its admirable adaptation to the great purpose of "gathering together all under ONE," and of affording a home of peace and love to every true follower of the Messiah? Certainly this constant tendency to reduce the whole religion to a single item—these beautiful generalizations, or condensations of truth every where recurring, like brilliant foci of light, in the sacred pages, might rebuke and put to shame that prevalent disposition to run into endless detail; to disperse and enfeeble the light of truth; and to multiply unnecessarily the points of Christian faith, by which the Christian community itself has been dispersed and enfeebled, and its schisms created, multiplied, and continued.

The question in religion is not that of Pilate, "What is truth!" In harmony rather with the witness of Jesus, the inquiry is, What is *the* truth? "To this end," said Jesus, "was I born, and for this cause came I into the world, that I should bear witness to *the* truth." But the religious world seem to have sought an answer to the indefinite question of Pilate, instead of hearing the testimony of Jesus. The question with Protestants has ever been, What is true doctrine? and whatever was adjudged to be true, must be made an article of faith, and received on pain of excommunication and all the penalties of heresy. It is, however, the other inquiry that is the proper one, What is the truth? or, in other words, What is the *important* truth? What is the gospel? What is the good confession? We have already, we trust, sufficiently shown that all truths are not equally important in religion, and that to expect entire uniformity of sentiment in the whole minutiæ of Christian doctrine, is utterly visionary and futile. We have also shown that in affirming this, we but assert the fundamental principle of Protestantism,—the right of private judgment.

It is, however, in furnishing an answer to the above proper inquiry, that the present reformation is distinguished from every other

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religious community. It is *entirely peculiar to this reformation* to present, in harmony with its view of the nature of Christianity, the *simple gospel facts* as the subject matter of faith, and the brief yet comprehensive *confession* for which Jesus died, as the bond of Christian union—to present, in short, Christ himself in these facts—in this confession—in those institutions of the gospel which commemorate his work of redemption, as the great object of trust and hope and love; the true centre of attraction and the real bond of Christian union. It is here, then, as formerly stated, that a personal attachment to Christ is to rule, rather than love for a particular doctrine or system of doctrine; and that obedience to his commands is to be the test of faith, rather than subscription to a creed.

In seeking thus to promote the cause of Christian union, we may fairly claim at least the credit of being perfectly definite, and of not only urging in common with others its great importance, but of stating most distinctly also, in addition, the basis on which such a union may be consummated. We are not content to descant upon the duty of forbearance, or to dwell upon the mere principles of union, either proximate or remote, but we proceed at once to adopt a fixed and definite groundwork for this glorious superstructure. Nor, in doing this, is it proposed to "lay any other foundation than that which is laid, which is Jesus Christ;" but, on the contrary, to show the folly of attempting to provide another; to recall to remembrance the former things, and to restore both the profession and the practice of Christianity to their original uncorrupted simplicity and power. It is to assert the just supremacy of the gospel facts, and the legitimate authority of its principles, and thus to carry out into actual practice the best and clearest proposition ever offered by the friends of union, that acceptance with God should be the ground of Christian fellowship—that the means of salvation, which is the gospel, should be also the means of union amongst the saved.

R. R.

MORAL SOCIETIES,

Having religious rites and secrets, "Sons of Temperance," "Odd Fellows" and "Free Masons."—No. VII.

MORAL SOCIETIES—NO. IV.

PARIS, KY., September 30, 1840.

BROTHER CAMPBELL:

Dear Sir—AN apprehension that I may occupy more space than I ought, restrains me from saying as much as I wish to say in defence of the present phasis of the temperance reformation. Your

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two last numbers, both of which have been written since I have had an opportunity of reply, cover so large a field and embrace such a variety of topics, that were I to undertake in support of my position, to develope the truth in every particular, our discussion would run into interminable lengths, and my essays would become burdensome to you, as perhaps they would be, to your readers. I would be brief, but I seek the truth.

Before I proceed permit me to say, that I have not understood you to be an opponent to the "success of the cause of temperance." On the contrary, I have said, that you made "no objection to the institution of the Sons of Temperance as such," and that the "git of your opposition was against Christians becoming members of the order." Your zeal for the success of "the old-fashioned temperance societies," the Washingtonians, as shown by your former essays in the Harbinger; the fact that you met with them and *prayed with them*, and was as I suppose one of their fraternity, afforded to me proof amply sufficient on that subject, and so far as I am concerned, there was no ground for the supposition as expressed by you, that I did not understand your "real position," nor did I, to use the language of brother Winans, feel the "*bite*" of "your essays."

In these essays, while you advocate the "cause of temperance" and have "no argument with me against the Sons of Temperance," you "assume to show that Christians cannot" join them "without bringing reproach against the Son of God;" or as otherwise expressed by you in the form of a "charge before Heaven and Earth" that the Sons of Temperance "do more or less profane the name and desecrate the worship of our glorious Lord and Saviour Jesus Christ." Your affirmation is in substance the same as at the beginning; which was that the Son of Temperance, (if a Christian of course,) "rendered himself obnoxious to the censure of the church," and that he "ought not to complain" if the church withdrew its fellowship from him; and, as at first, although I am free to admit the point and force of your arguments, I am constrained to remain in the negative.

An issue, or something like one, incidental but important to the main point, has arisen between us. I assert that a college, a Bible Society, and numberless other organizations, may be "auxiliary" to the church. You say "that they neither are nor presume to be auxiliary institutions." You assign to them a place with "corn and wine and oil." They are "advantageous" to the church only. She has "no auxiliary under the broad heavens." Not "to get into the mist of abstractions," I will say, that I cannot perceive a distinction betwixt an association which is "advantageous" to the church and one that is "auxiliary." I speak of institutions, not of inanimate substances, as "corn and wine and oil." An association of individuals, to be "advantageous" to the church, must be "auxiliary." One institution may be auxiliary to another, without any dependence the one on the other. This relation may exist and imply neither dependence nor connexion. What is there, then, in the distinction? Colleges and Temperance Societies are "advantages" to the church. If so, are they not "auxiliary"? The labors

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of each are beneficial to the Redeemer's cause. The one disseminates science. The other removes an evil, under the bane of which, learning and science and religion perish. But you insist that an institution, to be "auxiliary," must, in some form, be connected with, or be dependent upon that to which it is auxiliary; they must, as organizations, be part or parcels of each other. That if the Sons of Temperance or Bethany College be "auxiliary" to the church, they must be so connected with the church as to be a part of her organization. In what I have written I mean no such thing. I do not, however, put Bethany College or the Sons of Temperance in so low a place, in their relation to the church, as I do "the earth, the ocean, the corn and wine and oil." These are inanimate; they contribute but the means to sustain life, Those are life-giving and life itself. Surely the College, where the Bible and its divine doctrines form a daily theme, and whose most important chair is occupied in teaching the great truths of God's mercy through a crucified, buried and risen Redeemer; where all the elements of science are taught, and where the mind of ingenuous youth is opened to the light of true learning, stands on a scale, as auxiliary to the church, greatly above the bread we consume, or the clothes we wear. Surely the Sons of Temperance, who form a brotherhood pledged to wage an eternal warfare against the greatest curse which has befallen humanity, the curse of drunkenness, and that which produces it, may presume to stand on a platform higher than "corn or wine," the use of which, when perverted, is the thing against which they fight! Do not misunderstand me. No College, no Temperance Society, nor any other association, for a scientific or moral purpose merely, can or does form any part of the church; nor can they be connected with the church as a part of her organization. The church is infinitely above and beyond such connexion. She is of divine origin. Her laws are divine. Her members are living stones—temples for the Holy Ghost. She is the salt of the earth; but these are human institutions and not divine, and they are, under the blessings of Providence, salient points, from which the lost of earth may spring into the embrace of the church, and upon which the savor of that salt, which is of the church, falls with most of its salutary power. They are, in a higher sense, "advantageous," "auxiliary" to the church, than are the mere means which sustains the physical life of her members. You place colleges and eleemosynary institutions upon lower ground; with "the earth and corn and oil;" and the only difference with us on this point now seems to be, that you arrange all things, animate and inanimate, orders, societies, earth and ocean, institutions, governments, and associations, which are outside the church, but which are "advantageous" to the church, in the same category; while I classify them, and give to some more honorable positions than others. But whatever institution is advantageous to the church I claim to be auxiliary to it, and I do not, therefore, "equally repudiate the auxiliary character as I do the substitute character of any merely human or worldly institution as it respects the church of Jesus Christ."

But if colleges, temperance societies and literary societies, as *auxiliaries* to the church, are only "advantageous" and cannot form

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a part of her, or be connected with her, in her organization, as organized bodies, by what authority can a Christian go beyond the church and become a member of either to do "any good which he could not do as a practical Christian in a *truly Christian church?*" You answer as to a college, that "it is one of those literary institutions which the exigencies of human society require," and which, without any biblical sanction in the form of precept or precedent, is impliedly admitted in the general benevolence and philanthropy of the letter and spirit of original Christianity." The same would be your reply if asked why you became a Washingtonian. And does not the same principle afford to me a good reason for having joined the Sons of Temperance! It certainly does. Of this there is no question, unless you can show, or have shown, that there is something pertaining to the institution of the Sons, which makes it an exception. Whether or not you have, or can, will appear hereafter.

When I draw a parallel betwixt a college and the institution of the Sons of Temperance, it is not enough for you to say, that the comparison is "illogical," is a "sophism," and that there is no more resemblance between the two than there is betwixt a "wasp and bee," or "a horse and ass, a goose and swan." Had the comparison been made to draw an argument from their resemblance to each other, and by it to prove their identity, the "sophism" would exist; but as it was drawn from their resemblance in two particulars only, in which the resemblance was perfect—the one, that they are organized bodies—the other, that they are outside the church, —to show not their identity, but that a member of the church may as well join the one as the other, there is no want of logic, and you will be constrained to answer. More especially so, since you have taken the ground that a college is "not auxiliary to the church," and that it is not known whether "the instruction afforded may redound to the church or the devil." With all due deference, I assert again that the "parallel is complete."

You have undertaken, however, to show that the Sons of Temperance, as an institution, forms an exception to the general rule. Your position is, that a college may be an institution which "the exigencies of society require," and "in which a Christian may sustain an official relation as well as membership;" but that the Sons of Temperance "profane the name and desecrate the worship of our glorious Lord and Saviour Jesus Christ;" and that, therefore, a Christian may not join them. Your college comes within the rule, at least on my principles, although it might be questioned on yours. But have you proved that the *Sons* do not! or can you!

Before I examine your proofs, suffer me to give no force to what any Sons of Temperance may have been heard to say, who assert that "they desire no better church than their own meetings." God help such! The sinner who places his hopes for eternity upon what he learns in the Division Room, and looks not to a throne of grace through the mediation of the cross, is certainly lost; for "a reformed drunkard, as such, is just as far from the kingdom of heaven as were Horace or Virgil with all their poetry," or as is the Hall of the Sons of Temperance the proper place to learn the way of salvation. Such speeches, if made, only indicate that their authors are as igno-

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rant of the object of the Sons of Temperance, as they are of the design of the church. But let this pass. You assert that the Sons "adopt a form of religion;" "have social worship, and prayers;" and that in this, they "profane the name of the Saviour." Now, I ask you in candor, have you produced any thing, in what you have written, to sustain these allegations! except in so far as they are sustained by the quotation from the Constitution of the Division at Wellsburg; "openings of meetings and rules of order," section 1st. "after the Division has been opened by singing an ode, reading the scriptures, or by prayer, the business proceeds, &c." And does this quotation sustain them! Is the singing of *their* odes, *their* scriptural readings or prayers, a "form of religion," a "social worship"! Are they such as "profane the name of our glorious Saviour"! I think I can assert, without the fear of successful contradiction, that they are not! But grant that they are, then cannot I prove as much as to a college! See the last Harbinger, page 534, where "the order of exercises" at a commencement at Bethany is given. First, *music*—prayer—music;" next, speeches; then, "music—intermission—music;" followed by "report of examinations," valedictory oration and address by the President, and the "solemn pageant" concluded by "music and a benediction." Now here is "music, prayer, and a benediction" by a Christian brother! Was the music sacred or profane! "Inspired by the gleeful spirit of John Barleycorn," or by the Spirit of all grace! If odes were sung, were they odes "in memory of Robert Burns," or did they contain the sublime sentiments of religion! Is this "social worship"! Is it "a form of religion"! Does it "desecrate the worship of the Saviour"! Let those who were there to see and hear, decide; I do not. I only assert that the singing of the odes of the Sons of Temperance, their prayers, and their reading of the scriptures do not.

The whole of your last number, in so far as it contains an account of "the ceremony of laying the corner stone of a new Masonic Hall," &c. and the odes, and music, and prayer, and benediction, and "John Barleycorn," and "Robert Burns," and the "Sons of Light," as therein given, although they may go to sustain your position as it regards Masonry, does no more do so as it regards the Sons of Temperance, than is an "ass" like a "horse," "a wasp, a bee," or a "goose, a swan." You acknowledge, however, that all this is somewhat "in advance" of the *Sons;* yet you think you have proved by it that the Sons are now *budding* and will soon *bloom* and bear *fruit*. As you have failed to prove your charge, you deem it necessary to foretell what will be, in order that the probata may at least fit the allegata prophetically! It was my wish, and I have already so expressed myself, that you would not endeavor to prejudice the Sons of Temperance by pressing upon them the "sins" of Free Masonry and of Odd Fellowship. Yet you persist in it, and for what purpose! You presume upon an analogy, in the three institutions,—they are "the mystic three" of which the Sons is "the younger sister," and without shewing that the presumption is founded in fact, you make capital against the Sons, out of what you conceive to be a legitimate charge against Masonry! But I am not

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satisfied with such logic. I will not say that it is a "sophism of illogical comparison;" but it looks to me as much like one, if not more so, than does the one made by me, and which you think comes within the scope of such phraseology.

I ask for proof. I ask it of you. If the Sons of Temperance have "such a form of religion," such "a regular temperance worship" as "profanes the name and desecrates the worship of our glorious Lord and Saviour Jesus Christ," "it is high time" not only "for it to be discussed," but for it to be proved, and Christians should avoid their "weekly meetings" as they would a den of gamblers. As yet you have not given it, and I sincerely believe you cannot. I admit that they "sing odes" and when their Divisions are opened a part of "the scriptures are read," or "a prayer is made;" but I aver that as to the odes sung, no sentiment contained in them can be tortured by the most conscientious and refined critic into any thing improper; and as to their scriptural readings, will you argue that it is wrong to read the scriptures on any occasion, or that an improper result may be produced by it! Nay, will you not strenuously contend that the reading of the scriptures constitutes one of the means through which Heaven pours its blessings upon man! But they *pray!!* Dreadful! A Christian brother may pray with his family; may preside over a Washingtonian Temperance Society, which "took in all sorts of persons, good character and bad," and pray *with* them and for them; he may fill an important chair in a college, and utter morning prayers daily, *with* and for his pupils, who *I know* will be as apt to form a "Noah's ark, with every thing clean and unclean," as a Division Room of the Sons of Temperance; a President of a college may on the day of commencement pray *with* his graduates, whether Christian or not; a Christian may be a member of a CONVENTION to form a Constitution for a State, or of a Legislature to make laws for a State, and pray *with* and for his colleagues; he may do all this, and must not lift a thought to heaven in prayer with Sons of Temperance, if associated with them as a Son of Temperance! Strange! Passing strange! He must "pray always," "pray without ceasing," "do every thing in the name of the Lord," "be fervent in prayer," "pray for all men," and yet he may not pray *with and for* the Sons of Temperance!

Without undertaking to discuss the *precise* point made by you as to prayer, I may rest in the position that if it be right for a Christian to join the Sons of Temperance, it is right for him to pray for them. Every thing which it is lawful for a Christian to do, it is lawful for him to do with prayer. It is a good rule, that whatever he undertakes to do and cannot pray to God to bless him in it, is wrong to be done by him. But you tell me to show that it is right for a Christian to join the Sons of Temperance. This I can readily do, and if need be, will do so hereafter; but in this debate, it is right till the contrary appears, and that must appear upon your showing. That a prayer is to be made at the opening of a Division, does not show that it is wrong. First establish it to be wrong, and then it will follow that it is wrong for a Christian to pray *with* them. In this matter I am as far as you are from advocating a principle that will justify the conduct of "public Chaplains" who may be called

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upon to officiate "to canonize a hero," or "legitimate a cockfight." We must discriminate justly. A Christian may pray on some occasions of a public nature where no church is assembled, and with and for those with whom he may be associated on the particular occasion; and there are occasions and meetings where it would be the greatest profanity for him to be present, much less for him to "legitimatize" the proceedings by prayer. But on what occasions and when may he act! This is the point of inquiry. He may as the President of a College; he may as a member of a Bible Society, a Missionary Society; and why not as a member of a Temperance Society.

I do not assume that "a union with our enemies will qualify us to discharge our duties to our friends, and perhaps to our enemies also." I state that a Christian may avail himself, not only of "corn and oil and wine," but of institutions outside the church—such as colleges, literary societies, temperance societies, &c., and through their means advance the interests of the Redeemer's kingdom, and give all the honor and glory to the Head of the church, especially may he do this, if there be no "*truly Christian* church" within whose bosom he can have ample scope for the exercise of his ability "to do good unto all as he has opportunity."

You ask how does the Temperance cause and reform aid the church? Is it, say you, "in giving her aid and comfort or in swelling her numbers!" Although "I have not found an answer to the question which has been on file unanswered for two thousand years," "If the salt have lost its saltness wherewith shall it be salted!" yet I can answer your inquiry by asking you the question, What would the church lose were she to lose the entire mass of those who use "strong drink" as a *beverage*? or rather, What would she gain if that entire mass were to be so converted, on that subject, as to set its face like a flint against its use, except as a medicine!

That there were "drunkards in Rome, Corinth, Ephesus," &c. "while the apostolic churches yet stood there, even in the days of the Apostles," and that the "divinely inspired Apostles" did not set up or suggest any organization other than the church, or that the church did not then fail to perform her duties, does not prove that in this day, when "the church does fail to perform her duties," it is wrong to become a Son of Temperance, any more than does the prevalence of ignorance in those days, and that the Apostles gave no direction about colleges, prove colleges to be wrong. Then the churches were temperance societies in *profession and practice*.—Now if they are in *profession*, they are not in practice.

The Christian who joins the Sons of Temperance, takes no new vow. He makes no vow to man which he has not made to God. He but repeats a vow which he has made to God, nor does the repetition of it make it more obligatory on him. I contend, and I think I can show, that the man who professes allegiance to Jesus Christ and to the laws of his kingdom, is as much bound to "abstain" from the use of alcohol as a beverage, as he is from the use of arsenic as an article of food. This is, in my judgment, a part of his vow as a Christian, and as a Son of Temperance he goes no further; and the addition of his human vow does not strengthen his divine vow any

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more than does the oath of the witness who is a Christian, that he will speak the truth, strengthen his obligation to do so as a Christian. In either case the party but obeys a requirement to enable him to perform his duty in the premises.

I will not protract this essay further. I agree with much that you have said, and object only to your main propositions. These are radically wrong, in my conception; and, as I said at the beginning, may "produce difficulties in the church and throw obstacles in the way of one of the reformatory movements of the age." I wait to hear from you again. If I have "the popular side of the question," of which I am by no means certain, the *conduct* of this discussion, brother Campbell, is in your hands; which, together with the great authority your name bears with thinking men and with the church, more than balance the account against me.

Yours with Christian affection,

GEO. W. WILLIAMS.

If my "main propositions" are "radically wrong," it matters nothing how far, brother Williams, you agree with me "in much that I have said." But as I have not time to respond to this essay, I will only say, that if they are wrong, you ought to have shown it, and not to have expended your strength in an attempt to show that in other matters I am as far wrong as yourself; for suppose that point were as fully settled in other minds as it seems to be in yours, still you have gained nothing for the Sons of Temperance, unless to prove me wrong in one proposition proves you right in another, or in all. Still I am willing that my readers should reflect upon your essay for a whole moon, without any response from me, should I not be permitted to respond to it till the December number.

Yours truly, EDITOR.

ALEXANDER CARSON, LL.D.

BACON COLLEGE, Sept. 25, 1848.

Dear brother Campbell—THE Millennial Harbinger for September has just arrived; and, as usual, I have examined its contents with the liveliest interest. As you have alluded to the fact, that Bacon College conferred the degree of LL.D. on *Alexander Carson*, it will perhaps be interesting to your readers to inspect the correspondence between him and myself on that occasion. You will observe, that in my letter, and by means of the Discourses, which I sent him, (viz. my Sermon on the Commission, and that on Christian Union,) he was fully aware of the religious views of those, by whom Bacon College was established, and sustained. His reply must be read in the light shed upon it by this connexion, to be pro-

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perly appreciated. Viewing it in this light, your readers, and perhaps yourself, may be somewhat surprized to find from the pen of the justly celebrated Carson the following endorsement (*unqualified* shall I call it!) of our religious sentiments:—"The liberality of the principles on which your Institution is founded I entirely approve. The rejection of *all sectarian names* is a principle on which the church, over which I preside, *has already acted.*" But, without farther preface, let us come to the correspondence:—

BACON COLLEGE, Harrodsburg, Kentucky, }
U. S. of N. America, Nov. 19, 1841. }

Dear Sir—In consideration of our high regard for your distinguished talents, extensive erudition, great moral worth, and untiring devotion to the cause of truth, the Trustees of Bacon College, (over which I have the honor to preside,) have conferred upon you the honorary degree of LL.D. This degree was conferred last spring; and I have now to apologize, that information of the proceeding was not communicated at an earlier date. Bacon College is located at the centre of the central State in the Union; was chartered by the Legislature of Kentucky in the winter of 1836–7; and is sustained principally by that large, intelligent, and rapidly increasing body of Christians, who reject all sectarian names, as indicative of carnality; and who plead practically, as well as theoretically, for 'the Bible, the Bible alone, the religion of Protestants.'

Of such importance did I think this infant Institution to the cause of education and Christianity in these United States, that I hesitated not to relinquish a salary of three thousand dollars per annum, in a richly endowed State Institution, for the promise of —— dollars in this. I send you a few pamphlets, through our mutual friend, Elder Archibald Maclay of New York, viz. a Sermon on the Commission, and one on the Terms of Christian Union, both published while I was President of the College of Louisiana, together with my Inaugural Address, as President of said Institution, and that delivered as President of Bacon College. I should be glad to be informed of the receipt of these pamphlets, and also your acceptance of the honorary degree conferred by this Institution. With all due respect and consideration, your Christian brother,

JAMES SHANNON,
President of Bacon College.

Elder ALEXANDER CARSON,
Tubbermore, Ireland.

CARSON'S REPLY.

TUBBERMORE, IRELAND, Jan. 10th, 1842.

My dear Sir—The token of approbation of Bacon College, I accept with the most lively gratitude. I beg you will have the goodness to acquaint the Trustees of your learned Institution, that I feel highly honored and encouraged in my labors by this distinguished mark of favor, which they have bestowed on me.

With respect to yourself, I have, since the visit of Mr. Maclay to this country, been aware of your favorable sentiments towards me,

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for which I return you my warmest acknowledgments. The package, which you sent me, I received a few days before your letter. It gave me much satisfaction to find, that an Irishman had met with so distinguished success in different parts of America; and that, with so enlightened and philosophic views of education, you are in a situation to make this advantage so extensive for the prosperity of your country, both as to letters and religion. It will be an incalculable advantage to the State of Kentucky, to have Christian principles as the foundation of scientific education. The views, which you suggest, on this subject, in your inaugural addresses, are admirable; and very much coincide with those of my learned friend, Dr. Bryce, Principal of the Belfast Academy—a man every way distinguished for excellence.

The liberality of the principles, on which your Institution is founded, I entirely approve. The rejection of *all sectarian names*, is a principle, on which the church, over which I preside, *has always acted*. With respect to baptism, though for some time past we are almost without exception agreed, yet we have never made it a term of admission.

I am greatly pleased with the zeal of the people of America on the subject of education; and that so many learned institutions are supported in the States. With all my heart I wish that they may succeed in raising the country to a most distinguished name in both literature and science. The old establishments of learning in Great Britain affect a contempt for other Institutions, which is very arrogant. There is no reason why each of all the Literary and Philosophical Institutions should not take rank with any of the proudest seats of science in England. The Institutions of your country have the incalculable advantage, that they are not encumbered with useless forms, and exploded trifles.

I am, my dear, sir, most truly yours,

ALEXANDER CARSON.

PRESIDENT SHANNON, *Harrodsburg, Ky. North America.*

From the foregoing document, may it not reasonably be inferred, that Alexander Carson, though claimed by the Baptists, was far from sustaining them in any of their sectarian peculiarities? He was a great and good man; and as he has gone to his reward, the following items of his life are worthy of being preserved in the pages of the Millennial Harbinger. They were communicated to me in a letter, which I received from Archibald Maclay of New York, dated, "London, 16th of March, 1846," while I was President of the College of Louisiana. The following extracts from this letter are entitled to the greatest confidence:—

"He graduated in Glasgow University, in the year 1799, and took the highest honor of that Institution. Dr. R. Wardlaw was a fellow-student, and graduated at the same time.

He has been a close student ever since, and has bestowed more

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attention on the subject of philology, than, perhaps, any other man now living.

His work on the proper principles of Biblical Interpretation, is a masterly production, and must become a standard work.

His last work is entitled, "The Knowledge of Jesus, the most excellent of Sciences," and is a work of no ordinary merit.

He is now writing on Divine Providence, a work which will embrace the principal circumstances in the sacred scriptures, which relate to the subject, connected with an Essay illustrative of its general nature.

In several instances, he has been employed by the Presbyterians to write reviews of important works, both in Scotland and in Ireland—a circumstance at once complimentary to his ability as a scholar, and his integrity as a Christian.

I spent several days at his house, and was truly delighted with him. He has had a family of thirteen children, all of whom have been brought to know and love the Lord. Four of them have been removed to a better world. Nine of them are still living and walking with God.

Mr. Carson, although one of the best scholars of the age, possesses the simplicity of a child, and is one of the kindest hearted men I ever knew.

He has written a great deal, and has always written well. Every subject he touches, is discussed with the hand of a master, in his own graphic style. The ten or fifteen years past he has brought out a new volume annually.

Several of his very able publications are out of print. I have endeavored to obtain a complete set of his works; but though I have had occasion to visit Scotland, England, and Ireland, and made all suitable inquiries, I have not been able to succeed."

Carson's work on Baptism is a masterly production, and would be an acquisition to any library. If you think the foregoing items worthy of a place in the Harbinger, they are at your disposal.

Your friend and brother,

JAMES SHANNON.

LETTERS FROM HON. JOHN Q. ADAMS TO HIS SON,

ON THE BIBLE AND ITS TEACHINGS.

LETTER VIII.

THE whole system of Christianity appears to have been set forth by its Divine Author in his sermon on the mount, recorded in the 5th, 6th, and 7th chapters of Matthew. I intend hereafter to make them the subject of remarks much more at large; for the present I confine myself merely to general views. What I would impress upon your mind is infinitely important to the happiness and virtue of your life, as the general spirit of Christianity and the duties which results from it. In my last letter, I showed you, from the very words of our Saviour, that he commanded his disciples to aim at

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absolute perfection, and that this perfection consisted in self-subjugation and brotherly love, in the complete conquest of our passions, and in the practice of benevolence to our fellow-creatures. Among the Grecian systems of moral philosophy, that of the Stoics resembles the Christian doctrine in the particular of requiring the total subjugation of the passions; and this part of the Stoic principle was adopted by the academies. You will find this question discussed with all the eloquence and ingenuity of Cicero, in the fourth of his Tusculan disputations, which I advise you to read and meditate upon. You will there find proved, the duty of subduing the passions. It is sometimes objected that this theory is not adapted to the infirmities of human nature; that it is not made for a being so constituted as man; that an earthen vessel is not formed to dash itself against a rock; that in yielding to the impulses of the passions, man only follows the dictates of his nature; that to subdue them entirely is an effort beyond his powers. The weakness and frailty of our nature it is not possible to deny—it is too strongly tested by all human experience, as well as by the whole tenor of the scriptures; but the degree of weakness must be measured by the efforts to overcome it, and not by indulgence to it Once admit weakness as an argument to forbear exertion, and it results in absolute impotence. It is also very inconclusive reasoning to infer that because perfection is not absolutely to be obtained, it is not therefore to be sought. Human excellence consists in approximation to perfection; and the only means of approaching to any term, is by endeavoring to obtain the term itself. With these convictions upon the mind—with a sincere and honest effort to practise upon them, and with the aid of a divine blessing which is promised to it, the approaches to perfection may at least be so great as to nearly answer all the ends which absolute perfection could attain. All exertion, therefore, is virtue; and if the tree be judged by its fruit, it is certain that all the most virtuous characters of heathen antiquity were the disciples of the Stoic doctrine. But let it even be admitted that a perfect command of the passions is unattainable to human infirmity, it will still be true that the degree of moral excellence possessed by any individual is in exact proportion to the degree of control he exercises over himself. According to the Stoics, all vice was resolvable into folly: according to the Christian principle, it is all the effect of weakness. In order to preserve the dominion of our own passions, it behoves us to be constantly and strictly on our guard against the influence and infection of the passions of others. This caution above all is necessary to youth; and I deem it indispensable to enjoin it upon you,—because, as kindness and benevolence comprise the whole system of Christian duties, there may be, and often is, great danger of falling into errors and vice merely for the want of energy to resist the example or enticement of others. On this point the true character of Christian morality appears to me to have been misunderstood by some of its ablest and warmest defenders. In Paley's 'View of the Evidences of Christianity,' there is a chapter upon the morality of the Gospel, the general tenor of which (as of the whole work) is excellent, but in which there is the following passage:—"There are two opposite descriptions of character, under which mankind may gener-

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ally be classed: the one possesses vigor, firmness, resolution; is active and daring; quick in its sensibilities; jealous of its fame; eager in its attachments; inflexible in its purposes; violent in its resentment: the other, meek, yielding, complying, forgiving, not prompt to act, but willing to suffer, silent and gentle under rudeness and insults, suing for reconciliation where others would demand satisfaction; giving away to the pushes of impudence, conceding and indulgent to the prejudices, the wrong-headedness, the intractability of others with whom it has to deal. The former of these characters is, and ever has been, the favorites of the world; it is the character of great men,—there is a dignity in it which commands respect. The latter is poor-spirited, tame, and abject. Yet so it has happened, that with the Founder of Christianity, the latter is the subject of his commendation, his precepts, his example, and and that the former is so in no part of its composition." Dr. Paley in this place adopts the opinion of Soame Jennings, whose essay on the "Internal Evidences of Christianity" he strongly recommends; but I cannot consider it either as an accurate and discerning delineation of character, nor as exhibiting a correct representation of Christian principles. The Founder of Christianity did indeed pronounce distinct and positive blessings upon the "poor in spirit," which is by no means synonymous with the "poor spirited;" and upon the meek; but in what part of the gospel did Dr. Paley find him countenancing by "commendation, by precept, or example, the tame and abject! The character which Christ assumed upon earth was that of a Lord and Master; it was in that character his disciples received and acknowledged him. The obedience he required was unbounded, infinitely beyond that which was ever claimed by the most absolute earthly sovereign of his subjects: never for one moment did he recede from this authoritative station; he preserved it in washing the feet of his disciples; he preserved it in answer to the officers who struck him for this very deportment; to the High Priest he preserved it; in the agony of his ejaculation on the cross, "Father, forgive them, for they know not what they do." He expressly declared himself "the Prince of this world and the Son of God." He spoke as one having authority, not only to his disciples, but to his mother, to his judges, to Pilate the Roman governor, to John the Baptist, his precursor; and there is not in the four gospels, one act, not one word recorded of him, (excepting his communion with God) that was not a direct or implied assertion of authority. He said to his disciples, "Learn of me, for I am meek and lowly of heart," &c.; but where did he ever say to them, Learn of me, for I am tame and abject! There is certainly nothing more strongly marked in the precepts and example of Christ, than the principle of stubborn and inflexible resistance against the impulses of others to evil. He taught his disciples to renounce every thing that is counted enjoyment upon earth; "to take up their cross," and to suffer ill treatment, persecution, and death for his sake. What else is the book of the Acts of the Apostles than a record of the faithfulness with which these chosen ministers of the gospel carried these injunctions into execution? In the conduct and speeches of Peter, John, and Paul, is there any thing that could justly be called

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"tame or abject"! Is there any thing indicating a resemblance to the second class of character into which Dr. Paley divides all mankind! If there is a character upon historical record distinguished by a bold, inflexible, tenacious, and intrepid spirit, it is that of Paul. It was to such characters only, that the commission to "teach all nations," could be committed with certainty of success. Observe the expression of Christ, in his charge to Peter; (a rock) and upon this rock will I build my church, and the gates of hell shall not prevail against it. Dr. Paley's Christian is one of those drivellers, who, to use a vulgar phrase, can never say No to any body. The true Christian is the "Justum et tenacem propositi virum" of Horace, (the man who is just and steady to his purpose.) The combination of these qualities, so essential to heroic character, with those of meekness, lowliness of heart, and brotherly love, is what constitutes that moral perfection of which Christ gave an example in his own life, and to which he commands his disciples to aspire. Endeavor, my dear son, to discipline your heart, and to govern your conduct by these principles thus combined; be meek, be gentle, be kindly affectionate to all mankind, not excepting your enemies; but never be "tame or abject;" never give way to the pushes of impudence, or show yourself yielding or complying to prejudice, wrong-headedness, or intractability, which would lead or draw you astray from the dictates of your own conscience, and your own sense of right: "till you die, let not your integrity depart from you;" build your house upon the rock, and then let the rains descend, and the floods come, and the winds blow and beat upon that house—"It shall not fall, it will be founded upon a rock." So promises your blessed Lord and Master, and so prays your affectionate Father,

JOHN QUINCY ADAMS.

DISCIPLINE.—*No. XI.*

THE manner of electing and appointing the stated officers of the church, is a question on which there is much diversity of opinion; not, indeed, so much as regards primitive usage, but mainly upon the point of expediency. Nearly all the controversies upon the subject of church organization have grown out of the admission of the very dangerous principle, that there is no divine or apostolic model indicated, and therefore that it was intended to be left to the emergencies of the times and the discretion of the saints. Upon this subject we have already expressed our conviction, and attempted an induction of the scriptural model, so far as to ascertain the stated officers required and their respective duties. In the remarks we have so far made, however, we wish to be distinctly understood as referring to the organizations of *single* communities, called congregations or churches. To this single point our inquiries and remarks are for the present directed. Upon "the church" as a unit, composed of all the

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congregations and the relation of its parts, we have some things to say,—but not yet.

We have now arrived at the very important question, How are the Elders and Deacons to be elected to these ranks and inducted into office! To say that this question cannot be satisfactorily answered, would be to reject both the teachings of scripture and the almost unanimous voice of history. The *first* example of election to office during the apostolic age, is that of Matthias. It seems that two persons were nominated in this case, and that this nomination was made by the "men and brethren" assembled; for it is to these that Peter addresses himself; and at the close of the speech, the historian says, "*They*," (that is, those whom Peter addressed, *men and brethren*,) "appointed two."

2. The seven Deacons, of whose appointment we have the history in the sixth chapter of Acts, were elected by the "multitude of the disciples" whom the Apostles called together for this purpose; and when they had chosen them and placed them before the Apostles, as the persons whom they preferred for this business, they were solemnly inducted into office by prayer and the imposition of the hands of the Apostles.

3. It is true, that no example is recorded in the New Testament of the people *electing* or *choosing* their Elders; neither is there one of any other person or persons choosing or electing them, in their stead. Paul and Barnabas are represented by the historian (Acts xiv. 23.) as *ordaining* Elders in all the churches in Lystra, Iconium, and Antioch; Timothy is commanded to entrust the things he had heard from Paul, to faithful men, who should be able to teach others; and Titus was left in Crete to set in order the things that were wanting, and to *ordain* Elders in every city. The characters also who were alone eligible, are clearly depicted; but who shall *elect* those who are to be *ordained* is not affirmed. Still analogy, the nature of government, and light of history, leave no room to doubt that the choice was made by the people—the disciples.

The argument drawn from analogy is based partly upon the relations which the first Christians bore to the Jewish synagogue, but mainly upon the part which the church is represented as acting in other matters of equal moment. The offices of Elder and Deacon are evidently taken from the synagogue, and in the only example of an election given us, that of the seven Deacons at Jerusalem, recorded in the 6th chapter of Acts, we find the election made according to the popular form of the synagogue. We can scarcely doubt,

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therefore, that this form would be equally applied in the selection of the other class of officers.

But the part which the disciples took upon various occasions, in matters of great moment, seems still more strongly to indicate that they would participate in the election of their rulers.—When the dispute arose at Antioch about circumcision, it was "*the brethren*" who *determined* that Paul and Barnabas and certain others should go up to Jerusalem unto the Apostles and Elders about the question; and after it had been fully discussed, it was the Apostles and Elders, *with the whole church*, who were pleased to send chosen men of their own party to Antioch, to bear their letter containing their decision; and on their arrival they assembled the *whole multitude* together, and delivered the epistle. The question here involved was one which might well have been claimed as belonging alone to official management; but even the Apostle Paul submits to the resolution of the brethren, acts as their messenger to the Apostles, Elders, and church assembled at Jerusalem, and thus gives confirmation to the precedent of popular congregational authority, in matters concerning the general good. The part which the Corinthian church is represented as taking in the separation of the incestuous person and other instances, which we might name, tend to the same conclusion and fill out the argument from analogy.

Besides this, the nature of the Christian government is such as to forbid any other method of electing the officers, who are to administer its affairs. The relation established by Christ and his Apostles, between the officers of a Christian congregation and the members, is such, that it would be, not only highly impolitic, but manifest tyranny to elevate to authority and office those, whom the body of the church might not choose or have a voice in electing. The relation evidently requires that the Elders should be men, acceptable to the brethren, and, in every respect, enjoying their confidence and esteem. What so likely to secure this necessary end, as to ordain to office those whom the people themselves had chosen! What more contrary to the liberty of the gospel, than to impose upon the freemen of Christ, rulers whom they had no voice in electing and who may or may not enjoy their confidence and esteem! Such a rule would be contrary to the entire genius of Christianity and subversive of that law of love, to which all things must be subordinate, and which is the essential element of every principle of action in the spiritual kingdom of Christ.

Take from an individual congregation the power to choose its own officers—and by what authority can they act! Is not the congrega-

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tion the fountain of authority to itself? Who else, then, can delegate it? But it will, perhaps, be replied, that the congregation is not the fountain of authority, but that Christ and the Apostles are. Let us not be confounded by this objection. We must distinguish things that differ. Christ and his Apostles are the fountain of *legislative* power—and so they are of all power in the Christian church. In some sense, Christ is the fountain of *all* authority both in heaven and earth: but some powers are delegated, whilst others are not. That the legislative power is restricted to Christ and his Apostles, we would come behind none in maintaining; indeed, the Apostles themselves were only to teach the things which Christ had commanded them; but the *judicial* and *executive* powers are committed to the church. This, the declarations of our Saviour abundantly authorize (Matth. xvi. 19, and xviii. 17, 18.) and the subsequent acts of the church, under apostolic sanction, fully exemplify, (Acts i. 15, and xv. 1, *et seq.* 1 Cor. v. 2.) They both judged what should be done andprovided the means for having it accomplished. Now the propriety of having officers in every Christian church, is not a matter submitted to human decision. It is a law of Christ. But the execution of this law is a duty of the church. As the duty is upon them, the authority is in them. Hence we again ask the question, If the officers of a particular congregation receive not their authority to act from the church, in whom it is originally vested by the great King and Lawgiver, whence can they derive it?

But why do the scriptures represent Paul and Barnabas, and Timothy and Titus, and the Presbytery, as laying on hands in the appointment of officers, if the choice of these officers was not in them? That there is really no difficulty in this question, will at once appear from the case mentioned in the 6th chapter of Acts. Thus the Apostles *ordained*—but the people first *chose*. We are presented, then, with a distinction between *choosing* and *ordaining*, clearly set forth in an example. To *ordain* is formally to set apart to office, by certain forms or ceremonials prescribed in the scriptures; and to *elect* or *choose* is simply to designate the persons whom the congregation prefers for officers. The former was always done by Apostles, Elders, or Evangelists: the latter, always by the people. We have a similar provision in our form of government, the most rational in the world. The President elects or nominates to office: the Senate confirms or rejects. The right to choose is in the President: the power to apply the tests of qualification is in the Senate. If the nominee possess not the requisite qualifications,

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the Senate reject him; but they cannot nominate one in his stead. This the President alone can do. It is exactly analogous in the Christian organization. The people choose, and the Presbytery or an Evangelist ordains.

We have here suggested an important inquiry. Why do the scriptures require in the appointment of officers in the church, the co-operation and concurrence of a Presbytery or an Evangelist? To the man of faith it is sufficient to know that such is the law; still there is good reason for it—such as has influenced all rational governments to incorporate a like principle into their Constitutions. Certain qualifications are presumed to be essential to fitness for certain offices: these are prescribed in the fundamental law; and though the people should choose one who did not possess them, he could not be constitutionally inducted into office. Should the people elect to the presidency of the United States a foreigner, he could not be constitutionally inaugurated, because a fundamental law of the government forbids to such the honor and powers of this office; should the people elect to a seat in Congress one under the lawful age, no matter though his election may have been by the unanimous voice of his district, he must still lose his seat for the want of the requisite qualification of age. The people choose, but they cannot *effectually call* those who possess the *legal* qualifications—and of this they are not to be the judges.

Now the Christian organization must be regulated by law—and that, not the law of man, but of Christ. This law requires that there be in the church certain officers, and authorizes the congregation to choose them. But, at the same time, it requires that none shall act, although the people desire it, who have not certain qualications. These qualifications are not a matter of human legislation, but they are clearly and explicitly set forth in the law of Christ. Who, then, is to apply these tests? One will say, Has not the congregation as good a right to *judge* in this matter as to *choose* in the other? By no means. In the first place, they are not as well qualified, either from their acquaintance with the *Word* or by their ability to analyze character. Neither can they know so well the suitableness of those whom they may choose to fill the station to which they would call them. So far, then, as qualification gives right, they have not as good a right. But where Christ has legislated, all right must rest upon his will; and simply because he has not given this right to the congregation but to the Presbytery or Evangelist, do we say, with confidence, that none but the Presbytery or Evangelist can exercise it. This is the law of Christ, and there

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is much wisdom in it. It is a plan commending itself to the admiration of all who have studied the tangled web of human nature and witnessed, even in its best estate, the dangerous tendencies of its unchecked current. To prevent the disagreeable consequences of imposing upon a people, rulers whom they might not like, they are granted the right to *choose;* and to guard against the influence of party feeling, blind personal partiality, or a neglect of the required qualifications, on the part of the people—Elders or Evangelists are required to *ordain.*

Can the Presbytery or Evangelist, then, refuse to ordain one whom the people have selected! Certainly. Does not Paul tell Timothy to lay hands suddenly on no man! If this does not mean that he is to exercise a prudence and discretion in this matter in order to satisfy his own judgment of the qualifications of the persons proposed, we are at a loss to say what is its import. Titus was left in Crete to ordain Elders in every city, but only upon the condition that he found such as filled up the character which Paul depicts. But in order to determine this, he must exercise his judgment in every case submitted to him. If one were presented to him, who had not the qualities which Paul names, Titus must either reject him by refusing ordination, or else disregard the positive and solemn injunction of the Apostle.

The case of a congregation organizing itself, we cannot find in the New Testament, and the reason is obvious. The law of God requires that there shall be the concurrence of a Presbytery or an Evangelist with the congregation in the appointing of its officers—the people to *choose* those who would be acceptable to their feelings; the Presbytery or Evangelist, to see that the requisitions of the law are complied with. The method of procedure was natural and plain. A church or churches sent out Evangelists to preach the gospel and to baptize the penitent believers;—these went forth on their mission, and in various places converted the people. When they had succeeded in baptizing a sufficient number, they gathered them together in congregations and taught them the things commanded. Amongst other things, the duty and necessity of organization. Under these instructions the people made their choice, and the Evangelists, not daring to lay hands suddenly on any man, examined with prudence and care into their qualifications, and then proceeded to ordain to office such as filled up the requisitions of the law. That this was the ancient and divine method of procedure is evident from the 13th and 14th chapters of Acts, which, taken in connexion with Paul's instructions to Timothy and Titus, leave no

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room for even a cavil. Paul was an Apostle and Barnabas was a Prophet; yet the Holy Spirit, intending to signify to us this divine order, commands even these to be sent forth under sanction and by ordination of the church at Antioch; and we find that obedient to their mission, they return to this same church and report, as in duty bound, the result of their labors. It is not here stated that Paul and Barnabas were ordained by the laying on of the hands of the *Presbytery;* but the work to which they were separated is the same as that imposed upon Timothy, and it was by the hands of the Presbytery that he was ordained.

The sensible force of these examples is opposed by an appeal to the fact that Paul was an Apostle, and that Timothy enjoyed a special gift through the imposition of Paul's hands;—but what of Titus! He was left by Paul in Crete for this purpose; and, as an Apostle, Paul had full power to ordain him to this work; but we have no evidence that he enjoyed any supernatural gift qualifying him specially for the discharge of his duties. On the contrary, does it not appear that Paul and Barnabas, as well as Timothy and Titus, in the cases we are referring to, were acting in the legitimate capacity of Evangelists, and were all therefore governed by the same rule. Paul, as an Apostle, could prescribe and declare the rule; but as an Evangelist of the church at Antioch, he submits himself to it as well as Timothy or Titus. That the two latter acted in no wise by any divine internal illumination or guidance in this matter, is evident from the nature of the instructions given them by Paul. They could do no more than exercise a sound judgment in applying the law promulged by Paul. They had no discretion.

The relation which a church holds to the Evangelist that planted it, makes him, in every sense, the most fitting person to officiate in ordaining the officers. It is his business to labor among them and to take the lead in their proceedings, as often as practicable, until he has not only taught them, but to some degree trained them in the exercises of the Lord's house. This must be done, before there can be an organization at all. By means of this intercourse he becomes acquainted with the various gifts and qualifications of the church, and can therefore apply the tests of the Apostle: But as no "new convert" can be promoted to the office of Elder, it is manifest that a congregation made up exclusively of such, must be under the discipline and tutelage of the Evangelist, till some of them attain to such a degree of experience in scriptural things as will qualify them for the responsible labors of a Bishop.

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In those cases, however, where one church is formed out of a part of the members of another, it would seem that the Presbytery of the mother church should officiate. In this case, their relation to the members who had been a part of their own charge, best fits them for judging of the character of those who might be preferred for office.

Both analogy and the nature of the Christian government, then, seem to require the method of appointing to office indicated in the 6th chapter of Acts—and that, no matter what the office, whether Elder, Deacon, or Evangelist. With this conclusion the farthest voice of antiquity concurs. Clemens Romanus, who is the most reliable of all the Apostolic Fathers, says that the Apostles ordained the first ministers of the church, and "then gave directions how, when they should die, other chosen and approved men should succeed in their ministry. Wherefore, we cannot suppose that they may be justly thrown out of their ministry, who were either appointed by them, or afterwards by other eminent men, with the consent of the whole church." Cyprian says that it was a rule of divine appointment, "that a minister should be chosen in the presence of the people, and should be publicly acknowledged and approved as worthy of the office," and that in no case should the act of ordination be solemnized without the knowledge and assistance of the people. We might still further multiply the historic evidences of this fact, both from the decrees of councils and the allusions of profane history—but we attach no authority to any thing of this kind, further than to receive it as corroborative of that which is already manifest from the scriptures.

The manner in which the people shall express their suffrage is a matter of discretion. It is both their privilege and their duty: and since the manner of doing it is not prescribed, they must determine this for themselves. The ancient method seems to have been for the Presbytery or Evangelist to ascertain in an informal manner by private inquiry, who would be acceptable to the brethren, and then propose such, provided they were qualified, to the approbation of the church, by their *acclamation;*—the people exclaiming, *Axios*, [fit,] or *Anaxios*, [unfit;] or, in the Latin church, *Dignus est justus*. This seems the most prudent course and that which is least likely to lead to any unpleasant collision of party feeling. Every thing should be done decently and in order, and with a view to avoid, as far as practicable, every manifestation of a worldly ambition for the honor of preferment. There should be no opportunity given for electioneering—no room for the play of artifice and intrigue; but

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each disciple should feel only for the glory of God and the good of the church, and cast his suffrage accordingly. Any person who would resort to the wily and hypocritical expedients of the politician, to curry favor with his brethren and to seduce them into his support, shows himself at once *unworthy* and *unfit:* he should be rebuked by his brethren and taught that such arts belong not to the purity of the Christian organization.

There are various items in connexion with this important process of the Christian organization which we might notice, but they are of minor importance, and our limits are already exceeded. Should any of our kind readers, however, feel inclined to suggest any thing they may deem of interest to notice farther, we shall be happy to give them a hearing. W. K. P.

MORAL SOCIETIES,

Having religious rites and secrets, "Sons of Temperance," "Odd Fellows" and "Free Masons."—No. VIII.

FREE MASONS.

Circumstances beyond our control prevent, at present, a special response to brother Williams. An impartial attention to the views of our brethren on "moral societies" requires that we allow the Masonic brotherhood to exhibit their claims upon the charities of the Christian communities,—especially when these claims are urged upon us not only by a Christian brother, but by a brother minister. We shall, therefore, give space to a few extracts from a recently printed "*Oration, delivered at Glasgow, Kentucky, before the members of Allen Lodge, No. 24, of Free and Accepted Ancient York Masons, and the citizens of Barren county, Kentucky, on the 24th of June,* 1848—*by Elder* William P. Clark, *of Harrodsburg, Ky.*"—printed September 1st, 1848. This oration being in part a response to some of my objections to "moral societies," "having secrets without being secret societies," I am as much in duty bound to hear Elder Clark as Elder Williams, and to allow my readers the same privilege.

A few extracts from this oration will show its strength and the claims of its author upon our respect for himself and the institution which he so zealously defends:—

"*Beloved Brothers, Companions, and Fellow-Citizens*—We hail with the liveliest emotions of the gratitude of our hearts, the return of another day of glad and delightful festivity. We have met this morning for the purpose of celebrating the anniversary of St. John the Baptist, and to cherish and perpetuate in our memories the name

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of that illustrious saint and eminent Free Mason, who was emphatically good and great; whose merits, moral worth, piety, and virtues, formed a beacon light, which not only shed its moral lustre over the land of his own nativity, unsurpassed by any in his day, but which has poured its beams along the stream of time, till they have reached, and reflected upon the nineteenth century. Oh! let us, therefore, Brothers and Companions, try to follow the example of that illustrious saint, that we may all become eminently pious, fitted and prepared to meet him in the Grand Lodge above. Now that this interesting occasion may prove alike profitable and pleasant to all, let us look to that great and good Being, who is the giver of all spiritual light and wisdom, for the aid and direction which will enable me to discharge my duty with the greatest fidelity, and you to enjoy the blessings which flow from the past recollection and contemplation of such noble and virtuous actions as our institution inculcates. Though this beloved assembly to-day be a promiscuous crowd, yet the occasion is one of the deepest interest, while we think of the discordant feelings which pervade the audience; some, the devoted friends of Masonry; while others are its avowed enemies. My purpose, therefore, shall be—1st. To try to meet and remove all those objections which are urged against Masonry; and I feel confident of success in this matter, if you, my kind friends, can be convinced by facts, arguments, and testimony. 2dly. I shall try to impress upon the minds of its friends the great necessity of carrying out in practice the superlatively grand principles which are so beautifully inculcated in the sublime system of Masonry, for which we contend.

Permit me here to state that Masonry is one of the best of human institutions ever invented by man, and it is based upon the Bible, for benevolent, charitable, and pecuniary purposes. And as man may be in prosperity one day, and in adversity the next, Masonry teaches him, while he is in prosperity, to lay up for the dark and cloudy day of adversity. * * * * * * *

Citizens of community—no, sirs,—there is not a Lodge on this wide earth in which an altar has not been erected to the Most High God, upon which the Divine Volume, with the square and compass, are continually placed; which teaches the Mason a sublime lesson that he should never forget. Now, my beloved hearers, these things being true, is it not wonderful that there are those who urge the very opposite objection, and allege that the fascinating influences of Masonry allure men to neglect their church relations, and finally to apostatize. This cannot be; for after a person becomes a Christian, Masonry teaches him the practical part of the Christian religion in the highest degree; therefore, the man who is indeed a good practical Mason, if he be a member of the church, will be a good practical Christian. It cannot be otherwise.

Masonry comes not in contact with the church of God, but aspires rather to the dignity of becoming a feeble auxiliary of that divine institution, which has seen the origin of all civil governments, and is destined to survive when all mere human institutions shall be lost in the general wreck of matter and crush of worlds. But one says, "the church needs no auxiliaries." This is speaking at random—

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because your farms, your merchandize, and your money, are all auxiliaries to the church: and she cannot do without those aids. But it is urged again, as an objection, that the church is an all-sufficient place for the Christian to perform all his acts of charity, that the glory may be given to the church, and not to Masonry. This objection has no foundation in fact, whatever. For you know that we, as Christians, love the church: we reverence the church and her divine institutions; and we admire the sublime precepts of her inspired morality. Yes, sir, she is emphatically the last hope of a lost and ruined world. But a Christian does not leave the church when he becomes a Mason; nor does a Mason abandon his Masonry, when he becomes a Christian. No, sir, he goes into the Masonic Lodge a Christian; he acts there as a Christian, and is recognized there as a Christian by all good Masons, and he contributes his mite there as a Christian, (and a member of the church, and not out of the church,) with an eye single to the glory of God. Yea, my kind hearers, all his actions, be they good or bad, are performed in the congregation, or church of God, so long as a member of the church. But if he be excluded from the church, then his acts are performed out of the church, and not until then. Therefore, my Brothers and Sisters in Christ, you know that when your Christian brother throws his contribution into the treasury in the Masonic Lodge, for charitable and benevolent purposes, he is obeying his God, just as much as if he were to put it into the church, for the same purpose. For then he is not certain whether it will be appropriated as he desires or not; for how often has he put his contribution in the church, and never knew how it was used. But when he puts it into the charity fund in the Lodge, he knows that it will be kept sacred for, and only for, that great purpose taught in the word of our blessed Redeemer, who has commanded us to "deal our bread to the hungry, to bring the poor and outcast into thy house, and clothe them that are naked, and to take care of the fatherless and to minister to their wants."

Again: the general principles which are taught in the Divine Volume are carried out practically in Masonry. For we are taught in that Book thus: "Let the brother of low degree rejoice in that he is exalted, and the rich in that he is made low." Masonry, therefore, acts upon this noble principle; for she knows no distinctions of caste or sect: "The tenant of the palace or of the cottage, the Musselman, the Hindoo, the Jew, or the Christian, the red man of our western wilds, or the educated European, all meet upon one common level." This you do not always see in the churches; for there, sometimes, you see three classes. Do not understand me here to exalt Masonry above Christianity or the church of God; for such a state of things cannot exist in real genuine Christianity, in the church. I speak, therefore, of the corruptions which you know are in the church."

I cannot at present respond to these *arguments* for Free Masonry. They, indeed, need no elaborate response. This is another of Christ's "auxiliaries," or of "the auxiliaries of his church." But

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this auxiliary is better than the principal; for, says Elder Clark, "when your Christian brother throws his contribution into the Treasury in the Masonic Lodge," he is "obeying his God as much as if he were to put it into the church for the same purpose." Now if he could show a "thus saith the Lord" for it, we might hear him in other matters with a little more patience and respect; but this is but his opinion, as when he says, "For when your Christian brother throws his contribution into the Christian treasury, *he is not certain that it will be appropriated as he desires or not;* FOR HOW OFTEN HAS HE PUT HIS CONTRIBUTION IN THE CHURCH AND NEVER KNEW HOW IT WAS USED." This compliment to Kentucky Masons is any thing but a compliment to Kentucky Christians. Is it true! Is it deserved! If so, I wonder why Elder Clark does not renounce his professed brotherhood with such dishonorable Christians, and confine his communion as well as his contributions to his more honest and honorable Masonic brotherhood!—!

Although this is by no means a full answer to Elder Williams' defence of "Sons of Temperance," I have so much confidence in his good sense as to think that he will feel a little pressed with so much of it as bears upon his plea for his fraternity as auxiliary to the Christian church. From all such auxiliaries I sincerely pray that the Lord may save his church and people! A. C.

ELDER D. S. BURNET AND ELDER CLARK.

THE names of these brethren appear on our pages in connexion with the public celebrations of Masonic festivals. No one that has seen, or may yet see them there, I presume, will regret it more than myself. But justice and mercy alike compel the very unpleasant task. We have been upbraided by our sectarian neighbors with winking at errors and improprieties in our brethren, while publicly noting and commenting on those of our fellow-professors of other denominations; and I have been challenged, if not in the identical words, in the spirit of the Messiah's invective when he said, "First take out the splinter out of your own eye, before you upbraid your brother with the speck in his eye." We need a censor of our own press, and of our own proceedings on some occasions, as well as a censor of the press and of the proceedings of other professors. For my own part, I have for a long time been pained and grieved on account of matters published and things done and defended by our brethren, and have been upbraiding myself for not noticing them. I am aware of the impropriety and thanklessness of such impartial-

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ity; but seeing that matters have on sundry occasions absolutely demanded it at my hands, I have recently resolved to levy a very heavy tax upon myself, and risk the consequences of such a course. I will never needlessly wound my own feelings in wounding the feelings of a brother. My opposition to three "moral societies" has already been resented by a loss of some subscribers; but they miscalculate who imagine that this will either silence me, defend, or protect them.

It is known to many that few of our brethren have been more esteemed and fraternally regarded by myself, or more beloved than Elder D. S. Burnet; and, in the ratio of that esteem and affection, my indignation burned at the appearance of his name in such a connexion as that noted in a former number. I could neither understand nor believe it to be a proper representation of his position, but resolved to exonerate him from the charge, if false; and if true, to call for his defence—the matter being, as I presume, forwarded to me with that intent. I have gained that which I desired, in the words following, from the pen of brother Burnet himself. Under date of September 20th, he says, "MY NAME WAS INSERTED IN THAT PROGRAMME CONTRARY TO MY REQUEST AND WITHOUT MY KNOWLEDGE, AND CONSEQUENTLY THE ADDRESS WAS NOT DELIVERED." This is what I am happy to state to my readers.

I could wish that Elder Clark could as easily relieve himself from his position, and satisfy the wounded feelings of the great majority of all his brethren that know him.

A brother has sent us a very elaborate article in defence of Odd Fellows. He, too, must be heard in our next; and then what is wanting in refutation of one another of the three essayists—Elder Williams, Elder Clark, and the forthcoming defence of Odd Fellowship, we may attempt at a future day. Till then I hope our readers will bear with me. A. C.

LETTERS FROM EUROPE—*No. XXXIII.*

MY DEAR CLARINDA—I promised to you a few general reflections on the character and condition of society in Great Britain and Ireland, when I should have gone through with the incidents and details of my tour. As preparatory to these we must first glance at the foundations of society;—the country and the climate in which it has its existence, and from which it uniformly, more or less, takes its peculiar mental as well as its physical complexion. Man is, in a good measure, one of the products of the soil and the clime in which

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he is born and brought up to maturity. Countries and climates produce men as they do trees and animals. Hence the great variety of modifications of human character as of that of every species of animal and vegetable with which the earth abounds. Thus as certain shrubs of the north are the stately forest trees of the south, and as animals dwarfed in one region are fully developed in another; so man, a mere pigmy in one soil and latitude, is a giant in another, both in his physical and mental constitution.

The Island of Great Britain has confessedly been the *mater magna virum*—the great mother of men. For genius, talent, and moral excellency, and all the great attributes that elevate and adorn human nature, she has seldom been equalled, and never surpassed. The extension of her empire, from the rising to the setting sun, considering her very limited territory at home; her being mistress of oceans and seas, as well as co-partner of the continents of earth in her numerous extensive colonies in Asia, Africa, and America, present her to the eye of the moral philosopher, as the sublimest problem in the science of man.

Her whole territory, from north to south, extends but 580 miles, and while 380 miles at the south, it is but 80 miles broad at its centre, giving an area of but 102,600 square miles—the largest Island in Europe, but less than some one of our American States.

The climate is indeed peculiar. Extending from almost 50 to 58. 43 deg. north latitude, and in its greatest breadth situated between 35 and 8 34 degrees west longitude from Paris, and surrounded with water, it has spread over it a cool, moist, and healthy atmosphere, favorable to good health and much constitutional vigor.

It has but three considerable ranges of mountains. I have seen them all, more or less, in the distance. Those of the Grampian Hills, terminating at the Friths of Forth and Clyde, have the loftiest summits in the Island, ascending 4,370 feet above the sea. The others do not much exceed half this height.

Every thing, indeed, is in good keeping with the extent of the Island. Its hills, mountains, rivers, and lakes are in due proportion to the whole domain. Loch Lomond, the largest of the lakes of England, is only 30 miles long by 8 broad, while the Scotch Loch Lomond is, though thirty miles in length, not more than two or three in breadth. The Thames, with us a very inconsiderable river, is that of the most importance in the Island of Great Britain.

The green hills and luxuriant vallies of Great Britain show that its cool and moist climate is at least favorable to agricultural pursuits; and the vigor and athletic frames of many of its inhabitants

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show that it is no less healthy for man than for its large and variegated tenantry of flocks and herds. But the true secret of Britain's greatness is neither its soil nor its climate, its green and fertile hills, nor its rich and luxuriant vallies, but in its extensive and well indented sea coasts. Had the same character and extent of soil been allotted to the same population on the most fertile portions of Europe, such an empire as that of Great Britain had never been. This, then, is a subject of considerable importance to those who desire to apprehend the true elements of national greatness and political glory.

The two Islands of Great Britain and Ireland having such extensive sea coast, compelled a larger portion of its population to live near the sea and upon the sea, than can be found in any nation or country in the world. This gave rise to the sea-faring character of its population. A small territory and a large ocean around it, strong nations like that of France, almost within sight of it, and the belligerent spirit of Europe from times immemorial, early suggested to the inhabitants of Great Britain and Ireland the necessity of union between them, and of providing wooden walls or floating navies as bulwarks in self defence against foreign aggression and invasion.—The healthfulness of the climate and the productiveness of its soil rapidly increased its population beyond the means of supply from the mere cultivation of the soil, and compelled them to devise other means of subsistence. The native ingenuity of their minds, their peculiar physical energy, and "necessity the mother of invention" early led them to mining and manufacturing, first to supply their own wants, and afterwards to supply those of their neighbors. As "practice makes perfect," they early excelled in these, as well as in the art of navigation; and thus they were naturally induced to go abroad in quest of a market. Manufactures soon contributed to commerce, domestic and foreign, and this to build ships and navies for its transportation and protection. Now, had Great Britain been a part of the European continent, or even had Ireland been joined to it, without an intervening sea, the kingdom never could have risen to such commercial and national greatness and glory.

This colossal empire, for all the elements of national greatness, most certainly far transcends any thing ancient or modern, in the annals of the world. The commerce of Carthage, and the martial glory of Rome, are incontrovertibly thrown into the shade by the superior lustre of British genius, in all the sciences and arts of peace and war, in agriculture, manufactures, and commerce, and even in

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throwing her arms around more extensive and distant portions of the globe.

With a population less than twenty-five millions at home, she holds in her hands the destiny of one hundred and fifty millions abroad, in Asia, Africa, and America. Her banners wave in every breeze, and her canvass is spread in every ocean, and sea, and navigable river in the four quarters of the globe. Her language is enriched with all the treasures of science and art. Her philosophy, physical, intellectual, and moral, transcends that of any age or any nation in the memory of man; and the efforts of her Protestant population to civilize, evangelize, and bless the human race, in every barbarous land where her power is felt, have never been surpassed, nay, indeed, have never been equalled by any nation or people on earth. On these accounts, notwithstanding her great national sins and transgressions, the blood that she has shed, the cruelties sometimes inflicted upon the people she has conquered, and if not commanded, yet winked at by her government, England stands upon the proudest eminence, and has reached the highest acme of national glory ever attained by any nation or people written on the rolls of time.

The constitution by which all this has been effected, is sketched as follows, by one of her enlightened sons. He gives a synopsis of it in the following words:—"The British Constitution is a piece of Mosaic work, belonging to different epochs. It is the great charter of Henry I. modified, a century later, and forced upon the acceptance of king John. It is the charter confirmed, with great alterations, by Henry III. and sanctioned by Edward I. Its completion is the *Declaration of Rights*, in 1688. It possesses the advantage of not impeding the development of any social faculty, of securing every liberty by the unrestrained liberty of that of the press, and of exalting the character of the subject, by placing his life and property under the safeguard of the laws. The king of England joins to the dignity of supreme magistrate, that of head of the church. The former gives him the right of making war and peace, alliances and treaties, raising troops, assembling, proroguing, adjourning, and dissolving parliament, appointing all officers, civil and military, and the chief ecclesiastical dignitaries, and pardoning or commuting the punishment of criminals: the latter gives him power to convoke national and provincial synods, who under his approbation, establish dogmas and discipline. The parliament enjoys the prerogative of proposing laws, but no law has any validity till approved by the king. On the other hand, the will of the sovereign or his ministers, and the

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annual demand for supplies cannot take the shape of a law till under this form they have been sanctioned by the votes of both houses. The king may increase not only the number of peers, but even that of the commons, by authorizing a city to return members to parliament. He arrives at majority at the age of eighteen, and on his accession to the throne must sanction all the laws passed during his minority. Females as well as males possess a hereditary right to the crown. The responsibility of the ministers, not an empty phrase in England, secures the inviolability of the monarch: the ministers are four in number, and independent of one another:—the first Lord of the Treasury, or prime minister, who has under his direction the taxes, the custom house, the stamp office and the post office;—the Secretary of State for foreign affairs;—the Home Secretary, who has the direction of colonial affairs excepting those of the East Indies,—and the Secretary at War whose authority extends over the concerns of India. A council is organized to examine whatever relates to Indian affairs, and another superintending the business of commerce and the colonies, is composed of enlightened individuals who combine among themselves the interests of agriculture, industry and commerce, and study unceasingly the wants and tastes of every people for the purpose of making them in some way subservient to British industry. The House of Commons consists of 658 members, of whom 489 represent England, 24 the principality of Wales, 45 Scotland, and 100 Ireland."

Notwithstanding all these excellencies, applauded by its best friends and admirers, the Constitution of Great Britain has in it one great error, which, had it no other, must inevitably work the downfall of the existing government, and that before this century has run its rounds. I need scarcely specify to our American readers what that grand assumption of power is which must one day subvert the throne of England. It is not its *monarchical* character, as many will suppose, to which I allude. The people of Great Baitain, in the main, with but comparatively few exceptions, are now, and long have been, essentially monarchical. The great majority of them, like some of our own people, are essentially fond of monarchy.—They are fond of power. Hence, our Presidents, even with a plain, intelligible constitution in their hands, admired, extolled, and sworn to, are not always restrained from assuming a very monarchical authority. Indeed, they either constitutionally have, or assume to have, a more absolute power than has ever been exercised by any of the present dynasty of English sovereigns,—not one of whom ever presumed to veto a law passed by the two houses of Parliament.

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A Stuart once presumed to do this, but afterwards was made to retract it and to sign a law the same in substance with that which he had vetoed. Indeed, this, along with other assumptions, prepared the way for the famous revolution of 1688. We Americans—whig, democrat, and all—are born with a monarch in our stomach, and it occasionally refuses to be confined there when any of us is elevated to gubernatorial or presidential authority.

Indeed, the English sovereigns are as much limited by their *magna charta* as our sovereigns are by ours. The main difference is in the name. We have, however, this pleasure and advantage, that we make and unmake them some ten times in the course of our lives, while the English kings occasionally survive one, two, or three generations. Consequently, we can have more good or bad kings during our lives, with the pleasure of creating them, than the people of Great Britain; and we call them by a trisyllabic name, rather than by a monosyllabic title. This, after all, is the essential difference.

Were I a politician, I would certainly advocate the emendation of our constitution in one particular at least. I know of nothing that could so much improve the morals of our community, and prolong the existence of our excellent institutions, than the limiting of the reign of our sovereigns to one term of eight or ten years, and inhibiting a re-election. The people must certainly, (but I profess not to be a political prophet,) I say the people must be converted to Christianity, or our government become irksome to a decided majority of them, or the constitution must be new modified in this particular. Our policy, our interests, our morality, our religion, are subjected to a crisis every four years, from which every true patriot and Christian in the nation prays to be delivered. A volume of reasons in support of this opinion could, doubtless, from the wisdom and experience of our contemporaries, be furnished, which no one could rationally gainsay or successfully resist.

During my tour through Great Britain, almost as often as any one introduced the subject of our American institutions, I was asked whether I thought our form of government could possibly long exist. On inquiring into the foundation of their apprehension that it would not, I generally received for answer—Why, sir, your citizens of the South and of the North, talk so often and so strong of a separation of the Union, and a consequent dissolution of the government, provided certain measures are or are not carried, that we conclude, either that the union is of little importance to either party, or that they do not expect it to weather the political storms and tempests which so often and so furiously break upon it.

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Believe them not who thus reason, was my usual response. It is a proof of the superlative value all parties attach to it. The very insinuation that the Union may be jeopardized, is appalling to every patriot, and all patriots know it. Hence, political demagogues who wish to carry some favorite, or some selfish measure, of great importance to themselves, knowing how paramount the love of the union is, make these pretences, by way of a political device, to carry their measure. They make their appeal to the strongest passion, or use this threat as their strongest argument, well knowing that if any thing could secure their object, this expedient is the most likely. Suppose two persons, greatly attached to and interested in the life of a patient, remonstrating against the theory or practice of a physician, should each say to the other—Sir, your measures will destroy the patient rather than cure him.—Whether would it be a more logical conclusion that neither of them cared any thing for the life of the patient, or that both of them regarded his life as an object of transcendent importance to them both?—So reason, said I, and so conclude, when you hear any one infer, from such political excitement, either that the American Union is not appreciated by the citizens, or that it is likely to be dissolved.

I was, however, much pleased to observe the increased amount of liberty of speech and freedom of debate, as I imagined, now enjoyed by the whole population of Great Britain, compared with what it was some forty years ago. They seem to speak, argue, and write as freely, upon all political questions in Great Britain, as we of Virginia, or they of Ohio. The Queen, the ministry, the measures of the government, are every where as freely spoken of as they ought to be, or as we Americans think they ought to be. The only differences are, tnat there are not so many graduates in politics, nor so many professional politicians in England as in the United States. Nor is there one newspaper read in England for every score read in the United States. But here I must, from circumstances which I cannot control, break off in the midst of my reflections, to be resumed and prosecuted in my next. You will perceive that I have not yet named the most objectionable and fatal ingredient in the English *magna charta*.

Your affectionate Father,

A. CAMPBELL.

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CONVERTING INFLUENCE.

QUERY.—CANNOT the *sinner*, by applying his reason and inclination to the scripture, understand it; and having understood it, does he need to receive aid to appropriate it? In other words, Is any extraneous aid necessary to prepare the mind of a *sinner* for fully comprehending and appreciating the great truths contained in the word of God, so that they may produce their appropriate fruits? Or, again, Is not the word itself, heard, understood, and obeyed, all that is requisite both to make a man a member of the kingdom of Christ, and to fit him for an abode in heaven? J. R. G.

ANSWER.—It is certainly important that the position which the gospel occupies in the work of conversion should be clearly understood. The prevailing error, indeed, of the sectarian community, is to be found here, upon the very threshhold of the divine temple of Christianity, and it has been one of the aims of the present reformation to restore the gospel to its original character, as the power of God to the believer for his salvation.

In doing this, however, it is necessary to guard against the error of supposing that either the gospel or the scriptures in general possess an *absolute* power—an influence wholly independent of extraneous circumstances, or of the inward condition of the mind to which they may be addressed. If this were so, every one to whom the gospel is preached would be converted, as a matter of course—an unavoidable necessity; just as if a die had the *absolute* power of making an impression upon metal irrespective of its condition as soft or hard, heated or cold, we would find its perfect stamp upon all the pieces subjected to its action. This, however, we know is not the case with a die. The metal must be in a condition suited to its action, else it will receive no impression. Hence the power of the die is *relative*, since it depends upon the state of the metal on which it acts. Just so it is with seed sown. Its power to grow and bear fruit is *relative*, and not *absolute*. The seed has in itself, indeed, a vegetative power; but it is a force in a state of rest, which can be called into activity only when the seed is subjected to the necessary conditions of soil, air, heat, and moisture. This comparison is a scriptural one; and, as employed in the parable of the Sower, precisely illustrates my view of the matter. We have here *four different results* from the sowing of the good seed of the gospel—yet the seed is the same; the sower is the same; the *mode of sowing* the *same* in all. To what, then, is the difference of result owing? Evidently to the differences in the *conditions* and *circumstances of the soil* on which the seed fell. It was because the way-side was BEATEN HARD that the seed *could not enter*; because the soil was STONY that it could not gain *sufficient root;* because the soil was INFESTED WITH THORNS that its growth was *choked*; and because the soil was GOOD that it *flourished and brought forth fruit.* Now the seed did not create the differences in the soil, and had no power to make the soil good or to prepare it for its own reception. The object of this very parable is to show

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that the power of the gospel is relative, and that the results of its preaching depend on the state and character of the minds and hearts of those addressed.

It is a matter of familiar observation, that men's minds are really in these different conditions exhibited in the parable. The gospel preached to a congregation will convert a part, and will be rejected by a part. Some of those converted do afterwards fall away, from their own shallowness or the love of the world. We have thus indubitable facts to convince us of the correctness of the view presented in the parable of the Sower, and to shew us that it depends upon the state of the mind, when the gospel is presented, what shall be the effect of such presentation. Hence it would be an error to suppose that, in preaching the gospel, we should take no account of the state of men's minds, or that men's minds are all precisely in the same condition, and equally ready and well prepared for the reception of the truth. And it would be equally an error to imagine that the gospel has the power of putting the mind into a favorable condition, and preparing the heart for its own reception. Yet these would seem to be the confused notions which many entertain upon this subject.

The question is not, Has the word alone, "*heard, understood, and obeyed*," power to convert men and fit them for heaven? but, Has the word alone power to *make itself* "heard, understood, and obeyed?" In answer, I need only remark that if we decide this in the affirmative, it will be the fault of the word that all men have not heard, understood, and obeyed. I fully concur with you, however, in the sentiment that when the word *is* heard, understood, and obeyed, it has power to make a man a member of the kingdom of Christ and to fit him for an abode in heaven; and this because, in faith and obedience, the divine promises are enjoyed; among which we find the remission of sins and the gift of the Holy Spirit. I also concur with you, that the sinner can, *by applying his reason and inclination* to the scriptures, understand the word and appropriate it. In such propositions there is an almost universal affirmative agreement among all parties. The controversy has respect to the *means* by which the sinner is INDUCED thus to apply his reason and inclination to the word. Why is it that the proclaimed word finds some hearts insensible; some partially sensitive; some surcharged with worldly cares, and some "good and honest"? Luke viii. 15. What has made the latter "good and honest"? Not the word, assuredly; for it is their condition *prior* to the presentation of the word—a *prerequisite* or *preparation* absolutely necessary to the proper reception of the word, and its subsequent successful progress. As respects conversion, now, this is the real question to be considered, and for the discussion of this point, and, as I think, a full and fair examination of the whole subject, I must refer you to my articles on "Converting Influence," in the fifth and sixth volumes of the second series of the Harbinger, for the years 1841 and 1842. The pieces are signed by some one of the letters composing the name LUKE.

R. R.

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NEWS FROM THE CHURCHES.

BETHANY, Va., September 16, 1848.

The annual meetings on the Western Reserve, Ohio, for this year, have just closed; and I having been requested to make a report of the results, the following is respectfully presented:—

	bap.	*rec.*	*dis.*	*exc.*	*died.*	*total.*	*S. S. & B. C.*
PORTAGE COUNTY.							
13 Churches,	42	26	34	11	6	671	6
GEAUGA AND LAKE COUNTIES.							
14 Churches,	42	14	14	0	5	540	9
COLUMBIANA COUNTY.							
Fairfield,	6	5	1	0	0	100	S. S.
Fredericktown,	0	0	0	0	2	80	
Greene,						75	
Hanover,	5		7	1		105	
New Garden,			7	1		40	
New Lisbon,	21	13	12		3	200	S. S.
Salem,	3	4	4	5		43	
Wellsville,	15	15				75	
TRUMBULL AND MAHONING COUNTIES.							
Austintown,	5					80	B. C.
Niles,						120	
Canfield, Centre,	12					26	
Canfield, N.W.Church,						60	B. C.
Bloomfield,	30					69	S. S.
Youngstown,						75	
Warren,						160	
Bazetta,						125	
Hartford,						70	
Southington,						75	
Newton Falls,						90	
Farmington,						32	
Lordstown,						71	
Hubbard,	12					80	
Champion,						35	
Howland,						32	
CUYAHOGA COUNTY.							
Bedford,	43	9	6	3	3	231	S. S. & B. C.
Bedford, W. church,						23	
Warrensville,	0	7	0	1	0	78	
Chagrin Falls,	4	1	2	1	0	70	
Euclid,	14	6	6	4	1	160	S. S &. B. C.
East Cleaveland,	0	1	0	0	0	28	
Ohio City,	12	3	4	0	0	60	S. S.
Newburg,	0	0	1	0	0	30	B. C.
North Orange,	2	0	0	0	0	17	B. C.
South Orange,	2	0	0	0	0	25	
Solon,	2	4	3	0	0	70	S. S.
Royalton,	1	1	2	0	3	22	
MEDINA AND SUMMIT COUNTIES.							
Mogadore,	2	5	8	1	8	90	
Norton,	9	6	3	0	2	70	
Akron,	4	5	5	2	5	47	S. S. & B C.
Stow,	2	5	2	3	2	48	
Wadsworth,	0	1	4	4	0	58	S. S.

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	bap.	*rec.*	*dis.*	*exc.*	*died.*	*total.*
Lafayette,	0	0	0	2	0	40
Brunswick,	1	1	2	1	0	56
Ghent,	3	2	1	1	0	50
Hudson,	3	0	4	0	0	26
Tot. 71 churches.	298	133	132	50	42	4508

According to the above report, during the past year there were 298 added to the churches; and at the annual meetings, from which I have just returned, there were immersed at Hanover, 7; at Canfield, 40; Bedford, 24 immersed, and 5 reclaimed; Mogadore, 23 immersed, and 4 reclaimed; and at other places, 9, making during the past month an addition to the churches of 112 persons; and during the past year an addition of 410.

I have noticed that where Sunday Schools and Bible Classes are connected with churches, that the cause in that neighborhood prospers, and sinners are converted to the Lord. This is apparent from the above report. On this subject I desire to say much; but time and space will not permit.

In the bonds of love, yours in Christ,

W. F. M. ARNY.

OBITUARY.

Dorrel, King William, Va., September 16, 1848.

Dear brother Coleman—This is truly a house of mourning: our beloved brother and sister, Thomas Dabney and Mary E. Dabney, have been suddenly bereft of their promising son—JAMES A. DABNEY, aged 14 years.

On Saturday evening, the 26th of August, he got permission of his father to go a-gunning; and while in the woods the gun accidentally discharged, and the load entering his left eye, killed him instantly. It seems that he was standing on a log, and in the act of getting down he put the breech of the gun on the ground, and the jar caused the cap to explode. There was an individual with him, who was standing at some distance, and saw him fall. His father and brother were near, but before they could reach the spot life was extinct. James was one amongst the promising boys of my acquaintance; naturally possessed of a most affectionate and generous disposition, and that disposition greatly improved by the religious example and training of pious parents. Morning and evening he read the scriptures, and was instructed in them. Within a few weeks he had committed to memory John's gospel, with other portions of scripture. He was literally trained up in the nurture and admonition of the Lord, and his thoughts and feelings ran in that channel. Like Timothy, he was blessed with a pious mother, (whose piety is every where spoken of,) who had taught him the holy scriptures from a child, and whose supreme desire was not only to train him, but all under her care, for heaven. He was a favorite with all who knew him—greatly beloved by his relatives, and dear to his fond parents. Being possessed of superior mind and fond of study, they justly indulged the hope that he would be eminently useful in coming years. But, alas! their fondest hopes are blasted in a moment. Such an affliction is heart-rending when it comes in the ordinary way and the mind somewhat prepared; but to be thus suddenly bereft, is superlatively severe. It came upon them like a thief in the night; and how unspeakable was the anguish of his fond mother when the fatal tidings fell upon her ear, and when that son, on whom so many hopes had clustered, was brought home a mangled and lifeless corpse! Oh! it is fearful thus to be stricken down, and our hopes and hearts crushed in a moment! How uncertain are all earthly joys, and how

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soon can the strongest and tenderest ties be severed! Truly, this is a world of sorrow, and "sighs might sooner fail than cause to sigh" "Our roses grow on thorns, and our honey wears a sting."

In the very moment when happiness, like a gentle cloud, is hovering around this beloved family, does this unseen tempest burst upon them, and sweep away their joy. May they submissively bow before it, and under the shadow of the wings of the Almighty, may they flee for refuge! May the Lord sustain them, and may they say with Eli of old, "It is the Lord: let him do what seemeth to him good;" or with Job, when bereft of his possessions and children, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord!" When the Lord afflicts, he sustains us under that affliction. Our Father is too kind to wound and not heal; to afflict us and forsake us in an hour when we need most his sustaining hand: and if sorrows abound, the tenderness and sympathy of our High Priest superabounds; and while he lives the afflicted child of God will find sympathy and relief. "Many are the afflictions of the righteous, but the Lord delivereth him out of them all." God is our refuge and strength, a very present help in time of trouble; and may they with David "sing of mercy and of judgment." Our afflictions are momentary: our pilgrimage is short: our separations are temporary. If faithful, we shall soon arrive at our Father's house where no separation or sorrow is known—

——— No hidden grief,
No wild and cheerless visions of despair;
No vain petition for a swift relief;
No tearful eye, no broken hearts are there.
——— No parted friends
O'er mournful recollections have to weep;
No bed of death enduring love attends
To watch the coming of a pulseless sleep.

May the God of all consolation and comfort sustain them in this hour of affliction, and enable them to bear it with resignation and Christian fortitude. If the sympathy of friends could heal the wound it be more than healed. Nothing but the gentle hand of time, and the still more gentle influence of our holy religion, can heal it. May the Lord be with them and strengthen them with might by his Spirit in the inner man, is the prayer of their sympathizing brother.

Yours in hope, R. Y. Henley.

Dear brother Campbell—We have to record the death of sister ELIZA WITHERS, the wife of brother W. A. Withers, of Cynthiana, Ky., in the 42d year of her age. She was the daughter of brother Achilles Perrin, of Lincoln county, where she had gone on a visit of love to her aged parents, and where, after an illness of twenty-one days, she departed this life on the 29th of July. It was a source of deep grief that brother Withers was confined to a severe attack of fever; but when the severe indisposition of his wife was communicated to him, though unable to walk without assistance, he started for Lincoln county with his family physician. When he reached the house, sister Withers was silent in death. She had died about fifteen minutes before. It was a time of agony to a husband whose love and respect for his wife knew no bounds. She was his life and soul. Sister Withers was one of the most intellectual, pious, benevolent, and dignified ladies I have ever known. I had the pleasure, some eight years past, of inducting her and her husband into the kingdom of the Redeemer. It was a most interesting time; indeed, it was one of the happiest meetings I ever held. It was on Lord's day, and the congregation was unusually large. After the discourse brother Withers offered his arm to his wife, and they came forward under circumstances the most thrilling. They have proved true, faithful, and devoted ever since. They had been married near twenty-six years. She was kind, confiding, and affectionate. She was a

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most devoted wife, and an example as a daughter, wife, mother, and friend. She was perfectly sensible to the last, giving directions as to her interment. Whatever desire she had to live, was for the benefit and happiness of her husband and children. Death had no terrors for her. She was as calm and confident in the movement of dissolution as it is possible for any one to be. This is another triumph of the Christian faith, worthy of record in letters of gold and pictures of silver. The death of sister Withers is regretted most deeply by the pious and good, and her memory is held in the highest estimation by her friends in the church. The loss, which is a severe one, to her husband, her children, the church, and her friends, is her gain. May the blessing of Heaven rest upon those who are left behind. And may this bereavement constitute another overwhelming motive for perseverance in well-doing, that they may all meet in heaven at last.

Most affectionately, J. T. JOHNSON.

Cynthiana, Ky., August 15, 1848.

Died, in the city of Louisville, Ky., on the 28th of July, 1848, in the 38th year of her age, Mrs. J. S. HUFFMAN, wife of E. L. Huffman.

The death of this amiable and pious lady has bereaved a large circle of friends and relatives in no ordinary degree. Her natural disposition presented a foundation on which the Christian virtues can be built to perfectness, and in the triumphs of Christianity in her case, was clearly shown the uses of a good heart, for the exhibition of the graces of the Christian faith. The writer of this has known her long and intimately, and bears cheerful testimony to her piety, her Christian love, and her earnest faith. Mrs. Huffman has been an invalid for nearly sixteen years, and throughout all her sufferings has shown a degree of patience, fortitude, and resignation that is rare. For about five months before her death, her sufferings were almost constant and most excruciating, but she never suffered herself to lose her resignation. She watched the approach of death with a quiet, calm, and enduring faith, and in her passage through the valley and shadow of death, she gave the most satisfactory evidences that the questions, "Death, where is thy sting? Oh! grave, where is thy victory?" had been solved for her in the resurrection of the Saviour.

No terror the prospect begets:
I am not mortality's slave:
The sunbeam of life as it sets
Paints a halo of peace on the grave.

T. S. BELL.

TRIBUTE OF RESPECT.

NEOTROPHIAN HALL, BETHANY COLLEGE,
September 16th, 1848.

The Society having heard last evening of the death of one of its former members, WILLIAM H. SUMMERS, of Woodford county, Ky., adjourned to meet again this morning. After a brief eulogium by the President, on the character of the deceased, Messrs. T. F. Campbell, T. J. Waters, and A. Chapman, (having been appointed a committee for the purpose,) submitted the following preamble and resolutions, which were unanimously adopted:—

Whereas, we, the members of the Neotrophian Society, of Bethany College, having heard of the decease of William H. Summers, of Woodford county, Ky., formerly a regular member of this Society, would express a sense of the loss we have sustained, as a tribute eminently due to the character of the deceased whilst a member of this Society, and a student of this College—Therefore,

Be it resolved, That in the deceased, we recognize one, who, during his connexion with this Society, was not only distinguished for a high intellectual reputation, but for that moral beauty that ever adorns the character of the true student.

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Resolved, That we cordially sympathize with the relatives and friends of the deceased, in the loss they have sustained.

Resolved, That our Hall be hung in black, and that we wear the usual badge of mourning thirty days.

Resolved, That a copy of these Resolutions be forwarded to the parents of the deceased.

Resolved, That the Editors of the Millennial Harbinger, and Frankfort, Ky., papers, be requested to publish these proceedings.

On motion, the House adjourned.

J. D. PICKETT, *President*.

J. D. NEW, *Recording Secretary*.

DEATH OF MRS. M. B. EWING.

Another of the Bethany family is gone. MARGARET B. EWING, consort of John O. Ewing, of Nashville, and the oldest child of Alexander Campbell, by his second marriage, has been numbered with the dead on earth and united to the living in heaven. On the 4th Lord's day of October and the 22d of the month, about half past 8 o'clock P. M., after a lingering consumption, she bade adieu to earth and breathed her last. Only in her 20th year, and to all human appearance full of promise for many years, we may truly mourn her as a blossom untimely cut off and withered ere its full unfolding. It is not for us to scan the inscrutable ways of our God, nor to apply the measure of our weak and blinded affection to the mysteries of his providence; but in the early removal of those so full of promise and so blessed with the means of usefulness, we cannot but see the ordinary standards of human life overthrown and feel that in the purposes of God there is a height and depth—a length and breadth neither to be reached nor embraced by any finite intelligence.

Though this sad bereavement has fallen so unexpectedly upon many of Mrs. Ewing's friends, for more than a year a growing conviction rested upon her own mind that her days on earth would be few. In the midst of so much to make life attractive—with a husband but too devoted, friends anxious to dispel every thought of gloom, and, in the latter months of her trial, an infant boy just learning to interpret and return her smile, no wonder if she had closed her ears to the unwelcome monitor, speaking only in the silence of her own feelings the warning of death, and listened alone to the fonder illusions of hope. But she did not so. In the quiet reflections of her own soul, the realities of another world found ever welcome audience; and thus the promises of that better life, which is through Christ, gained silently but steadily upon her heart, till she seemed already to embrace them. Towards the close of her illness, when her body, worn and enfeebled by long wasting, seemed asleep to the surrounding world, the whisperings of her spirit showed it was intent upon heavenly visions and absorbed with scenes, which by faith we know open to the rapture of those who fall asleep in the Lord. When her lips scarcely moved and she seemed in all else asleep, she could often be heard reciting that glorious vision,—

The smiling millions rise and sing,
All glory! glory to our King!
The Grand Assize is come!
You everlasting doors, fly wide,
The church is glorious as a bride,
And Jesus takes her home.

The joys of heav'n will never end;
All glory to the sinner's Friend!
Roll on, you happy scenes!

This was no enthusiasm, but the tempered zeal of a triumphant faith in a mind remarkable for philosophic calmness and strength. By degrees and

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through long and patiently borne afflictions she had raised herself to it; and how rich the reward of her perseverance! Indeed, she seemed especially averse to every excessive display of feeling, whether of grief or joy, and would frequently express the wish that all might be calm and perfectly resigned to the will of God. Her confidence was that of a strong mind staid upon the convictions of a clear and enlightened judgment, trained and matured under thorough parental culture to the highest exercises of reason and faith. Her last and heaviest conflict was to give up the two beings whom she most tenderly loved on earth; but this, too, was conducted in the silence of her own feelings, and committing them to the Lord, she prepared for her departure.

It was on the Lord's day. She had given particular directions concerning various matters she wished attended to after her death, and now only desired once more to partake of the memorials of the Saviour's love. At her own request, all things were prepared; and, with a few Christian friends, but the morning before she expired, she calmly, intelligibly, and with much devotional feeling, partook of the loaf and the cup for the last time. How appropriate in the moment of death to feed upon the bread of life! How consoling the thought, that he that liveth and believeth in Christ shall never die! Never for a moment did our beloved sister express a doubt or fear. Her faith was unwavering,—steadfast, and she is therefore not dead, but alive in Christ. She expired, but as one falling asleep. Without a groan or a struggle, her spirit departed, and her friends around only knew by the coldness and stillness that crept gradually over her, that she was gone forever.

Thus faded from the earth one of its loveliest flowers—thus parted from among us one of our most favored intellects—and thus was borne to the bosom of Abraham one of our most trusting sisters in Christ. Upon all may the impressive lesson rest as a voice from the Lord, saying, "Be ye also ready." W. K. P.

ELDER MARCHER.

Elder Marcher made us a short visit to Bethany; and, while here, by request delivered to us a discourse. He has been laboring amongst us and the Baptists for many years. He is, in my opinion, a good man, loves the Redeemer, and desires to serve him. He was not popular amongst the Baptists, and he is not popular amongst our brethren; and I presume, as he is constituted and as other men are constituted, never can be popular in any community. Which are to blame I will not even presume to guess. But the world is large enough for all its inhabitants; and if brother Marcher has his eccentricities and peculiarities, other men have something of their own that they had better not have; and, therefore, some forbearance is necessary. I, therefore, think that those who approve brother Marcher should hear him and assist him, and that he ought not to offer his services to any people who neither solicit them nor appreciate them. In so doing, he and the brethren will get along more satisfactorily. A. C.

☞ As the next number will close the present volume, we shall make an effort to insert in it the church news and other articles crowded out of this number.

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THE

MILLENNIAL HARBINGER.

SERIES III.

VOL. V. BETHANY, VA., *DECEMBER*, 1848. No. XII.

LETTERS FROM EUROPE—*No. XXXIV.*

My dear Clarinda—NOT to hold you in suspense,—if, indeed, it be to you a matter of suspense,—I must distinctly state the capital error in the Magna Charta of Great Britain, so pregnant with evil to the government and the nation. But you anticipate me, and point to that article which says, "The King of England joins to the dignity of Supreme Magistrate that of Head of the Church." This being constituted HEAD OF THE CHURCH, "gives him power to convoke national and provincial Synods, who, under his approbation, *establish dogmas and discipline*," and also authorizes him to appoint the chief ecclesiastical dignitaries. Thus the King or Queen Monarch of Great Britain is, in fact, made the visible and efficient Head of the Church of England, presumed to be the Church of Christ. He is, therefore, as much a spiritual as a civil Monarch. This assumption constitutes him a Protestant Pope—as true and real as he of Rome, though with a jurisdiction more limited in territory and in spiritual supervision. He does not, indeed, profess to be infallible; but only acts as though he was. He virtually enacts all the dogmas or doctrines, as well as discipline of the church, and creates its church dignitaries, and sometimes inflicts severe penalties on the refractory and disobedient. He appoints officers—civil, military, and ecclesiastic—and is thus aggrandized with all the honors of a spiritual and political Prince—a greater than Melchizedeck; for he was only King of Salem and Priest of the Most High God; but the Monarch of England is Prince of both Peace and War, and creator of sacerdotal dignitaries. All this, too, he may constitutionally become at the age of eighteen years. This power is granted to him and is retained to him on the ground of his being Head of the State. So that the supremacy of the Church is contingent on the supremacy of the State, and held in virtue of it by constitutionol authority. Henry VIII, rival of the Roman Pontiff, assumed this headship, and, despite of the increased light of Protest-

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antism, it is yet retained as firmly as the crown in the person of the reigning Monarch.

This association of political and ecclesiastical supremacy in the person of a Monarch, in virtue of fleshly lineage, without regard to intellectual, moral, and religious qualification, is so far behind the progress of the age, in the esteem of saint and sinner, that no one of much reflection can think of its long continuance. Besides the enormous revenues of the Church of England, now greater than all the revenues of the Popedom of Europe, (though these in some countries, as in Spain, are double the imposts and revenues of the political government,) have become so onerous and unendurable as to excite not only hatred against the prelatic officials, but also against the civil government itself, that not merely tolerates it, but solemnly and powerfully supports and sanctions such enormities. The ecclesiastic revenue of some two Archbishops, and, till lately, of but some four and twenty Bishops, amounted to an annual tax on the industry of the subjects of the crown to more than eight millions sterling, or forty millions of dollars per annum. I call it *tax* because it sequesters so much of the national wealth, and therefore throws upon the people burthens intolerably grievous. This both Christian and Infidel regard as a superlatively unrighteous burthen; because they receive for it no spiritual nor temporal equivalent. The sermons and services of these Prelates and their Clergy are commonly regarded as of no salutary advantage to soul, body, or estate. The Christian portion of the community prefer to select their own Pastors and to minister to their wants; while a great majority of mere parishioners look upon the whole establishment as a solemn mockery of religion, or as a legalized system of robbery and oppression.

Now the tendency of things under such a system is to depreciate, to undermine, and ultimately to demolish not only the ecclesiastic despotism itself, but that political despotism that supports it and incorporates it with itself. This, indeed, all history attests. Hence the Hierarchy and the present Monarchy are regarded as inseparable by a large portion of the people; and as soon as they feel themselves possessed of power, is by them doomed to one common destruction.

But from the indications of past history, and from the usual course of things in human experience, the incongruity and glaring absurdity of making a youth of 18—a male or a female—head of the church and supreme arbiter or dictator of scriptural doctrine and Christian discipline, so as to make one opinion orthodox and another heterodox; and this institution divine, and that human, according to

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his or her notions, or according to the dictation of some interested counsellor or ecclesiastic, is so revolting to human prudence and discretion, that we cannot imagine how such institutions can be endured by any people any longer than they have not power to repudiate them. Indeed, these old relics of less enlightened and less favored ages, are, from present indications, annually becoming more and more obnoxious to the vengeance of oppressed millions, who are asserting, and will still more loudly assert, their own rights and the wrongs of the despotism that has impoverished and degraded them.

Queen Victoria, as a woman and a Queen, is as respectable and popular as any woman in her station could be. But as the head of the church, as creator of Bishops and Archbishops, and as supreme arbiter of Christian faith and Christian discipline, when dogmatically propounded, who could either respect or admire her! She has her Theatre, and is much better qualified to be head of that and of the pastimes of the nobility and gentry of the island, than to be head of Christ's church. The inconsistencies and contradictions in these assumptions becoming annuIlly more and more apparent, are, indeed, most abhorrent to a Christian's conscience and moral feeling. The head of Christ's church the patron of the fashions and amusements of the world! First at the altar, the theatre, the toilet, and the court, and first in all the pomps and pageants of the age! What an inconsistency! What an insult to the Author and Founder of the Christian Institution!

It may, indeed, yet be a question undecided amongst the wise men and those better acquainted with the internal and suppressed spirit of the dissidents of all orders of the empire than I am, or could possibly be, Whether the growing disaffection to the English hierarchy by remonstrance through the press and the liberties of public discussion, be able to create and develope a public opinion so strong and so efficient as to abolish it without violence and a bloody revolution. If I were to judge from two indications that seem to be manifest to all spectators and auditors of passing events, I should incline to the more acceptable opinion, that it can be effected by the triumph of reason and truth, without blood and carnage. These, and the constant yielding, more or less, to popular opinion on the part of the government, and the consequent increasing boldness and courage of remonstrants and petitioners in urging their demands. The more the government yields, the more it has to yield; and the more the people gain, the more they are likely to demand. Add to this constantly growing tendency of things for almost half a century the recent revolutions and commotions of European governments, and

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one might hope that possibly, for once in the annals of the world, a great nation might be wise to give up old encroachments and usurpations at war with the enlightened morality and policy of the age.

But yet the history of the past furnishes not much encouragement for such an honorable movement on the part of those in power. Men part with power as they part with life. Its charms, its magic potency, what heart of man can resist! History furnishes but a few, a very few, illustrious examples of this kind; and of these not a moiety are free from ambiguity and all suspicion.

But England is a nation *sui generis*, a nation of its own modelling. The freedom of Englishmen is but a shade behind our own in all that pertains to the tongue and the press. I heard but one political speech of one of the candidates of Yorkshire for a seat in Parliament. It was delivered in Huddersfield, and was as bold in its review of some critical portions of English history, and as strong against the aristocracy of the empire as any speech I have heard in America against any alleged encroachment upon the rights of the people.

In giving his views of the extent of that reform for which he would pledge himself to his constituents, if elected, he said, in sense and meaning,——'Gentlemen, I am willing to push the question of reform to the very centre of the aristocracy of this empire. I think the time is almost come when even the titles by which our nobles hold their rich baronies, or rather baronages, should be thoroughly canvassed. They have long since ceased to pay the consideration on which this kingdom was partitioned among them by the Norman Conqueror, William, as many of you know, and all may know, who will be at the pains to examine the subject. I say, William rewarded his particular friends and distributed his realm amongst his nobles and distinguished chiefs on certain conditions. Amongst these the most essential are now and long have been unfulfilled. The Barons accepted the grants from the King on condition that they would, out of the tenantry of these estates, raise certain proportions of soldiers and be at all the expense of training, arming, clothing, and satisfying them for their services in fighting all the King's battles, and in preserving the safety and integrity of his kingdom. Such was the King's liberality, preceded indeed by an unprecedented rapacity.* Thus tyrannically were

* The allusion here is to the fact that William of Normandy, the conqueror of England in the latter half of the 11th century, after seizing the principal estates of the ancient nobility and gentry of England because of their insubordination to the King, gave or sold them out to his Norman

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superseded the old and venerable Barons of England and most of their prelates and dignified clergy, by a new race of Norman chiefs and Norman prelates, whose tenure was based upon the sword of William and their allegiance and support of his throne. According to the records in Doomsday Book, during his reign he had the whole kingdom surveyed and distributed amongst his nobles.

But only a few years passed away, and one or two short reigns, till these Barons had ingenuity to legislate themselves out of their obligations to pay the consideration on which their estates were conceded them; and to roll off themselves upon the nation at large the expense of all national wars. I think, then, gentlemen, the time is almost come when this matter should be examined, and that either the Barons should pay the expenses of our wars, or give back their estates to the nation.'

Certainly this is bold enough for America, said I to myself; and if in an English assembly of enlightened subjects, and within hearing of some of these self-same Barons, these words of a candidate, who came within some twenty or thirty votes of being elected, could be heard with acclamation, amidst cries of *Hear! Hear!* this people cannot complain on the ground of a restrained liberty of speech.

Free discussion seems to me to be as much the order of the day in Britain as in the United States. Still there may be more constructive abuse of speech under that government than under this.

But the great question is, Whether the hierarchy of England shall fall by the tongue or by the sword. Fall it must; because it cannot be sustained by argument; because it has become obnoxious to all religious dissenters; because it is hated by all, sceptics and infidels; because it is an outrage against the King of Kings; and especially because its overthrow is foretold and delineated by the pen of Inspiration.

It was overthrown in America by all the means named, except that of a predicted end. All these means are now conspiring against it in the Old World. It, therefore, seems to me most probable that the sword must be unsheathed before this PROTESTANT MAN OF SIN shall come to his end. He is a part of the Magna Charta of Great Britain, and a change of so essential an item in that document is not to be expected but through a revolution.

That the three estates of that empire—King, Lords, and Com-

Barons who had fought his battles, for small considerations in hand, under the condition of not only in person aiding the King, but also in raising and maintaining troops to fight the King's battles—which was, indeed, but to defend their titles to their own estates.

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mons—will, in full assembly met, sever the State from the Church, and demonstrate their conviction that "*Christ's kingdom is not of this world*," would be one of the most improbable political events that I could imagine. I do not, indeed, say, in this age of revolutions, that such an event is impossible; but I do say that it is superlatively improbable.

These downy, pampered Bishops, Archbishops, and Primates, feasting on a quarter of a million of dollars per annum, neither will nor can die easy in any way of dying we can imagine—naturally, politically, or ecclesiastically. They are, indeed, as I believe from Daniel and John, doomed to a violent end. But we must leave the event to future developement and proceed.

I am not far from subscribing to the following views of John Wesley, which I quote from the "Gospel Banner," on this unnatural and monstrous union of Church and State:—

"I have long been convinced, from the whole tenor of ancient history, that this very event, Constantine's calling himself a Christian, and pouring the flood of wealth and honor on the Christian church, the clergy in particular, was productive of more evil to the church than all the ten persecutions put together. From the time that power, riches, and honor of all kinds, were heaped upon the Christians, vice of all kind came in like a flood, both in the clergy and laity. From the time the Church and State, the kingdom of Christ and of the world, were so strangely and unnaturally blended together, Christianity and heathenism were so thoroughly incorporated with each other, that they will hardly ever be divided till Christ comes to reign on earth."

In Scotland, Presbyterianism in one form sits near the throne; but not being fed at such a sumptuous board, does not exhibit so much of the epicure as the prelatic brotherhood of England. Still the sword temporal and the sword spiritual are both employed by the "High Kirk o' Scotland," as the case may be, and have done good service in maintaining her high and royal position. She believes that Kings and Queens may, in a spiritual sense, yet become nursing fathers and mothers to the church, and yet feed her with royal dainties. She, therefore, perseveringly prays for the speedy arrival of that glorious age. She seems not yet to have learned that this promise began to be fulfilled eighteen hundred years ago, when the Gentiles were brought into the church of Christ. Kings and Queens then and since have raised multitudes for the kingdom of the Messiah—not, indeed, intending it, but nevertheless effectually doing it.

But leaving the Church and State position of Great Britain, I must just advert for a moment to the condition of her laboring and

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effective classes. But this I must make the subject of another letter.———Your affectionate Father,

A. CAMPBELL.

LETTERS FROM EUROPE—*No. XXXV.*

My dear Clarinda—GREAT BRITAIN is, indeed, an agricultural, manufacturing, and commercial nation; but she derives her power, wealth, and glory incomparably more from her manufacturing and commercial pursuits, than from her agricultural resources. Although her agriculture is superior to that of any nation or country in Europe, it nevertheless is inadequate to supply the wants of her own population. Her agriculturists find a home market, the best in the world, for all that they can grow. Her granaries, however, annually require a large supply from the Baltic, or from this side the Atlantic. Consequently provisions are high. Being overpopulated, and having created more than twenty-five millions of wooden, iron, and brazen men, that neither eat, nor drink, nor sleep, nor wear apparel, animated by steam, their "breath of life," and made comfortable by oil, scientifically toil for little or no wages; having thus displaced some ten times their number of human operatives, men and women have become so cheap and worthless that they would not bring fifty dollars per head were they offered for sale in London, Manchester, or Liverpool, with the understanding that their owners were to feed, clothe, and comfort them in health and in sickness, pay their physician, and find them a hillock or a mound in which to deposit their bones.

The operation of this system has for time immemorial tended to make the rich richer, and the poor poorer, until we find more opulence in a few persons, more magnificence, more riches and grandeur, associated with squalid poverty and abject wretchedness in Great Britain than were ever seen in America or in any nation or country possessing civilization in the world. When we learn that heads of families in various and numerous branches of manufacturing and mining operations are receiving oftener less than above three dollars per week, out of which to feed, clothe, house, and warm themselves—where bread-stuffs, meats, fuel, and house-rents are much higher than in this country, we are at a loss to comprehend how human beings can so live and feel that they are in social rank and privilege at all elevated above the beasts that perish. This is not a verbal definition of degradation, but a definition in fact.

Nor does it appear that there is any cure for it. We of the

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United States can multiply machinery without limitation, and raise up millions of these wooden and metalic men, whose stomachs are never empty, whose backs are never bare, and whose muscles never tire, and we have natural men to manage them in the best style, and we have food without limit, and the materials for all manner of fabrics beyond computation, and can have ships and seamen enough to transport our wares and merchandize beyond the seas. We can, indeed, monopolize the markets of the world better than Old England, and can thus encroach upon the living of these down-trodden millions of our race so materially as to starve them outright, unless their political mother makes more ample provision for them by shipping a few millions of them to her large colonial possessions in Asia and America.

As a *politician*, I have one theory of national policy, the obvious advantage of which I wonder all men cannot see; but as a *Christian*, I have another theory I wonder all men cannot approve. As a politician, I plead for the policy of a high tariff, for the purpose of employing all our own materials of wealth to the greatest advantage, and for the purpose of building up our own nation upon the ruin of all rival nations, having a large population and a limited territory. But as a Christian, I go for free trade, and thus equally build up the interests of Great Britain or any foreign country with our own.

But I would not have you to turn politician, or presume to decide questions of State policy. We have, as *Christians*, little to do with such matters. Political governments, in their best form, are but mere tents for pilgrims to lodge under while on their journey to the great King and Lord of all. Still people will ask some men their opinions upon every thing; and even ladies have been known to discuss questions of great national interest and honor. This not being either your taste, your privilege, or your duty, I will not trouble you with any other speculations upon the subject.

I do not much indulge, as you know, in speculations or comments on national character. You must, however, have noted in your hasty tour through Great Britain, certain peculiarities in the English, Scotch, and Irish character. Nations have their well established characters. Paul himself could not but note those of the Cretans. Still I have neither taste nor leisure for instituting comparisons or making out contrasts. With regard to the relative value of political institutions, it may, however, be profitable to note an influence which political institutions have in forming character.

Monarchy and its handmaid Aristocracy wend their way through all orders of the English community; and, more or less, clearly

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impress their image upon the exterior manners of the whole population. The little kings and little lords imitate the great ones. Each little gentlemen feels that he is monarch of all he surveys, and claims of all under him a species of that tribute which he owes to his superior, and so on in the ranks above him, until we ascend to His Majesty the august head of the nation.

This aristocratic spirit does not present itself to our view only in august palaces, in large and elegantly cultivated estates, in splendid carriages, and in the glitter of rich apparel; but especially and universally in a certain dignity and loftiness of manners on the part of the aspirants, which at once intimates what is expected from those who approach them.

We have, what we sometimes call in America, republican simplicity and republican manners. Such is the spirit of our institutions developed in our social intercourse. So monarchy has its spirit, and infuses it into the whole community, more or less.

Christianity, in some points, appears to greater advantage in the Old World than in the New, especially in this respect—that it dignifies the humble and humbles the dignified of the nation. The rich nobleman rejoices that he is made low, and the poor man feels not proud, but thankful, that he is exalted in Christ. Hence Christianity demonstrates its power in England more in this respect than in America. Noblemen, when they become Christians or Christian preachers, are more humble and familiar, and show more respect to brethren of low degree than those of low degree are wont to show to one another. Instances of this kind in extreme cases are not numerous, but in all ranks this spirit is very manifest—at least so it appeared to me.

The Scotch are still as stern and proud as ever. They are peculiarly well pleased with themselves, and are as much attached to their country as the natives of a Switzerland mountain—to them "the loveliest land on the face of the earth." The country, indeed, is highly picturesque and beautiful. It assumes every form of beauty and grandeur, and seems disposed to accommodate itself to every variety of taste. The people are intelligent, industrious, and generally devoted to reading. I mean the educated classes, and these are a greater proportion to its whole population than I have met with in any other country.

I was, however, much grieved to see that temperance had not increased: but, on the contrary, intemperance seemed much more in the ascendant than it was some forty years ago. This is the most unpropititious omen of its retrogression, and an alarming indi-

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cation of the impotency of sound theories and even good common sense to reform and elevate a people. I do not in this remark speak so much from what I saw as from what I heard, and from the published reports of the enormous amounts of spiritous liquors used in that country. True, indeed, I saw too much of it in steam boats and along the public thoroughfares, more than in any other country through which I have recently passed.

The same aristocratic spirit, only in a lower degree, appears in Scotland as in England. It exhibits itself all over the United Kingdom in the remarkable taciturnity which is maintained in rail cars and steam boats, and in public meetings and public houses. I found myself seated almost on all occasions in public conveyances amidst those who, unless specially acquainted or related, would not break silence in any form of compellation or remark in a hundred miles travel. They seem to fear the violation of some code of manners, or to break caste, or in some unwelcome manner to obtrude upon the rights of others. To Yankees especially, and to Americans in general, who wish to know every thing about every person, place, and thing, this silence is a grievous impost or tax that is paid with the utmost reluctance. Nevertheless it must be paid: for it is not often that a stranger can find any thing more than a *Yea* or *Nay* from a stranger to whom he is not formally introduced.

In Ireland it is quite otherwise. An Irishman must talk. Silence with him is death. True, a few of them seem as if they would desire to imitate their fellow-subjects on the sister island, and to aim at better manners than to talk to strangers; but it is seldom that the resolution is practically carried out, at least for a long time. What the cause is I know not. They have generally more inquisitiveness, and much more native cheerfulness and hilarity. But what the cause? Can a difference in ancestry maintain its sovereignty for a thousand years? Can a greener island, or a brighter sky, or a less partial government produce such a result? The north of Ireland is a more mongrel race than is found in any other quarter of the island. It is more a compound of English, Scotch, French, and Irish—more like the United States in that respect than any other portion of the United Kingdom. It is Protestant in a high degree. Still all these facts do not, to my mind, satisfactorily explain the mystery. I shall, therefore, be content to say that I do not comprehend it. But there is a cheerfulness, a contentedness, a mirthfulness, a communicativeness, a sociability, and, I may add, a general characteristic benevolence, no where else to be seen, all pervading the island, but especially the Protestant part of it. The only phi-

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losophical reason given for the garrulity, or talkativeness, or eloquence, as any one may please to call it, of the Irish, is, that they have generally larger mouths than either the English or Scotch. Now as Nature does nothing in vain, the presumption with some is, that, because they have much to say, Nature has given them a larger mouth to say it. However true the connexion between a large mouth and a superabundance of words, I cannot think that this fact, though fully established, satisfactorily explains the phenomenon; for the question then is only changed, How came they to have so much to say!—! I shall bid you good night, and leave you to solve the difficulty as best you can.

Your affectionate Father,

A. CAMPBELL.

LETTERS FROM EUROPE.—No. XXXVI.

My Dear Clarinda—IRELAND is as prolific of men as of ideas. Its population at home, before the famine and the pestilence, it seems, was almost eight millions. Its population abroad was also very great. A captain that had almost circumnavigated the globe, once observed—'I have been in almost all the great cities and marts of commerce in the world, and much in the interior of nations and empires. I have been in towns and cities where I could not find an Englishman, a Scotchman, or a Frenchman, but I never was in any place where I could not find an Irishman.'—Col. Cass, it is said, when exploring the head of the Missouri, some where between the summit of the Rocky Mountains and the Pacific, about forty years ago, found a solitary white man amongst the Indians, trading in some trinkets, and upon inquiry, found that he was an Irishman that had lost himself in the forests of America!

In my notes on Ireland, I have said that nothing so impressed my mind, as the testimony in favor of Protestantism, given by the North, or the province of Ulster, in bold contrast with Romanism, as developed in its influences upon the other three provinces of Munster, Leinster, and Connaught. The richest soil, and the most delightful portion of Ireland has always been in possession of the Romanists. Yet the wretchedness of the people and the country stands in fearful and ominous contrast with that of the North. The rapacity of the priesthood, and the superstitious reverence and submission of the laity, has converted the fairest portion of the richest and most beautiful Island in Europe into the most impoverished, wretched, and dreary country one can easily imagine. Its poverty, its abject beg-

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gary, its immorality, profanity, and social wretchedness, in most parts, can hardly be exaggerated. I passed through much of it, forty years ago; and I learned, from many sources, that it is forty years worse now than then. During the famine and pestilence of 1847, the North suffered very little more than in some other years. It exported some six or seven millions sterling worth of produce to England during that year, while we were sending money and bread from America, to relieve the south and the west of the Island! What a comment on the tendencies of these two systems! Roman Catholicism enervates, while Protestantism energizes and invigorates the minds of the people. Free discussion, free thinking, free reading, and most of all, freedom of action, expand and corroborate the human mind. Popery dethrones reason, inhibits inquisitiveness, anathematizes thinking for oneself, denounces the Protestant Reformation, and condemns to eternal perdition, all beyond the precincts of her communion. Listen to two of her most admired champions of the present century; the one damning Protestantism, the other giving Protestants, all beyond the pale of her communion, to satan. The one, the great and *liberal* O'Connel! The other, the great admired present incumbent of the chair of St. Peter:—

A Romish Father's Opinion of the Reformation.—In a funeral oration on the late Mr. O'Connel, delivered in Rome, Father Ventura eulogises the (so-called) Liberator of Ireland, for his championship of Popery on a certain occasion, in the following terms:—"Never was placed in a more conspicuous light the shameful origin of the Reformation, the beastly nature of its author, the dissoluteness of its apostles, the blasphemies and contradictions of its doctrines, the baseness of its manœuvres, the hypocrisy of its promises, the turpitude of its motives, the iniquity of its spoliation, the cruelty of its massacres, the horror of its sacrileges, and the mighty misfortunes which it has brought down upon the loveliest countries of Europe." He likewise exultingly states, that, "O'Connell, by having emancipated the Catholic Church in England, has given to English Protestantism a blow from which it can never recover. That horrible scandal of the sovereignty of Christianity, that monstrous offspring of the spirit of impurity, combined with the spirit of covetousness and pride, is on the point of expiring."

Vaunted Liberality of the Pope.—This most enlightened man of the present age, as some would have him to be, has recently delivered himself in Consistory, of the following sentiments:—"From the measures which, in certain affairs, relating to the civil government of the Pontifical States, we thought fit to adopt, it seems those men have desired to infer that we think so benevolently concerning every class of mankind as to suppose, that not only the sons of the Church, but the rest also, however alienated from Catholic unity they may remain, are alike in the way of salvation, and may arrive

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at eternal life. We are at a loss from horror to find words to express our detestation at this new and atrocious injustice that is done us."

So speaks this great Roman idol and Protestant Reformer, and so speaks the still more admired Pope Pius IX, the present Pontiff of the present Roman church, at whose shrine our government and that of England are, amongst the most striking signs of the times, doing abject homage. If, as the people say, my recollections do not deceive me, O'Connell's heart is securely interred in Rome, and his body in Ireland. If my vote had the power to do it, I would redeem his soul out of purgatory, and his body out of Ireland, and send them, under a cohort of sufficient strength, to Rome, to the care of the present Pope Pius the LIBERAL, and thus deliver purgatory and Ireland from any farther trouble with him.

Protestant Ireland is as loyal to queen Victoria as England herself. Catholic Ireland will never be reconciled to the English government until the present dynasty and the Protestant religion are both buried in the depths of the sea, without the hope of a resurrection. Nothing but the sword and the cannon of the British government can keep Protestantism from being annihilated, as far as these liberal Popes of the nineteenth century can accomplish it. He is a child in ecclesiastics, in politics, and in history, who can, for a momoment, either imagine that popery can be reformed, or that it would tolerate Protestantism or republicanism any where within its control. I speak advisedly on this subject, and cannot but smile at the childish good nature of our fond aspirants to popular favor, who offered so much incense at the shrine of the present Pope and his liberal oracles, the O'Connell's of Ireland. They may be wily politicians, but as enlightened men and patriots, they are neither to be admired nor flattered. They are making a great noise about their growing influence in England and the United States. This is wily enough. Our political aspirants, editors, and rulers, will do them homage, and buy their suffrage by many a poetic puff and high-wrought eulogy.

For my part, I ask no favors, expect none, and therefore shall never be disappointed. Towards Roman Catholics, *as men*, I cultivate and cherish benevolence, and would not hurt a hair of their heads, were I sovereign of Europe and America; but I could no more wink at their idolatries, and superstitions, and formularies, and mummeries, and pay court to their smiles for their suffrage, than I could contribute to a gun-powder fund to blow up the British Parliament, arsenals and navy, or the American Congress and our military ettablishments, in the hopes of a consequent millennium.

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But I must leave the Emerald Isle of the ocean, and its destiny, and hasten, via Liverpool and the Cambria, to my adopted country and home.

On Tuesday, October 5th, about 4 o'clock P. M., the Cambria was to sail according to appointment. This was a busy and an exciting day with us. We had much to do, and the anticipated adieu to so many brothers and sisters from England and Scotland, waiting to see us off, lay heavy upon us during all my preparations, and became more and more oppressive as the hour drew nigh. The thought of never again seeing on earth many brethren and sisters, to whom we must soon bid a final farewell, how solemn and oppressive! These are scenes which, although often occurring, never become light or familiar to a sensitive mind. But this was one superlatively interesting and exciting to us all. We had formed a very pleasing acquaintance, and were consequently much attached to one another, and could have no reasonable hope of meeting again.

The steamer was removed from the dock and was laying at anchor in the river. A boat load of brethren and sisters had gone aboard an hour or two before the time appointed, and were waiting our arrival. Soon as the mail boat, with its immense cargo of letters and messages across the Atlantic, appeared, what a rush to get aboard and to hasten to the ship! In a few minutes the mail was aboard with our travelling equipage, and the first signal was given. Some thirty or more brothers and sisters had then to take with us the parting hand, and commend each other to the care and keeping of the great and good Shepherd of Israel.

It was a solemn and primitive sort of parting. The very heavens were weeping over us as we extended the valedictory hand, and the final *farewell*, with its solemn eloquence, moistened every eye and subdued every heart. The steam-boat hied off to the shore, and the steam-ship to the ocean. Thus, stern to stern, we soon were out of sight; but, till the showers from above and the mists from the sea had intercepted our vision, the waving handkerchiefs gave signs of affection and benediction which no language can express.

Brother Henshall and myself sought refuge from the emotions that almost prostrated our energies, in setting our berths in order. Although we had, through brother John Davis, paid our passage more than a month before, such was the popularity of this best of steam-ships, that a hundred berths between decks had been located and secured before ours. Being more exposed to the winds and the sea than most of our company, we had one of the most healthy, because one of the most airy, berths in the ship, and enjoyed our

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location as much as we could have enjoyed any berth between decks.

Until the English ship America entered the Cunard line, the Cambria was the strongest and best steam-ship on the ocean. Such was her fame under the command of Captain Judkins, one of the ablest Captains in the English service, that she had on the October voyage 130 passengers, at 200 dollars each, besides considerable freight, making her voyage from Liverpool to Halifax in less than twelve days, and from Liverpool to Boston in just 13½ days; for which the owners received some 27,000 dollars—more than 2000 per day.

We spent 12 hours in Boston, and from thence to Bethany we passed by steam and 100 miles staging, in about three days and a half—making our whole passage from Liverpool to Bethany in seventeen days, resting also on the way from Boston a considerable part of three nights.

Our sojourn aboard the Cambria was in the main pleasant and comfortable. The ship was well furnished with the greatest abundance of every thing necessary derived from the earth, the air, and the sea. Fish, flesh, and fowl, always fresh and abundant, with all the products of the East and the West, the North and the South, were crowded on our table some three or four times per day. We wanted nothing, asked for nothing that was not forthcoming on demand. The only complaint seemed to be that we fared too sumptuously every day. Indeed, the accommodations on these ships are unnecessarily expensive. Our fellow-passengers were generally of the best classes of society, European and American, and as far as we could enjoy a mixed society, we enjoyed ours. I had my fresh milk and my porridge in the morning—as much conversation as I desired, and as much reading and writing as I had taste for.

We had the pleasure, too, of enjoying a few fine gales at sea. This is usually my lot. Having formerly been twice shipwrecked, and in perils often on rivers, lakes, and seas, I have learned something of the dangers of crossing the great deep, and also of the face of the sky, especially when portentous of storms and tempests. I am, therefore, seldom taken by surprise.

We had a good beginning and ending to our voyage. These are the great desiderata of sailors and sea-faring men. We got out of the English Chanuel with a most prosperous breeze, and in twenty-four hours were safely riding on the beautiful billows of the Atlantic. The three subsequent days there was a serene sky over our heads and a gently swelling sea beneath our feet, with a favorable

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breeze. But a change in the sky on Friday indicated that we should have a change in the sea: and so it came to pass. It became squally. Shower after shower, in a sort of celestial climax, made some faint hearts begin to quail, and some stomachs to indicate corresponding emotions; while a more stiff and haughty north-wester gave admonition to prepare for something yet more fearful. Finally, a gale, as sailors call it, arose; and during Saturday and the Lord's day made the sea "with mighty waves aloft to swell and rise." It continued to increase till after midnight, and mighty waves washed over our lofty deck, and made the Cambria give signs of being overmatched by more stately mountain billows. One tremendous surge sprung her bowsprit, bursting a band of iron thicker than human arm and broader than human thigh, and, with a noise loud as a cannon's roar, gave fearful note of danger to all who heard it. For my part, I had gone to repose, and felt so secure of harm that I did not awaken till Monday morning. One of the strongest planks on the starboard bow also simultaneously gave way, and the sea washed over her forecastle, and bade all hands to do their duty and to take good heed to their goings. Towards noon it gradually abated, but for two or three days we had rather a rough sea and winds less propitious than before. Still we were making headway—sometimes through lofty billows crested with wreaths of snow-white foam, and culminating in haughty peaks, as though they disdainfully sought to look down upon us.

On an appeal to the log-book, it was evident that the Captain himself regarded this as one of the severest storms; and from various sources and authorities, it was agreed by a number of passengers that the Great Western, in her great hazard, had not to contend with a sturdier tempest than that which fell upon us. But after this we had fair sailing and pleasant weather to the end of the voyage.

We arrived in Halifax on the second Lord's day after our departure, and lay there some five hours. On the first Lord's day at sea, though we had five so called "clergymen" on board, and one of these a respectable Episcopalian, Captain Judkins did himself attend upon the usual Church of England service, and read us a sermon for the day. Had he been a religious man, we should not have thought so strangely of it; but he was a loyal Churchman, and true to the head of the church, he acted his part as well as most young actors on their first appearance on the stage. It did not, however, give general satisfaction. The Captain either took the hint or changed his plan, and called the Episcopalian Parson to perform the service on

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the second Sabbath, and gave us a decent catholic address, pleasing to all, but not edifying to any one.

Glad to place our foot once more on terra firma, and especially upon any part of the American continent, we went ashore for a couple of hours in Halifax. On walking up to the top of the hill on which its fortress stands, we met crowds of worshippers returning from their respective churches, carrying with them their households of boys and girls, with their Bibles and Psalm-Books in their hands. Nothing in Halifax pleased me more. To see the houses of business closed and the citizens *en masse* returning to their homes from their respective sanctuaries on a Lord's day, is always to me a most pleasing and acceptable sight. A city or a town without a sanctuary or a Sabbath, is, of all sights, to me the most desolate and depressing; and, I think, to every one of common sense and common humanity, who has read with consideration the Bible history of the origin and destiny of man.

About sunset we left the wharf, and turned our faces once more to the ocean. We passed a pleasant night, retired at an early hour, and enjoyed a delightful repose while wending our way along the American coast.

On Monday morning, rising very early and enjoying an almost solitary walk on the deck, often casting my eye to the West, I had many pleasing reflections and emotions on retrospecting the past and in anticipating the future. The goodness and merciful care of the Father of mercies in first directing my path across the vast ocean, the scenes and transactions of almost forty years since first I approached the American coast, in turn passed and repassed before my mind, with many an emotion and feeling to which I cannot give utterance. But thoughts of "home, sweet home," which I dare not cherish nor even entertain while so far from it, and the tens of thousands of brethren and friends dear to me, from whom I had been, as it then appeared to me, a long, long time separated, now found an easy access and a grateful admission into my heart.

I had, when worn down with labor, at different times in my tour, almost concluded that I would never return to those whom I had left behind me. But now a bright hope animated me, and the thought that I should within twenty-four hours from that time be in Boston, and once more tread the soil of the United States of America, now to me the dearest and most precious land on the face of the earth, awoke within me so many pleasing and grateful emotions, that, for a time, I seemed lost to every thing around me, and to be

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wholly absorbed in admiration of the divine goodness, in wonder, gratitude, and praise.

The relative position of the United States, the numerous and various privileges and honors of an American citizen, now appeared to me so ineffably beyond comparison with those of any nation or people on earth, of the present or of any past age, that I would not sell my political rights and privileges of American citizenship for all the honors and emoluments that cluster around the stateliest and most aristocratic subject of any European or Asiatic crown now worn on earth.

I have frequently given it as my opinion, but now I affirm it as a stubborn and invincible fact, that few, if any native born American citizens, who have never travelled abroad, either did or could fully appreciate the privileges, duties, and responsibilities of an American citizen.

To feel oneself a lord, a prince, a potentate, clothed with a little brief authority—to feel oneself decorated with hereditary honors, titles, and privileges, of which some are possessed without any virtue, and from which others are debarred by birth without any vice, of their own, may, indeed, minister some gratification to the pride and selfishness of fallen humanity; but to feel oneself a *man*—endowed with reason, conscience, and moral feeling, invested by a constitutional provision of paramount human authority, with liberty of thought, liberty of speech, and liberty of action—knowing no one superior in rank to a man—a well educated, moral, and religious man—as the noblest, greatest, and best work of God on earth, is the greatest and best nobility to which any human being can rationally, morally, or religiously aspire. And with all these honors, immunities, and privileges, is every American citizen invested, and of which he never can be divested by any superior on earth, so long as he conducts himself in harmony with reason, morality, and religion.

We can desire for ourselves no better political or temporal birthrights or inheritance than we now possess, and we can pray for no greater honors and privileges of this world for any living people greater or better than those guarantied by our institutions to every American citizen. May we act worthily of them! May they be long continued as the inheritance of our posterity, and may they soon be bestowed on all the kindreds, tongues, and people of earth, until there shall ascend from every dwelling on the spacious earth one grateful song of praise to Him that hath redeemed man from the tyranny of man, and invested the human race with equal laws.

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equal institutions, and equal national and political birthrights, leaving it to every human being under the government and providence of God to be the architect of his own fortune—the creator of his own personal rank, dignity, and honor!

We arrived in Boston early in the morning of the 19th October. Soon after my landing, and while in the custom-house passing my baggage, I received from a gentleman unknown to me a letter from home, informing me of the sudden and unexpected death of my dear WICKLIFFE, around whom clustered so many bright hopes of long life and great moral excellency and usefulness. My emotions may be by a few more easily imagined than I could express them. But God's ways cannot be traced. As it was when he led Israel out of Egypt, so is it still, concerning which the Psalmist of Israel has said, "Thy way was in the sea, and thy path in the great waters, and thy footsteps were not perceived." Ps. lxxvii. 19. But for this affliction, my travels abroad as well as my travels at home would long be remembered with pleasure. On all other occasions, during many years, and my frequent and long journeys, the good hand of the Lord has been always around my family. I was never afraid of evil tidings. But in this case he thought good to take to himself the choicest lamb from my flock, and has not revealed to me the reason why. But he is too wise to err, and too kind causelessly to afflict the children of men. May our affections never be unduly placed on any thing on earth; but as those we love both in the flesh and in the Lord are taken to himself, may our affections be more placed on things above and less on things on the earth!

I am aware of the many imperfections necessarily incident to these letters, sketched as they have been in galloping haste, and in the midst of daily and hourly interruptions. I would desire (as many seem to think I ought) to revise and improve them, to enlarge upon some items and incidents too hastily passed over, and to add others wholly omitted, and to present them together in a neat duodecimo volume. But this must depend on two or three conditions:—First, whether my health and time will permit; secondly, whether a sufficient number of copies might be desired to authorize a new and improved edition of them. These matters, like all things human, must await the developments of the future.

Your affectionate Father,

A. CAMPBELL.

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MORAL SOCIETIES,

Having religious rites and secrets, "Sons of Temperance," "Odd Fellows" and "Free Masons."—No. IX.

TROY, N. Y., October 13, 1848.

To the Editor of the Millennial Harbinger:—

DEAR SIR—During a number of years past, I have frequently enjoyed the privilege of reading the Millennial Harbinger; and while I have not been prepared to admit all opinions advanced in it, as established truths, I have found much in its numbers to approve. Indeed, the fearless tone which has characterized your journal—the bold and uncompromising stand which you have taken against errors, established in the world's estimation by age, and apparently sanctified by the great names enrolled on their banners—the zeal and ability with which you have warred in the cause of truth, are above all praise, and necessarily give to your opinions an influence rarely attained by any individual.

Feeling thus conscious of the power that your magazine wields, it can hardly be supposed that any one, having the good of his race at heart, can be indifferent to the principles it may advocate in any of the many great questions now being discussed or practically tested before the public of the nineteenth century. Almost every age of the world's history has exhibited its peculiarities; the great leading drift of the human mind being directed, as if by the hand of Providence, to some point in some special direction of thought or action, as marked as the sun at noon-day; and the philanthropic historian finds but little difficulty in discovering these phases in the history of our race.

Our own age exhibits, among its leading traits, a disposition to associate. The power of combinations is being practically tested; and instead of the various offices of benificence and mercy being left, as heretofore, to the uncertainty of individual effort, they are committed to the care of some patron association. "You can scarcely name an object for which some institution has not been formed. Would men spread one set of opinions, or crush another? They make a society. Would they improve a penal code, or relieve poor debtors? They make societies. Would they encourage agriculture, manufactures, or science? They make societies. Would one class encourage horse racing, and another discourage travelling on Sunday? They form societies. We have immense institutions spreading over the country, combining hosts for particular objects. We have minute ramifications of these societies penetrating every where, except through the poor-house, and conveying resources from the domestic, the laborer, and even the child, to the central treasury."* To any one, therefore, who would act advisedly, the question of association, for specific purposes, becomes not only a subject of consideration, but also for philosophic discrimination. A man, unless a drone, can hardly remain a passive spectator, when all about are

*Channing's Works, vol. i. p. 282--3.

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moving; and yet, where the objects are so numerous, time, if nothing else, would make it necessary to limit his participation in the movements of the day.

I rejoice to learn that in some of the recent numbers of the Harbinger you have made a few of these associations the subject of remark; and though I differ with your opinions almost *in toto*, the discussion, I am convinced, will result in no disadvantage to the church, the world, the associations themselves, or to the great cause of truth.

I have seen but three of your numbers on this subject, and consequently, am only prepared to judge of the arguments contained in them. You will also allow me to premise, that of the three societies mentioned in these numbers, I have a practical knowledge. I am a member only of one—the Odd Fellows;—and in my remarks would only be undertood as defending that institution, against your objections. I object, first, to your title—"Moral Societies; having religious rites and secrets—Sons of Temperance, Odd Fellows, and Free Masons."

Odd Fellowship makes no pretensions to the character of a religious association; and while its principles are of a highly moral and benevolent nature, I have never known the Order, either collectively or individually, to claim that the institution is, in any way, a substitute for—or lessened the obligation resting on its members to connect themselves with—the Christian church. Founded on the great truth of man's descent from a common Creator, with a spirit of noble tolerance, it opens its doors alike to the believers of every creed, the inhabitant of every clime. Its prime principles are, Friendship, Love, and Truth. Its members are commanded to "visit the sick, relieve the distressed, bury the dead, and educate the orphan." It requires an acknowledgment, of its candidates, belief in the existence of a Supreme Ruler of the universe, and teaches that whatever may be the various conditions of men, under the influence of natural or artificial causes, there is one point where all become equal—it is when helpless from disease. At this point Odd Fellowship interposes its arm, to cherish and support the worthy brother during his hour of affliction.

It also recommends a liberal charity to the world at large, but enforces a strict attention to the necessities of its own "household of faith." The initiate is left to the choice of his religious and of his political creeds, without advice or dictation. Your remarks, therefore, that it is believed that a majority of the members of the three Moral Societies which you mention, make them a complete substitute for the Christian church, and that, "practically, they (the members) are anti-church, and pro-masonry, pro-temperance, or pro-anything, rather than pro-church," falls to the ground, as far as Odd Fellowship is concerned; and I should deem it ungenerous to the Order, unless you have many facts not presented to the observation in this section of the country, to consider them as more irreligious than the average of the moral portion of the world at large. Allow me now to examine positions more in detail. You say—"For if the Christian church requires auxiliaries in the works of humanity, benevolence, and mercy, she is most unquestionably a defective and

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imperfect institution; and on the assumption that her founder was, and is, the Supreme *Philanthropist*, how can this idea be entertained by any one believing in him! A person must become in fact, if not in theory, an infidel, before he can entertain, for a moment, the opinion, that the Christian church needs any auxiliary in any one of the objects or purposes for which she was instituted by her founder." "The question then is—Are works of humanity and mercy assigned to the church, by her founder, as one great end of her existence 'in the world!'"

Before discussing this question, it may be remarked that even though an affirmative to it should be established, it would fall far short of proving that Christians should confine the doing of good works entirely within the pale of the church, or that they should refuse to unite with those of the world, in efforts to mitigate the sufferings of humanity. Our Saviour informs us that he was accused of being "a friend to publicans and sinners;" "but," he says, "wisdom is justified of her children." All analogy, whether in the economy of nature, or of God's moral government is against such a spirit of exclusiveness. The just and the unjust are evidently not to be separated here, and in no circumstances of life do we find unmixed good or unmixed evil; but in all events, whether in the physical or the moral world, a mingled cup is presented; and even in moulding the human mind, as progressing age developes it, no similarity of influences insures similarity of character. "Individuals born of the same parents, and in the same house, suckled on the same breast, nursed on the same knee, educated by the same masters, and subjected to the same authority, introduced to the world at the same period, and moving in the same society, are different, frequently as different as the clumsy Japanese and the elegant Circassian are in body, or the ferocious Tartar and harmless Hottentot in mind. * * * * Indolence and activity, talent and stupidity, passions the most headstrong, and affections the most engaging, may thus be found growing out of the same soil, associating under the same roof, and peculiarizing individuals, born and nurtured under the influences of the same circumstances."

The world of man thus made up of every variety, dependant upon each other in every condition, and bound together by bonds, national, social, and kindred; the question properly arises, whether the Divine Founder of Christianity intended to break up all these natural ties, separate communities hallowed by the holiest feelings of humanity, and connect with the polity of the institution he was about to establish among men, the various and complicated earthly interests of his followers, or whether he designed it should be merely an organized association of his followers for the purpose of converting the world of men to his kingdom, and leave them to keep up their natural connexions and to mingle with the world to do good.

That the Author of salvation spent a large portion of his life in works of benevolence and mercy, no one will pretend to deny; indeed, we have no account that the prayer of suffering humanity was ever made to him in vain; and yet the divine power which he wielded in healing diseases and casting out devils was never vouchsafed to the church beyond the few disciples who drank of his in-

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spiration. Had he intended that his kingdom should have been of this world, that it should meddle with the affairs of men, enter upon all the various works of philanthropy and benevolence, build poor houses, establish hospitals for the sick, hire and send out nurses to take care of the wayfarer and stranger who might fall sick by the way, and gather together property for these, and a thousand other occasions, would he not have been more definite in his instructions? and would he not have continued the power of the Holy Ghost in that kingdom? I do not intend to say that such would have been the case; and yet I firmly believe had he intended the church as a great benevolent society, one of the objects of which should be to mitigate the physical sufferings of man, the power to do this work effectually would have accompanied the commission.

What, then, it may be asked, is the object of the church? and what are its duties as an organized body? Mr. George Campbell informs us "that there were at that time" (when fouuded by Christ and his Apostles) "especially two objects which seemed equally to claim attention—the one was the conversion of the wicked to the Messiah; the other was not only the preservation of the converts, but the securing of a continuance of the faith in their families." Do these not constitute the present duties ot the church? to convert and bring into God's spiritual kingdom the wayward children of the world, and, when in, to instruct and fit them for heaven. Thus instructed, and with affections purified, the subjects of Christ's kingdom on earth will be prepared to go forth and let their "light shine before men" (or the world) "that men seeing their good actions may glorify their Father in heaven;" and I infer that your quotations are addressed to the disciples as individuals, instead of the church as a body, from not only their more perfect applicability to them in this condition, but also from the fact that they were mostly promulged before the church had any existence.

There can be doubt but what the Messiah, when he said, "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight that I should not be delivered to the Jews," had in view the disastrous influence of mixing the affairs of the church with those of the world; and, indeed, if we examine the history of that institution from the time of its foundation to the present, we shall find that the true objects of its existence have only been advanced in proportion as it has kept itself separate from the world; and, on the contrary, when it has connected itself with governments or institutions of earthly origin, the effect has uniformly been to deteriorate its piety and corrupt those engaged in this unhallowed union.

But while such is the influence of these unholy connexions, the effect of the disciple taking part with the affairs of men, is entirely different; and there is no surer source of prosperity to nations or associations than that a portion, and no matter how great a portion of their rulers, subjects, or members, "fear the Lord." Ten righteous, could they have been found, would have saved the cities of the plain from destruction, and the influence of the disciple is generally salutary upon his worldly associates.

The disciple, therefore, in order to let his "light shine before

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men," must go among them—become associated with them in all "good works"—take hold of the laboring oar in the cause of humanity—mix with the world—not fear its contact; and thus, while engaged in the great causes of humanity and mercy, he does a double work—like the Samaritan, he heals—like salt, by being brought in intimate contact, he saves those with whom he labors; and thus does he "glorify his Father in heaven." Nor should he be deterred from his labors of love—his "good works," though murmurring Pharisees and Scribes should say, "This man receiveth sinners and eateth with them."

To continue your objections against Christians uniting with moral societies, you next state that "they adopt some form of religion—some of them administer oaths—found their institutions in part upon the Bible—carry it in their processions—have their burial service—and the Sons of Temperance have their regular temperance worship—they are duly to open every meeting by singing an ode, reading the scriptures, or prayer."

With regard to these charges, Odd Fellowship is not obnoxious to either of the two first; and as to the third, they are only so far culpable as friendship, love, and truth, which constitute three of the great corner stones of their fabric, are in accordance with the principles taught in the Bible. That numerous illustrations of these principles are presented in the Bible all know, and we do not fail to call the initiate's attention to this high authority in order to impress upon his mind the sanctity of the obligation that binds him to their observance. Yet this is the last objection I should have expected a Christian to make. A follower of the Messiah objecting to an institution because it is based upon the eternal truths of God's word—claiming to itself none of the prerogatives of the church—promulgating no creed—inquiring no farther into the candidate's faith than what may be necessary to secure a wholesome morality; and only seeking to combine the energies of members in a systematic effort to carry out and perform some leading duties, not of Christians exclusively—not of the church as an organized body—but of mankind at large. And yet you object to such an institution because, forsooth, it is founded "in part upon the Bible." Well, then, as far as friendship, love, and truth, are taught in the Bible, Odd Fellowship is founded upon it; and if assured that all other parts of its foundation were as firmly based as this, I should have no doubt but what it would stand as long as the necessities remained which have called it into existence. Whether the Order ever carry the the Bible in their processions I do not know: I have never seen an instance. The burial service of which you speak, is only intended as a tribute of respect from the brothers of the Order to the deceased; the religious service, wherever I have attended such funerals, being left to its proper guardian—the church.

Odd Fellows, as well as the Sons of Temperance, at least many of their lodges, open their meetings with prayer and singing an ode. These ceremonies are optional with each lodge, and depend much upon the feelings of a majority of its members. The ode that is usually sung—professes to have nothing divine in its sentiment, but only laudatory of the objects of the Order. No one supposes that, by

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joining in this singing, he is engaging in religious worship; and if your arguments should prove such to be the fact, we should be as much surprized as the man was who learned that "he had been talking prose all his life." The opening prayer of our meetings is much of the character of "grace before meat"—of the prayer at the opening of our national or state legislative meetings; and its propriety or impropriety depends upon the question, whether it is proper for Christians to pray for the advancement of any enterprize in which they have an interest in common with those who are not members. If such unions of interest be right, why then prayer for its advancement cannot be wrong. If prayer for God's blessing upon such an interest be proper, it appears to me that it cannot be improper to make that prayer in the presence of all interested—at least, all actively engaged in the enterprize. Such a prayer is for a special object; and if the worldling, who may be engaged in that object, do not pray, as he probably will not, we pray only for his and our interest in that object; if conviction fasten upon his mind, and a consciousness of guilt, a feeling of dependence upon the Saviour's merit's, soften his feelings into a proper frame for prayer, and he does pray, why then we pray with him. Why should we not! For to stand aloof under such circumstances, I fear would place us in the attitude of him who stood and prayed thus with himself, 'God, I thank thee that I am not as other men, *an* * * * *, or even as this publican.'

Anxious only for the triumph of truth, I subscribe myself your friend, S. A. COOK.

RESPONSE.

We have now heard on our pages the respective apologies of Sons of Temperance, Free Masons, and Odd Fellows, *professing Christianity* for their double, treble, and quadruple position of Christians, brother Masons, Odd Fellows, and Sons of Temperance. On a review of the whole apology and defence, we may say that the philosophy of these institutions and the defence of them are one and the same. Their philosophy is, *that Christianity and the Christian brotherhood have been, and still are, inadequate to the wants of human nature as the world is now constituted.* Hence the necessity of these institutions and as many more as the spirit of voluntary association may suggest and inspire as necessary to perfect and complete the workings of benevolence. The justification of each and every one of these three may, as the defenders of them assume and as all their reasonings show, be applied to three times three or to any number of voluntary associations, as in some point of view necessary to meet the cases yet unprovided for in the Constitutions and Charters of these prominent associations. Concede the propriety of their respective positions and the soundness of their reasonings, and who

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can fix a limit to the number and variety of voluntary associations to meet every form of vice and misery now preying on an apostate and ruined world. Their reasonings, then, in the first category of logic and good sense, prove too much; and, therefore, prove nothing at all specially connected with the three fraternities already standing in bold relief upon our pages. On their own premises, severally and collectively considered, we might have, and just as much need, *Free Carpenters*, *Even Fellows*, and *Sons of Chastity*, as appendages to the church of Christ, or as new associations for giving vent to new forms of human sympathy and benevolence, for which neither the gospel nor the philosophy of these already existing three as yet affords adequate and efficient channels. How little ingenuity is wanting to show, on the assumptions now alleged by these able defenders of the three brotherhoods already bodied forth even to the minutiæ of an apron, a sash, and a ribbon, that *Christianity, as now dispensed*, needs just as many allies, auxiliaries, and help meets, as the yet existing sins, infirmities, and afflictions of human society.

Do we not need *anti-card*, *anti-dice*, *anti-lottery*, *anti-theatre*, *anti-ball*, *anti-cabal*, *anti-masquerade associations*, with their respective rites, formularies, ensigns, priesthoods, &c., &c., just as much to complete a proper system of voluntary association against the moral and physical ills and evils of human society, as do the present mystic three!—!

I have all along said, and again repeat, that I have nothing to do with the world or the political state of society. The world has already had more associations, sects, and parties, than any one dictionary now extant records or gives names to. Indeed, it had these before the Messiah was born. But he instituted, furnished, and equipped a new institution, designed fully to enlighten, reform, purify, and bless human kind, which has no need of any auxiliary, but which has enjoined every form of doing good and of preventing evil which human imagination can reach or propose. It, indeed, is not carried out by its warmest friends and admirers, but to help this and atone for it by her devices, new associations, new rites and ceremonies, appear to me as unscriptural and irrational as to seek a substitute for bread because it will not impart health and strength to those who do not, or who will not, eat it.

Although much of what is said on the part of the advocates for these new devices, for the sixth sense and the sixth finger on the human hand would seem to require it, I need not repeat that I have nothing to say against these associations as belonging to this world. I make no assault upon any one of these as *worldly* institutions.

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I simply oppose Christians joining them at all: for thus sending Christ to the Prince of this world for an ally or an auxiliary in the great work of philanthropy which brought him from heaven to earth, and while here from a manger to a cross. I would just as soon plead for polygamy because there are so many women without husbands, as for new allies to assist the church in being "the light of the world" and "the salt of the earth," because many Christians, so called, are as much in need of reformation as the world itself.

To suppose that a pledge given to man will be more effectual than a pledge given to God, to restrain a man from intemperance or from any vice, or to make him charitable, veracious, and just, seems to me even more absurd than to take a man's word rather than his oath in bearing witness to the truth. But I only premise these great cardinal principles and views as a general introduction to an analysis of that species of logic, or rather of rhetoric, employed by these special pleaders or voluntary attorneys of the three institutions now laid upon our pages.

I take no pleasure in exposing the alleged fallacies of those good brethren and friends whose morbid sympathies have induced them to seek a more efficient vent for their philanthropy either in the cloisters or public efforts of these new and ephemeral associations, which, like the gourd of a Jonah, grow up in a night and wither in a day. But I must develope the fallacies by which they unintentionally impose upon themselves and the public in those productions as now defended by themselves.

They have, indeed, greatly diminished my labor by appearing simultaneously on our pages, and thus virtually exposing the weaknesses of one another while intent on their individual defence.

Each one of the three assumes that a mere Free Mason, Odd Fellow, or Son of Temperance, and a Christian, may scripturally and religiously commune together in certain Christian rites and usages; and that when any one of the three professions forms a society, that society, *as such*, becomes an *auxiliary* to the Christian church, and thus helps to fulfil the designs and objects of its founder. By a *mere* Free Mason, Odd Fellow, and Son of Temperance, I mean one that makes no Christian profession, but stands alone upon his connexion with the Order whose name he bears.

Br. Williams has not only, but chiefly, relied upon the assumption that "*the Sons of Temperance*" are, in fact, auxiliaries to the church of Christ, and ought to be so regarded by all who properly understand their position. This view of the subject is spread over some ten pages of the Harbinger, with his usual ability and address. In

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his third communication, page 503, he asks—"Why should the Founder of the church assign to her certain good works, to be done by her, and compel her to reject all *auxiliaries* in their performance, and assign to her other good works, in the performance of which she might avail herself of every auxiliary of every aid." Again, in speaking of the organization of the Sons of Temperance, on the the same page, he says—"As a Christian, I can deem, and so use, such an organization as auxiliary to the church." "I ask," says he, "where have the Sons said, we are not auxiliaries to the church?—We do not, as Sons of Temperance, recognize the church any more than we do Jews and Samaritans." But if they had said so—"A Christian who is a *Son*, may, nevertheless, as can the church, if she thinks in reference to it as she does of many other matters, recognize the Order of the Sons of Temperance as auxiliary to the cause of Christianity, and can act upon that principle.

In his last number he says—"I assent that a College, a Bible Society, and numberless other organizations, may be auxiliary to the church." "An association of individuals to be advantageous to the church must be auxiliary." *Every thing that is an advantage to the church is an auxiliary to the church.* "Whatever institution is advantageous to the church, I claim to be auxiliary to it, and I do not, therefore, equally repudiate the auxiliary character as I do the substitute character of any merely human or worldly institution, as it respects the church of Christ." p. 622–23.

Brother Williams is, therefore, fairly committed to the opinion that Christians may regard Sons of Temperance as auxiliaries to the church of Christ, and of course, in this view of them he justifies himself for belonging to them, and must consequently censure those who withhold their support or countenance to these auxiliaries of Christ's church. A good argument, indeed, if, in truth, they are or may be made auxiliaries to the kingdom of God. The kingdom or church of God is, however, regarded by an Apostle as not consisting of "meats or drinks," nor in regulations concerning them, "but in righteousness, peace, and joy in the Holy Spirit."

Our brother Williams, in all this reasoning, affords a striking illustration of the necessity and importance of choosing just and appropriate terms to set forth our views of divine truth; or, what is in effect the same thing, of the disadvantage and loss sustained by the adoption of inapposite or inappropriate language in matters of great moment. To make myself intelligible to every reader, let me ask, what is the meaning of an *auxiliary*—an auxiliary to the church?

In grammar we have auxiliary verbs, without which a principal

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verb cannot be conjugated. Such verbs are essential to the various flexions and applications of the principals to which they are prefixed or annexed. We have, also, auxiliaries to a main army, without which, it would be incomplete or incompetent to the end of its existence. Thus the term is applied to persons or things to indicate an assistance or essential service; and in all cases it intimates that without it, the agents or agencies to which it is added is defective, inoperative, or in some measure inefficient to all the ends and uses of its existence. Such is the well established meaning of this term, in all its applications. In every conceivable case it imports help or assistance, and that necessarily implies weakness, or deficiency of some sort, in that institution, agent or agency to which it is added. If, then, any human institution stands to Christ's church as an auxiliary, without it his church is a lame or defective institution.

Are these the views of our brethren who have gone over to Odd Fellowship or Sons of Temperance? If so, they need to be taught the way of the Lord more perfectly, or, at least the nature, design, and character of Christ's church.

A human substitute for Christ's Church is, to my mind, quite as conceivable and possible as a human auxiliary to it. Such an idea is not in the whole Bible. Never, in my opinion, could men of this world cherish a more dangerous conceit or opinion of themselves, nor a more disparaging view of Christ's church, than to suppose that they could, by any institution of their own devising—by placing themselves under a human constitution or a few by-laws of their own enactment—become an auxiliary to Christ's Church, either in the work of conversion or sanctification. And that a Christian man could enter into, or seek membership in an institution intentionally and avowedly composed of every thing in this world of a fair exterior, Turk, Jew, Infidel, or Sceptic, in the hope of helping the cause of Christianity, or of building up the church, is one of the most palpable evidences of the bewildering influence of the present apostacy that has fallen under my observation.

On the contrary, evory member of Christ's Church that unites with any of these societies to seek opportunity of honoring Christ, or of doing spiritual service to his church or people, seems as far out out of the way of duty and reason, as a lady that without formally leaving her husband's bed and board and enters a Sultan's harem or a Grand Seignor's seraglio, in order to honor her husband and build up his family.

But I will not press the subject farther. It is enough to know

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that Christ's church is never sent by him to any human institution in quest of help to enlarge, elevate, or purify itself. Such a thought would be most dishonorable to its Head, and in bad taste, I doubt not, with all the lofty and pure intelligences in the universe. The friendship of the world, in the most benevolent forms it can assume, is enmity with God. So speaks an Apostle.

Brother Williams does not, indeed, presume to prove from Prophet or Apostle, the propriety or necessity of Christians becoming members of human institutions as auxiliary to the church of Christ. But he opines that such institutions may be useful to the church, inasmuch as the Sons of Temperance say—"We prepare the drunkard for the preacher by making him a sober man." Better, you sober Sons of Temperance, first prove that your sobriety has been a means of your own conversion; or, rather, explain the mystery, on your theory of sobriety, that of all the sober men and women in your knowledge, a majority of them make no pretensions to Christianity.

But it is assumed that colleges, schools, &c. &c., are regarded by us as auxiliaries to the church, and that on our assumption he is right in adding a new auxiliary to the great army now in the field. This is his main argument. Indeed, with him it is supposed to be an unanswerable *argumentum ad hominem*. But in this he is wholly mistaken—so far, at least, as I have ever written or spoken. As much mistaken in this assumption as when assuming that I had once been a Washingtonian temperance man, and *as such*, had prayed with them. But in both these points his imagination or a false report has beguiled him into an error. I never took any temperance pledge but my baptism into Christ. I never met with a company of Washingtonians in a praying or worshipping society. I have delivered public discourses in meeting-houses, in favor of temperance, and in the presence of many Christians, and with them, introduced our sermon, as on other occasions, with prayer. But farther than this I have never gone. Brother Williams has been deceived in representing me as a Washingtonian temperance member, praying with them.

I wholly dissent from and repudiate all his reasonings on the subject of auxiliaries to the church of Christ. I have as much logic and reason in affirming that he that grows flax or cotton on his plantation, he that wears a shirt, he that gathers up its fragments, he that manufactures them into paper, as well as he that makes the ink, are auxiliaries to my printing office, as that any Lodge, Society, College, or School in America is an auxiliary to Christ's church, or a substitute for it.

There is much popular sophistry in the language frequently em-

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ployed in speaking of the church of Christ. Some institutions are "substitutes" for it, others are "auxiliary" to it, and many things are said to be "advantageous" to it, merely because it may, or rather the gospel, which it holds on deposit may, by them, be made more effectual to the salvation of mankind.

Brother Williams affirms that, in his opinion, whatever institution is advantageous is, in part, *auxiliary* to the church. I will indulge in no vain jangling about words. With me, no human institution, now created can, in the proper use of language, or in fact, become auxiliary to the Christian church. And certain it is, that there is just as much authority for a Pope, in the New Testament, as there is for an auxiliary to Christ's church.

But our next objection to this institution is its profanation of prayer, and religious worship in general. In vindicating the institution of "the Sons, &c.," from this imputation, our correspondent's logic is to show that all our institutions which have prayer in them are, on that account, as much to be repudiated as the weekly religious and moral services of the "Sons of Temperance." He retorts by an effort to show that myself and others, in praying in colleges and other institutions, on certain occasions, are as great offenders as the Sons of Temperance, who so practise in their meetings. This proved, and the consequence is, not that he can justify his own practice, but that he can show that we are as culpable as himself. Well, as the adage goes—"Two wrongs will not make one right." But the cases are not parallel. It is a sophism of illogical comparison. However, it may inculpate, on the score of inconsistency, other persons and other practices, it applies neither to our theory nor to our practice. To pray in the presence of others, and formally to pray *with* them—and to pray with them as "Sons," as "Pupils," as any thing but as Christians, is unauthorized.

In this view of the matter, I have always repudiated chaplains in armies and legislative halls. In our college, composed as it is, of a good number of professors, I am careful, every session, emphatically and repeatedly to state, that we neither read the scriptures nor pray there, regarding the college as worshippers, either in fact or in form. We read the scriptures for general edification and instruction in the knowledge of God, and of the human race, and as the only proper Text Book of religious and moral science. We pray with the expressed understanding, that none can worship God acceptably, but those who believe in, and publicly profess and practise tue gospel of Christ. We are careful to state that when we say, "we pray," "we confess," "we praise," or "thank God," we only mean and include

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those who profess to be the worshippers of God. We pray *with them*, and *before* the others, as a means of moral instruction. Precisely, then, as we pray and commune in the church *with* our brethren only, and *before* spectators and auditors, or in our families *with* those that believe, and *in the presence* of those who do not, so we pray in our college, before or after reading the holy scriptures.

A seminary or school of learning is, and ought always to be, a place of moral instruction, and this never can be rendered effectual without prayer and the throne of grace. In this point of view it differs nothing from an ordinary congregation assembled once a day, in one common hall, for religious and moral culture. Whatever, then, will justify reading the scriptures, expounding them, or invoking the throne of grace in public assemblies, met for religious instruction, will still more apply to this case, inasmuch as the members of a school are usually at a period of life most favorable to such instructions and impressions. So much, then, in response to that portion of the defence of these moral societies as would place them on the same footing with schools and seminaries of learning, as respects their respective rituals of religious worship.

To allude to every thing said, or to attempt to expose the irrelevancy or apparently *ad captandum* style of much that appears in the defence of these new moral societies as auxiliaries to the church, or substitutes for it, would be as tedious and unacceptable to my readers as it appears to me unnecessary and uncalled for, on the part of their more intelligent and zealous apologists or defenders. I have given my views of the main assumptions on which they are founded, and of the principal reasons and assumed facts by which they are supported. We trust that our real position and views will be understood by all who are interested to know them; and that any apologist who may seek to defend any one of the three brotherhoods, as an auxiliary to the church, and who will defend their forms of worship on the ground that prayer is made in other public assemblies, for certain reasons, will at least attempt to show that Christ's church requires auxiliaries, and that prayers made in any place where all are not Christians, will authorize prayers in all places, whether there be Christians or not, in profession or in reality, as a form or a rite pleasing to God or profitable to man.

Whatever is peculiar to the defence of our apologist for Odd Fellows, and some other documents from Mr. Broaddus, recently received, and laid over for another volume, I will note at my earliest convenience. Meantime, we consider that enough, on our part, has been said to satisfy every uncommitted Christian man that he has

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neither Christian authority nor right to give his time or his money to any other moral or reforming institution than Christ's own church. Let him attempt to prove, if he thinks he can, that every hour and cent, so appropriated, is not derogatory to the Lord's own great reforming institution. Let him seek to reform his own views, and his own church, rather than set about reforming drunkards through the aid and instrumentality of satan's own kingdom.

To concede, without a struggle, that churches are not temperance societies only in *profession*, but not in practice, as does our brother Williams, is a very severe imputation, and for my part, I know not how he, or any Christian man, can hold his membership in any Christian community that is not in practice a temperance society. If he charges the church of Christ, of which he is a member, as being only in profession but not in practice, a temperance society, I charge him with a very great aberration from propriety, in joining a temperance society rather than in attempting to reform his church.

I trust brother Williams will excuse my not directly replying to him in the second person, rather than in the third, as I have other arguments and writers in the same article with his, and cannot separately and exclusively address one correspondent to the neglect of others. I have not leisure just now to read this response before it is in proof, but whatever may be neglected or omitted in it will be attended to in due time. A. C.

LETTERS FROM HON. JOHN Q. ADAMS TO HIS SON,

ON THE BIBLE AND ITS TEACHINGS.

LETTER IX. AND LAST.

THE fourth and last point of view in which I proposed to offer you some general observations upon the Scriptures, was with reference to literature; and the first remark that presents itself is, that the five books of Moses are the most ancient monuments of written language now extant in the world; and the book of Job is nearly of the same date, and by many of the Jewish and Christian commentators is thought to have been written by Moses. The employment of alphabetical characters to represent all the articulations of the human voice, is the greatest invention that ever was compassed by human genius. Plato says that "it was the discovery either of a God, or a man divinely inspired." The Egyptians ascribed it to Thot, whom the Greeks afterwards worshipped under the name of Hermes. This is, however, a fabulous origin. That it was an Egyptian invention there is little doubt; and it was a part of that learning of the Egyptians, in all which, we are told, "Moses was versed." It is probable that when Moses wrote, this act was, if not

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absolutely recent, of no very remote invention. There was but one copy of the law written in a book, it was deposited in the ark of the covenant, and was read aloud once in seven years, to all the people at their general assembly in the feast of tabernacles: there was one other copy of the law, written upon stone, erected on Mount Ebal. It does not appear that there existed any other copies. In process of time the usage of reading it thus must have been dropped, and the monument upon Mount Ebal must have perished; for in the reign of Josiah, about eight hundred years afterward, the book of the law was found in the temple. How long it had been lost is not expressly told; but from the astonishment and consternation of Josiah upon hearing the book read, its contents must have long been forgotten, so that scarcely a tradition of them remained. We are indeed told that when the ark of the covenant was deposited in the temple of Solomon, there was nothing in the ark save the two tables which Moses put therein at Horeb. The two tables contained not the whole law, but the ten commandments: the book of the law was therefore no longer in the ark, at the dedication of Solomon's temple; that is, about 500 years after the law was given, and two hundred before the book was found by Hezekiah, the high priest, in the 18th year of Josiah. From these circumstances, as well as from the expedients used by Moses and Joshua, for preserving the ceremonial law and the repeated covenant between God and the people, it is observed that the art and practice of writing was extremely rare, and that very few of the people were even taught to read; that there were few books extant, and, of those few, only single copies; the art of writing, speaking, and thinking, with their several modifications of grammar, rhetoric, and logic, were never cultivated among the Hebrews, as they were (though not till a thousand years later than Moses) among the Greeks. Philosophical research and the spirit of analysis appeared to have belonged among the ancient nations exclusively to the Greeks; they studied language as a science, and from the discoveries they made in this pursuit, resulted a system of literary compositions founded upon logical deductions. The language of the ancient writers was not constructed upon the foundation of abstruse science; it partakes of the nature of all primitive languages, which is almost entirely figurative; and in some degree of the character of primitive writing and hieroglyphics. We are not told from what materials Moses compiled the book of Genesis, (which contains the history of the creation, and of three hundred years succeeding it, which terminates three generations prior to the birth of Moses himself;) whether it had it altogether from tradition, or whether he collected it from the more ancient written or printed memorials. The account of the creation, the fall of man, and all the antediluvian part of the history, carries strong internal evidences of having been copied or (if I may express myself) translated from hieroglyphic or symbolical record; the story is of the most perfect simplicity, the discourses of the persons introduced are given as if taken down verbatim from their mouths, and the narrative is scarcely any thing more than the connecting link of the discourses; the genealogies are given with great precision; and this is one of the most remarkable peculiarities of the Old Testament: the rest is all figu-

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rative; the rib, the garden, the tree of life and the tree of knowledge of good and evil, the apple, the serpent, are all images which seem to indicate a hieroglyphic origin. All the historical books, both of the Old and New Testaments, retain the peculiar characteristics that I have noticed; the simplicity and brevity of the narrative, the practice of repeating all discourses in the identical words spoken, and the constant use of figurative, symbolical, and allegorical language. But of the rules of composition, prescribed by the Grecian schools, the unities of Aristotle, or the congruities of figures taught by the Greek philologists, not a feature is to be seen. The Psalms are a collection of songs; the Song of Solomon is a pastoral poem; the Proverbs are a collection of moral sentences and maxims apparently addressed by Solomon to his son, with the addition of others of the same description; the Prophetical books are partly historical and partly poetical—they contain the narrative of visions and revelations of the Deity to the Prophets who recorded them. In the New Testament the four Gospels and the Acts of the Apostles are historical—they contain memories of the life of Christ and some of his Apostles, and the proceedings of some of his principal Apostles, for some years after his decease. The simplicity of the narrative is the same as that of the Old Testament; the style in general indicates an age when reading and writing had become more common and books more multiplied. The Epistles of Paul are the productions of a mind educated in the learning of the age and well versed in the Grecian literature: from his history it appears that he was not only capable of maintaining an argument with the Doctors of the Jewish law, but of discussing principles with the Stoic and Epicurean philosophers; his speech at Athens is a specimen of eloquence worthy of an audience in the native country of Demosthenes. The Apocalypse of John resembles in many respects some of the prophetical books of the Old Testament; the figurative, symbolical, and allegorical language of these books, show a range of imagination suitable only to the record of dreams and visions—their language is in many parts inexplicably obscure. It has been, and it is to this day, among the follies and vices of many sects of Christians, to attempt explanations of them adapted to sectarian purposes and opinions. The style of none of the books, either of the Old or New Testament, affords a general model for imitation to a writer of the present age; the principles and rules for composition derived from Greek and Roman schools, and the example of their principal writers, have been so generally adopted in modern literature, that the scriptures—differing so essentially from them—could not be imitated: but for pathos of narrative; for the selections of incidents that go directly to the heart; for the picturesque of character and manner; the selection of circumstances that mark the individuality of persons; for copiousness, grandeur, and sublimity of imagery; for unanswerable cogency and closeness of reasoning; and for irresistible force of persuasion, no book in the world deserves to be so unceasingly studied and so profoundly meditated upon as the Bible.

I shall conclude here the series of letters which I proposed about two years ago to write you for the purpose of exhorting you to search the scriptures, and of pointing out to your consideration the general

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points of application; with a view to which, I thought this study might be made profitable to the improvement and usefulness of your future life. There are other and particular points to which I may hereafter occasionally invite your attention. I am sensible how feeble and superficial what I have written has been, and every letter has convinced me more and more of my own incompetency to the adequate performance of the task I had assumed; but my great object was to show you the importance of devoting your own faculties to this pursuit; to read the Bible is of itself a laudable occupation, and can scarcely fail of being a useful employment of time; but the habit of reflecting upon what you have read is equally essential as that of reading itself, to give it all the efficacy of which it is susceptible. I therefore recommend to you to set apart a small portion of every day to read one or more chapters of the Bible, and always read it with reference to some particular train of observation or reflection. In these letters I have suggested to you four general ones. Considering the scriptures as divine revelationr; as historical records; as a system of morals; and as literary compositions. There are many other points of view in which they may be subjects of useful investigation. As an expedient for fixing your attention, make it also a practice for some time to minute down in writing your reflections upon what you read from day to day: you may perhaps at first find this irksome, and your reflections scanty and unimportant, but they will soon become both easy and copious. Be careful of all not to let your reading make you a pedant, or a bigot: let it never puff you up with pride, or a conceited opinion of your own knowledge, nor make you intolerant of the opinions which others draw from the same source, however different from your own. And may the merciful Creator, who gave the scriptures for instruction, bless your study of them, and make them to you "fruitful of good works!"

From your affectionate Father,

JOHN QUINCY ADAMS.

REFORMATION—*No.* XI.

THE original plea for reformation, laid before the religious communities of this vicinity in the year 1809, was neither a vapid declamation against schism, nor an idle exhortation to Christian forbearance. The Christian union, which it so earnestly urged, it proposed to found, not upon vague generalities or upon facile compromises, but upon "an agreement in the expressly revealed will of God." It urged the recognition of the teachings of Christ and the Apostles as the rule of faith and practice; it adopted as its motto, "Union in truth;" and embodied the fundamental principle that a union to Christ should be, among Christians, the reason and the bond of Christian love. When we consider the religious prejudices of that

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period; the extreme alienation of existing parties; their stern exaction of an unreserved sectarian devotion; and their unrelenting hostility to those who ventured to dissent in the slightest degree from the established views or usages of the party, it is not a little remarkable, that, from amidst circumstances so unpropitious to independence of thought and action, there should arise an overture for a religious reformation so radical in itself; so just and comprehensive in its principles; and so uncontaminated by educational and sectarian predilections.

At this early period, we have, in the published Address of the Christian Association of Washington county, not only the great fundamental principles of this now widely extended reformation, but even a definite statement of those important distinctions which have been since so fully drawn out, between faith and opinion; express declarations and inferential truths; the commands and precedents of Holy Writ, and the dictates and traditions of men; as well as between a genuine Christian liberty, and a latitudinarian departure from the divine teachings. In reference to the ground of Christian faith and fellowship, we have the following declarations:—

"That although inferences and deductions from scripture premises, when fairly inferred, may be truly called the doctrine of God's holy word; yet are they not formally binding upon the consciences of Christians farther than they perceive the connexion, and evidently see that they are so: for their faith must not stand in the wisdom of men, but in the power and veracity of God: therefore, no such deductions can be made terms of communion; but do properly belong to the after and progressive edification of the church. Hence it is evident that no such deductions or inferential truths ought to have any place in the church's confession.

"That, although doctrinal exhibitions of divine truths, and defensive testimonies in opposition to prevailing errors, be highly expedient; and the more full and explicit they be, for these purposes, the better: yet, as these must be in a great measure the effect of human reasoning, and of course contain many inferential truths, they ought not to be made terms of communion: unless we suppose, what is contrary to fact, that none have a right to the communion of the church but such as possess a very clear and decisive judgment; or are come to a very high degree of doctrinal information; whereas the church from the beginning did, and ever will, consist of little children and young men as well as fathers.

"That, as it is not necessary that persons should have a particular knowledge or apprehension of all divinely revealed truths in order to entitle them to a place in the church; neither should they for this purpose be required to make a profession more extensive than their knowledge; but that, on the contrary, their having a due measure of scriptural self-knowledge respecting their lost and perishing condition by nature and practice; and of the way of salvation

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through Jesus Christ, accompanied with a profession of their faith in, and obedience to him, in all things according to his word, is all that is absolutely necessary to qualify them for admission into his church."

Here we find a distinct enunciation of the difference between a direct union to Christ, and an assent to a systematic and doctrinal scheme of religion. We have here also a definition of doctrines, as inferential reasonings and deductions of the human mind, to be carefully distinguished from the express declarations of the word of God; and it will be noted, farther, that it is here even declared to be unnecessary "that persons should have a particular knowledge or distinct apprehension of all divinely revealed truths in order to entitle them to a place in the church." Thus in the very beginning of this effort to reform religious society, the subject matter of a saving or essential faith was distinguished both from the uninspired deductions of human reason, and from those divine teachings which, however necessary to enable the believer to make proper advances in Christian knowledge, are by no means necessary to the Christian faith.

In making this last distinction it was evidently not designed to underrate the value of any religious knowledge which might be either directly or indirectly obtained from the sacred oracles. The object was to oppose and correct, if possible, that prevalent and pernicious error of partyism which exalted not merely the remote deductions of the inspired writers, but the speculative inferences of fallible teachers, to an equal rank with the fundamental facts and principles of the gospel. It seemed as if the passion for system and for doctrinal views of Christianity had blinded the minds of the whole religious community in regard to the actual simplicity of saving truth, and rendered them incapable of making a just discrimination between the prescribed basis of an evangelical faith, and the appointed means of a progressive Christian knowledge, or the visionary speculations of a religious philosophy. This was abundantly exhibited, not only in the prevailing zeal for elaborate standards of doctrine, on the part of members of churches, but in the character of the instruction which was supposed requisite to enable others to make an intelligent and acceptable profession of religion. Even catechisms for children, in which one would have expected to find the simplest and most elementary lessons, were filled with doctrines the most abstruse; with opinions and speculations the most doubtful, and with questions the most vexed in all theology. These constituted the spiritual spoon-meat for infant souls, torn by unnatural custom from the bosom of evangelical truth and the unadulterated

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and nutritious milk of the word, to become the sickly, rickety, and mishapen nurslings of a sectarism which confounded art with nature, and error with truth; and sought, by its peculiar machinery, to conform all minds to its own admired standard of distortion.

The case was far different, in the first promulgation of the gospel. In the very commission given by Christ himself to his Apostles, in which he commands that the nations shall be first discipled, and then taught, we have this distinction between the means of discipleship and Christian edification clearly stated. And such we find, in the subsequent progress of the gospel, to have been the precise method pursued by the divinely accredited ambassadors of heaven. Not that we would be here understood, however, as entering a plea for an ignorant profession of Christianity, or as imagining that our Lord authorized the discipleship of any one not duly prepared by an intelligent reception of the gospel. Neither would we have it supposed that we object to a diligent and careful impartation of biblical truths to youth, to the utmost extent of their capacity to receive them; or to the study of the divine oracles on the part of the unconverted adult. All knowledge thus acquired is profitable, and even indispensable to the special purpose for which it was designed; but this purpose is as evidently distinct from the one under consideration, as is preservation different from creation; or the process or means of nurture from that of birth. The objection is, therefore, to the practice of confounding things that are different, and requiring, in order to admission to church privileges, proficiency in doctrine, instead of belief in gospel facts; and especially to the introduction of opinions and systems of speculative theology, as a part of the Christian faith.

The very matters, however, which religious parties have confounded with the gospel itself, are those to which they have seemed to exact the most uncompromising submission. Party zeal appears to augment in proportion to the increased distance from the simplicity of revealed truth. And as it has been this intolerant prescription of such unnecessary complications of the gospel with doctrinal deductions, whether divine or human, that has been the fruitful source of the divisions and strifes that have desolated the religious world, so the remedy proposed by the present reformation is a return to the original and simple method pursued by the Apostles in the first promulgation of the gospel. They dwelt upon the gospel facts; they made known a crucified Redeemer; they laid the only true foundation, which is Jesus Christ. They prescribed no elaborate formulas of faith; no systematized exposition of doctrine; no rubric ritual of wor-

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ship; nor did they ever authorize such innovations upon Christian liberty—or such departures from the beautiful simplicity of truth.

In proposing thus to return to the pure and unadulterated sources of Christianity, the originators of the present movement assumed a very peculiar position in respect to the religious parties around them. Their address was indeed deprecatory and conciliatory, but their attitude was of necessity reprehensive and condemnatory.—Their course, too, lay in a direction entirely different from that of the parties around them, and to practise upon the principles they professed was to increase more and more the distance between them; yet their own principles required them to practise what they proposed to others, since, having formally chosen the scriptures as their only guide, they could not fulfil their duties by merely urging the adoption of their own views upon others. They had not merely exchanged one theory of religion for another, as would have been the case had they merely exchanged one party for another. They had adopted a divine rule of action which required conformity; a standard of perfection which demanded progress. It was hence impossible for them to play the part of intercessors between modern and ancient Christianity, or to remain content within the precincts of any existing denomination. The covering of partyism was too scanty for protection, and its couch too narrow for repose. They sought, therefore, in the enlarged philanthropy of primitive Christianity, to find rest from the unavailing toils of sectarian controversy, and an all-sufficient and divine basis for the unity of the Christian church.

The view originally presented, accordingly, of the requirements for admission to the privileges of the gospel, was, that individuals should possess, as we have already quoted, "a due measure of scriptural self-knowledge respecting their lost and perishing condition by nature and practice, and of the way of salvation through Jesus Christ, accompanied with a profession of their faith in him, and obedience to him in all things according to his word." This view has remained unaltered to the present moment. The most critical examination of the divine records has only served to confirm its truth, and to show that a consciousness of sin; a sincere belief in the gospel of salvation, and an unreserved submission to the commands of Christ, were originally the true tests of the Christian profession and character, the ground of admission into the church, and of acceptance with God. In this simple yet comprehensive view of Christianity; this belief of facts; this confession of Christ; this reformation of life, we have the basis of union presented for the ac-

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ceptance of the religious world—a basis disentangled from the rubbish of ages, uninjured by time, and unmoved amidst all the revolutions of religious society—the rock on which the church securely rests, and against which the raging surges of sectarian strife shall dash themselves in vain.

R. R.

AMERICAN AND FOREIGN BIBLE SOCIETY.

AMERICAN AND FOREIGN BIBLE SOCIETY.
NEW YORK, February 27th, 1847.

Elder James Challen, Cor. Sec. of the American Christian Bible Society, Cincinnati, Ohio.

My dear Brother—I have been much interested and gratified in reading the address of your Society, lately published in the Protestant Unionist; that part of the address especially attracted my attention, in which you declare your desire "to co-operate extensively with our Baptist brethren through the American and Foreign Bible Society, in the work of foreign distribution." &c. It will be pleasing to us to further your purpose in this respect, to the extent of our ability. As contributing to this object, I shall recommend to the Board of our Society, at its next meeting, to appropriate to your Board a copy of each of the foreign publications sustained by us, so far as they can be thus disposed of without infringing upon the established rules of our library. The number of books which we can thus dispose of at the present time, is not great, and bears a very small proportion to the numerous publications sustained by our friends; but they will be sufficient to indicate our good will, and we will send you more as we procure them from missionaries. We send, accompanying this, a list of our prices, and would recommend to you to purchase from us such English, German, and Welsh scriptures as you may not be prepared to publish, but may find opportunity to sell or to distribute. Our prices are as low as they can be fixed without constant loss. On the books most commonly used for gratuitous distribution, such as the small Testaments and the duodecimo Bibles, not a cent is added to the cost of paper, printing, and binding. A small additional price is added to costly binding, which goes towards the cost of the stereotype plates. No addition is made to the cost of those imported from Europe in the prices at which we furnish them to auxiliaries, and will afford them to your Society. It would afford us much pleasure if you would assist in circulating a little book, lately published by Colby & Co., No. 122, Nassau street, entitled "Bible Societies," retailed at 25 cents, wholesale at one third less. It was prepared to show the origin of this Society and the Bible Translation Society of Great Britain, and to vindicate the principles on which they are founded. It contains a sketch of the origin of all national Bible Societies up to the Bible Translation,—the history of the Charter Question,—and a contrast between the American and the American and Foreign. The special purpose of the publication at the present time, was to prevent co-operation with the American by those friends of pure principles who might not hitherto have made themselves acquainted with the course pursued by that Society.

With Christian regards, your friend and brother,

WM. H. WYCKOFF, *Cor. Sec.*

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NEWS FROM THE CHURCHES.

Some of the following reports have been on hand for several months, having been heretofore crowded out; but they will, perhaps, be not the less interesting to many of our readers; and as we wish to foot up all arrears for the year in this the closing number of the volume, we insert them in the order of their dates. It will be found, perhaps, that some of the reports partially occupy the same ground; but the reader will distinguish.

W. K. P.

Yam Hill, Oregon Territory, April 15, 1848.

Brother Campbell—In the Millennial Harbinger of April, A. D. 1846, brought into this country by one of last year's imigrants, I saw an article headed "The Gospel in Oregon," which, I am sorry to say, so far as relates to the labor and co-operation of Judge Burnett and Elder Snelling in building up the ancient gospel, is entirely untrue.

P. H. Burnett, Esq., has himself joined the Roman Catholics, and been married in Oregon by a Catholic Priest to the wife of his youth. And Elder Snelling has been, and still is, engaged in assisting to build up the "Missionary Baptist Church," *not 'upon the Bible alone,'* but upon the Bible and a little summary of doctrine solemnly adopted.

But I am happy to be able to say that the "ancient gospel" has been planted in Oregon, and numbers are enlisting under the banners of King Immanuel.

I came to this country late in the fall of 1845, and learned that a few families of Disciples lived on Yam Hill, west of the Willamette river. I settled there in January, and in March we organized a congregation upon the Book alone—and this was the first congregation built upon this foundation in the Territory. We numbered at first but *thirteen members*. We met, as the disciples anciently did, upon the first day of the week, to break the loaf, to implore the assistance of the heavenly Father, to seek instruction from his word, and to encourage each other in the heavenly way.

Brother John Foster, who wintered at the Dalls, came in, in the spring, and settled on the Clackamus, east of the Willamette, and organized a small congregation, consisting of his own family and two or three other members.

During the summer five persons in our neighborhood made the good confession, and were immersed for the remission of sins; and about the same number in the neighborhood of brother Foster.

The imigration of 1846 brought two proclaimers (brothers Dr. James M'Bride and Glen O. Burnett) who, though encumbered with the care of providing for large families, in a new and uncultivated country, have spent much of their time in proclaiming the word.

Their labors have been particularly blessed, and their success beyond any thing that could have been anticipated in a new and thinly settled country.

The imigration of last year brought three other proclaimers. Our meetings are well attended, and generally more or less make the good confession at every meeting where the gospel is proclaimed.

There are many calls from various neighborhoods which the teaching brethren are entirely unable to fill.

Would to Heaven that we had a number more brethren of teaching *talent* and *Christian character*, to teach the way of life and salvation to an inquiring population!

We now outnumber in the American population any of the sects, and if we only live up to our high profession, Oregon will soon become as noted for the religion of Jesus Christ, as it already is for its ever-verdant pastures, its grand and varied scenery, and its mild and healthy clime.

Your brother in the blessed hope,

AMOS HARVEY.

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Boon county, Missouri, July 10, 1848.

On the 1st instant brother D. P. Henderson, of Illinois, commenced a weekly meeting in Columbia, which closed last night. It was a most agreeable and pleasant meeting, and the interest seemed to increase to the conclusion. Brother Henderson has enthroned himself in the affections of the brethren, and greatly endeared himself to our citizens generally, by his works of faith and labor of love. Eight made the good confession, and were straightway immersed, (one of them a Methodist,) and one Baptist united. The 4th of July we celebrated religiously: on that day these interesting young persons came out and took their stand upon the foundation of Apostles and Prophets.

On Wednesday the 5th, we had meeting at our friend Theodoric Jenkins, near Bonne Homme; two of his daughters confessed the Saviour and were immersed. Oh! how it made the heart of their aged grand mother, our beloved old sister Duncan, bound with joy, when these two daughters of her lately departed daughter, sister Jenkins, dedicated themselves to the Lord. Thank the Lord for the visit of brother Henderson to our congregation, and the success with which his labors have been attended!

During the same time brother Allen Wright was conducting a meeting with great success in Rochport. It closed also on yesterday evening with some twenty additions. Brothers H. Thomas and M. P. Wills were with brother Wright a few of the last days of the meeting.

July 18th.—This morning I returned from a trip to Mount Pleasant, in Howard county. Brother Henderson was with me, and being a stranger was the principal speaker, and faithfully did he proclaim the word for three days to vast crowds. We had three additions—one of them being one of the oldest among and the most respectable citizens of the county; another was the amiable widow of our beloved brother Caruth, who died triumphantly as a Christian a few weeks ago; another was a Methodist lady, who was buried with the others by baptism.

The good cause is prospering in our country—even in these seasons of general apathy.

T. M. ALLEN.

Centreville, Bourbon county, Ky., July 21, 1848.

I have been attending a meeting at Antioch in this county, since last Saturday morning. Brothers J. G. Tompkins, G. Moore, and John Dearborn were with us during portions of the meeting. Twelve additions were obtained—one of a reclaimed individual. Brother D. bids fair to become an efficient and useful man in the cause of Christ, if spared. Oh! how encouraging to see the young and the gifted devoting all their powers nobly in the best cause ever advocated. They will be sustained—the Lord promises, and his people will do their duty. The cause is destined to a glorious triumph. May Heaven smile upon and bless abundantly both you and yours!

JOHN ALLEN GANO.

Indianapolis, Indiana, July 27, 1848.

I closed a protracted meeting in Augusta, nine miles north of this place, on last Lord's day night, which lasted nine days. I gave twenty discourses, and we had sixteen additions—ten by confession and immersion, three reclaimed, one from the Methodists, who had been immersed. The others had all been immersed. We gained both the merchants of the place, one of the Justices, and the wife of the other, with a good prospect for more additions when I visit them again.

J. B. NEW.

Moulton, Alabama, August 12, 1848.

Brother Dunn Collinsworth and myself have gained fourteen to the army of the faithful recently.

BEN COOPER.

Louisa county, Va., August 20, 1848.

It is a most delightful message of salvation and rejoicing in the Lord that I seize this moment to communicate. The Lord be praised for his good-

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ness! On the Saturday before the third Lord's day in July, brethren Coleman, Goss, and Hunter held, with the brethren at Garrett's, a meeting of several days, and gained twelve valuable accessions.

Brother Coleman commenced a protracted meeting at Gilboa on the 3d Lord's day of this month Brethren Bagby and Hunter attended on the commencement. We had faithful preaching; but, though the congregation was large and attentive, there were no indications of success. The next day being very rainy, there was no meeting. Having a sick son, our beloved brother Bagby went home. Brethren Coleman and Hunter continued the meeting. On Tuesday we had 2 accessions—Wednesday, 14—Thursday, 9. Brother Hunter now left for Scottsville, where brethren Coleman, Goss, and others had engaged to hold a meeting. Brother Coleman remained with us. On Friday we had 5 more additions—on Saturday, none—on Sunday 6. Here we were compelled to close in the midst of a great amount of interest; but, at the water, on Monday morning, we received another confession. Thus, we gained during the meeting thirty-seven additions, nearly all young. I doubt whether, for intelligence and weight of character, they were ever surpassed. I wish I could name them all: but as you would not recollect them, I will only say that my sons, John and Edmund, Dr. Wm. J. P's son David, and Dr. J. W. P's daughter Mary, whom you know, are amongst the number. May God preserve them all from evil and own them in the great day!

MADN. PENDLETON.

☞ Since this communication, we learn that regular accessions have been making to this most exemplary congregation—till the number has reached upwards of sixty souls. The good cause seems to be reviving with unusual energy in many parts of our great country, and we especially rejoice at its success in that congregation where I first took my seat among the disciples of Christ, and where still assemble almost all my very near relatives in the flesh and so many of those whom I knew and esteemed in earlier years. May the Lord preserve them unblameable till his coming!

W. K. P.

Louisville, Kentucky, August 25, 1848.

A meeting of sixteen days continuance, at Middletown, closed a few days ago, with thirty-six additions, nearly all by confession and immersion. The church being small and feeble, received much strength in this mighty conquest of truth. We left them happy in the Lord, and, as we trust, determined for eternal life. To God, through Jesus Christ, be the praise forever. Amen! Brethren Helm and Noyes co-operated with your humble servant in the good work.

WM. CRAWFORD.

Flat Rock, Va., September 1, 1848.

We have had with us lately brother N. Short and brother Hunter, who labored faithfully with us at Corinth, in Powhatan county, for some five or six days. Their labors were blessed with three additions to the church by baptism; one of them, I believe, a Methodist lady. Truly, in this section of country the harvest is great and the laborers few. We pray the God of the harvest to send more laborers into the field, that much good may be done in the name of his holy child Jesus. Our little church here, of some thirty-five or forty members, is united and firm; and we pray God that it may be enabled to make its light shine, that others seeing its good works, may be constrained to glorify our Father in heaven.

JOS. WREN.

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Washington county, Indiana, September, 1848.

The churches composing the Silver Creek district held their annual meeting this summer at Martinsburg, 17 miles north-west of New Albany, commencing on Friday before the 4th Lord's day in August; at which meeting the following churches were reported by letter, viz.—

Churches.	*Received by letter.*	*Excluded.*	*Total.*
Jeffersonville,	11		60
Silver Creek,	4		156
Mount Eden,	6		61
Olivet,	37	1	94
Union,			50
Hamburg,	no report.		
Pleasant Ridge,	12		35
New Albany,	10	1	180
Mooresville,	3		69
Muddy Fork,	7	3	60
Martinsburgh,	8		102
Total,	98	5	867

The above statistic serves for one year, ending Friday before the fourth Lord's day in August, 1848.

Our present meeting closed with 9 additions—6 by immersion. Oh! that men would praise the Lord, for his mercy endureth forever!

J. L. MARTIN.

Boon county, Mo., September 5, 1848.

I returned home from a several days' meeting, held at Richland, Howard county, on Thursday last. Thirty-four additions were obtained up to Wednesday evening, and eighteen of them on that day. Brothers Allen Wright and T. N. Gaines remained to continue the meeting under very flattering prospects, with brother Burton, the resident preacher.* This evening I closed a meeting of three days, 8 miles north of me in this county, with four additions, and as the prospects were encouraging for other additions, I expect to resume my labors in that vicinity on Saturday.—Brothers Crisman and Ridgeway were with me.

I have just received a letter from brother Fox, of Paris, dated September 1st, urging me to come to their aid in Monroe. He says, "Brother H. Thomas is now conducting a meeting at Madison in this county; 41 additions, and prospects for good increasing as the meeting progresses. He has lately had 70 additions at Houston, in Marion county, and brother Henderson had between 40 and 50 additions in Palmyra."

What a glorious triumph for truth in Missouri! Praised be the Lord! Oh! that we had more efficient laborers! Young brethren, where are you? Will none of you buckle on the armor and bear an humble and gallant part in this heavenly enterprize? Oh! forget the things that are behind, and henceforth fight the good fight of faith and lay hold on eternal life.

The brethren have doubtless given you the particulars of these interesting meetings. Let us thank God and take courage.

T. M. ALLEN.

P. S. September 12th.—To-day I concluded a four days meeting at Mount Maria in this county. Four persons heard, believed, and were baptized. Brother M'Chesney, from Kentucky, was present one day and gave one discourse, and brother Crisman was present aiding all the meeting. Truly, we have had an interesting time in Missouri. T. M. A.

Pleasant Grove, Texas, September 5, 1848.

Dear brother Campbell—Being a stranger to you in person, yet, I trust, of kindred spirit in the gospel, I take pleasure in addressing you. Being

* The meeting closed at Richland with 54 additions.

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in a wilderness country almost, yet we have the gospel with us. I have just returned home from a three days meeting, some 30 miles from home. We had 3 additions. On the 3d Lord's day in August we held a meeting 12 miles north of this, at Liberty congregation, where we had 21 additions. We are very weak here as to laborers in the gospel, and have to contend against opposing sects. We greatly desire to see some efficient young men come among us. There could be great good done. The world is anxious to hear the truth, and I have great hope that it will shortly prevail in this part of the world. S. B. WILMETH.

Three Springs, Maury county, Ten., September 9, 1848.

Since the first day of last month, 44 persons, at meetings I attended, "confessed with the mouth the Lord Jesus." Praised be the Lord!

J. K. SPEER.

Dillon, Illinois, September 21, 1848.

The church at this place has not been gaining any for several years; but we thank God that the prospect brightens again. On Saturday last our excellent brother Walter Bowls, assisted by brother J. A. Lindsey, commenced a meeting here. The result was seven by immersion, five or six reclaimed, and several joined who had been previously immersed. A meeting at Walnut Grove, carried on at the same time near brother Davenport's, resulted, as I learn, in 48 confessions up to Monday noon; brethren Henderson, Proctor, Davenport, and others in attendance. The fields are again getting ripe for the harvest. C. GILL.

Wainfleet, Canada West, October 6, 1848.

Since I saw you at the Canfield and Bedford meetings, nine persons have obeyed the gospel, chiefly through the instrumentality of brother Daniel Stewart, who is now laboring with us. Six of the above number were baptized in Lake Erie, on the shore of which were assembled about two hundred persons, who were perfectly astonished at the scene. The winds roared, the rains descended, and the billows tumbled; notwithstanding all which the candidates advanced boldly and joyfully into the agitated waters, the multitude beholding in silence and with deep interest. It is, I presume, encouraging to you to hear of the progress of truth in this Province. We all sympathize with, and wish to see you very much. We look with perfect contempt upon the conduct of your tiger-like persecutors in Scotland. It seems as if an avenue of the bottomless pit burst open there, heaving forth furious locusts, eager to devour. Your opponents in Europe and America on the subject of slavery, may foam, and snarl, and bite; but they never can shake your views on that topic, irrefutably sustained by the oracles of heaven.

The Lord protect and make you a blessing to myriads!

A. CLENDENAN.

I am glad to hear that brother Daniel Stewart is in the field of labor, and hope to hear of his increasing usefulness. A. C.

Bethany, Va., October 9, 1848.

The months of August and September were spent by me in proclaiming the gospel in Western Virginia and Pennsylvania. The result was 41 additions to the church of God. JOHN LINDSEY.

Indianapolis, October 12, 1848

I held a four days meeting in Hanover, Shelby county, Ia., embracing the second Lord's day in last month, when we had 13 additions—12 by confession and immersion—all in the bloom of youth. From thence I went to Williamsburg, Johnson county, preached nine days, and had 8 additions; 4 by confession and immersion, and one from the Baptists; the others had been immersed. From thence I went to the state meeting in Rush county,

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Indiana; and after the preaching brethren from abroad had left, brother George Campbell and myself stayed two days and gained five additions by confession and immersion, and one had been immersed before—making 6 additions during the meeting. The Lord have the glory and the praise!

J. B. NEW.

Woodstock, Todd county, Ky., October 20, 1848.

I have been laboring for the last three weeks at Lebanon, about 15 miles from Hopkinsville, and we have been made to rejoice in the success which has attended the proclamation of the word. Forty-three additions were made to the army of the faithful; eight of the number were Baptists—one Cumberland Presbyterian—some Methodists. I have not before me the number. The majority of the additions were males, some fifteen young men in the vigor of life, and several whose heads were blossoming for the grave—one 74, and another 84 years of age. This church bids fair to do well under the intelligent and pious labors of our brother Street, who was with us in all the meetings, and whose efforts cannot be too highly appreciated. May the Lord bless this congregation with all the fruits of the Spirit!

In Hopkinsville we have had recently the labors of brethren Barnes, Wharton, and Jesse B. Ferguson. Thirteen became obedient to the faith.

It is expected that brother Barnes will establish a female school in this place, which, together with his services in the church, it is believed will exert a benign and potent influence, both with respect to education and religion. One thing may be said of this congregation, which cannot be said of any other—viz. that she shows her desire for the light by furnishing the lamp with oil. She sustains those who labor in the word and teaching. May the Lord bless her and make her a blessing to thousands!

J. D. FERGUSON.

Paris, Ky., October 24, 1848.

In Madison county, Ky., at the annual meeting, in September last, we had 46 additions.

A. RAINES.

Lone Jack, Jackson county, Mo., October 25, 1848.

Let me inform you something of the gospel success since April. In La Fayette county, Concord, 30 additions, mostly by letter. At Lone Jack, 14, 7 by letter; one from the Baptists by confession and baptism. In Henry county, Mo., 8 by baptism. At Double Branches, Bates county, 4 by baptism, and at Upper Drywood, 36, mostly by confession and baptism. At little Osage 4 by confession and baptism. At Miridazene, 1—making in all, 97.

C. P. ARBUCKLE.

Paris, Missouri, October 25, 1848.

The election in the beginning of Aug. caused us to terminate our meeting in this place with 108 additions, as I informed you in May last. Brethren Henderson, Proctor, Wilson, and myself, went to Marion county, and conducted two meetings—one in Palmyra and the other at Houston. In Palmyra brothers Henderson and Proctor gained 38. In Houston brother Wilson and myself gained 72. Brothers H. and P. then left for Illinois. Embracing the fourth Lord's day in August, I held a meeting in Madison in this county, and had 52 additions; since which time we have had at Santa Fee, 36; at Florida, 30; at Middle Grove, 6; and at this place, 20 additions. All the above places in this county. On the last day of September, while I was on my way to one of my appointments, I was attacked with fever. I was conveyed home in a hack, and have not been able to preach since; but am now able to walk and ride a little.

HENRY THOMAS.

Macomb, Illinois, October 27, 1848.

I would only say, that 97 have been incorporated into the fold of Christ within this present month, at Vermount, Fulton county, Illinois, 20 miles

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from this place, through the labors of brother Dr. Hughes principally. O! may the time soon come when those in darkness may be brought to the light, and made to rejoice in hope of the glory of God.

W. H. FRANKLIN.

☞ Total not heretofore reported, 1090. W. K. P.

OBITUARY.

Winchester, Adams county, Ohio, July 27, 1848.

Died, of pulmonary disease, at his mother's residence, in Winchester, on Friday, December 5, 1847, ROBERT S. ARCHER, son of George and Mary Archer, aged 32 years. Brother Archer was violently attacked in the month of July, 1845. He continued wasting away until the disease terminated his life. Brother Archer was immersed during his illness, and added to the congregation. He continued to meet the brethren upon every first day of the week to break the loaf, so long as his indisposed state of body would admit his so doing; and during the time of his confinement he spoke often of death—his willingness to depart and be with Christ, which is far better. DANIEL DILLON.

Died, in Lexington, Ky., on the 24th of September, in the 72d year of his age, brother JOHN DUNCAN, of Madison county, Ky. He was boarding in Lexington for the convenience of receiving medical treatment preparatory to a surgical operation for the stone. Age, however, and the disease under which he labored, had so far prostrated his constitution as to effect his dissolution before his system could be prepared for the contemplated operation. In his death, the writer has lost a warm and valuable friend; his neighborhood, a respectable, a useful citizen; his church, not only an exemplary member, but one of its active elders; his widow, a kind, sympathizing, affectionate husband; and his children, a father whose parental love has not often been excelled. Long may his liberality and other virtues be remembered and copied! He had attained more than his three score years and ten. He has gone from his sufferings to his reward. He rests from his labors, and his works shall follow him. A. R.

Warren, Ohio, September 27, 1848.

It is with a deep sympathy for the afflicted family, which I shall cherish in common with the churches and teaching brethren, and I trust with all his acquaintances, that I write to inform you of the death of our beloved brother HARVEY BROCKETT. He died at Sharon on the 16th instant, after a protracted illness of some four weeks, during which, (his reason remaining to the last,) though his "outer man" was perishing, his "inner man was renewed day by day."———His was doubtless that path that shines more and more unto the perfect day." With a calm serenity and cheerful resignation of mind to the divine will, with no fears to weaken his faith, and no clouds, as he expressed himself, "to dim his hopes or darken his prospects beyond the grave," he was called away by an all-wise but inscrutable Providence, in the midst of his days and of great usefulness, triumphing in the glorious hope of that gospel he had for some ten years zealously, faithfully, and successfully preached to multitudes within a very extensive region of his evangelical labors; from which he rests, as we trust, in peace, in that blessing pronounced on "the dead that die in the Lord."

CYRUS BOSWORTH.

Euclid, Ohio, October, 1848.

In obedience to the wishes of the friends concerned, I write to give intelligence of the decease of the venerable father in Christ, JOHN RUDULPH, of Garrettsville, who fell asleep in the Lord on Wednesday, September 27, 1848, in the 86th year of his age.

He was the son of Jacob Rudulph, and was born in Maryland, Cecil ounty, at the Head of Elk River. At an early age of his life he was bap-

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tized by Elder John Boggs, and united with the Welsh Tract Church. For this act, his father, who was a member of the Church of England, turned him away from his home. But soon after, being brought low with sickness, and becoming alarmed for his safety, he sent for his son John to come home and pray for him. Thus the son was restored to the father, and the father to health.

He came into Ohio, and settled in the vicinity where he died, in the year 1806, 42 years ago. He soon assisted in gathering together a few brethren whom he found near him; and thus was formed, July 30th, 1808, the Baptist church of Nelson. This was the first church of any denomination in the county of Portage. He was immediately chosen to serve them as Deacon, in which capacity he labored zealously for the cause of the Redeemer, travelling occasionally as much as the necessities of his family, in a land then a wilderness, would permit, into neighborhoods around him, to collect and to encourage the members of the body of Christ. In the year 1823, at its commencement, he began reading the Christian Baptist. Possessing a mind naturally energetic, he held with great tenacity Calvin's theory of the doctrine of grace, especially that part of it which regards the necessity of an immediate, abstract, spiritual operation in the regeneration of the sinner. Finding these views much shaken, he fled to the Bible for light. The result was a clear perception of the nature and adaptation to man of the gospel of Christ, and a consequent relinquishment of theories and systems, to urge the union of all Christians on the ground of the new covenant, and the immediate duty of all Christians to submit to the government of the Lord Jesus Christ in order to salvation. His zeal quickened apace with the clearer light of the gospel. In the general season of turning to the Lord attending the labors of brother Scott and others, in the year 1827, and several following years, this veteran of the cross was among the most active. He did not cease his labors in behalf of the Master whom he served, till advancing years and growing infirmities compelled him to seek repose. At length a paralytic affection, attended by fever, brought to a close the long and active life of this very useful, beloved, and venerable brother in Christ. The intelligence of his death will affect with sadness the hearts of thousands of pilgrims who have participated in the generous hospitalities of his dwelling. His decision of character, his unfeigned faith, his earnest pleadings at a throne of grace, his brotherly kindness, his cheerful benevolence to the poor, will be profitably cherished in the remembrance of all who knew him. May all the saints be equally prepared to meet the Judge in the final day.

A. S. HAYDEN.

Palmyra, Mo., October 14, 1848.

It becomes my duty to communicate to you the death of an amiable and estimable Christian brother—ROBERT STEWART—a member and deacon of the Palmyra church. He died in Green Castle, Indiana, at 5 o'clock P. M., on the 6th instant. He was on his way to see his aged mother in Pennsylvania, and was taken ill with fever, and after a severe and painful illness, died at the above mentioned place, and was buried there. He has left a Christian wife and a number of small children to mourn his loss, as well as a large circle of brethren and friends. He was universally esteemed as an honest, just, and benevolent man. He was a devout and worthy Christain brother, and has fallen asleep in Jesus, and will no doubt be raised from the dead to receive eternal life at the resurrection of the dead. He obeyed the gospel in 1841, and was in the 40th year of his age when he died. May the Lord bless and support his afflicted wife, and protect and save his fatherless children!

J. CREATH, Jr.

Antioch, Ohio, August 20, 1848.

ELEANOR MITCHELL, on the 2d of July, in the 73d year of her age, departed this life, after a long season of severe suffering from liver com-

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plaint and dropsy, which she bore with Christian fortitude Being sensible of her approaching end, she seemed only to desire to depart and be with the Lord. For 28 years she has been not only a Christian but a mother in Israel, to which many proclaimers of the gospel will bear witness, who have been often refreshed by her kind hospitality. Having laid up much treasure in heaven, we trust that she is gone to rest from her labors, which are to be rewarded at the resurrection of the just. P. S.

OUR HYMN BOOK.

When the present edition of our Hymn Book, now in progress, shall have been completed, about 100,000 copies of it will have issued from our press. It has, therefore, attained to a high degree of popularity, and is well received, so far as known to me, by our brethren in general, if not universally. Since its publication has been exclusively in my hand, about 2000 dollars of the nett proceeds have been by me appropriated to the education of young men for the ministry of the word, and to those actually laboring in the field. Considerable losses in transportation, and by the failure of brethren and others to pay for their orders, have also subtracted a good deal from what might have accrued from so large a circulation.

It is not, indeed, exactly in all respects, the book we perfectly approve; but it is that book in which will be found more of the choice psalms, hymns, and spiritual songs in our language, than are found in any other volume extant. It is, too, the only book in which there was an agreement of our principal brethren on the principle of mutual concession. Many verbal alterations were made and agreed to; a few more ought still to be made, and may hereafter be made; but, in the mean time, it is thought inexpedient to make further changes until we have heard from our brethren on the subject. Some improvements have been proposed, and are noted, but not very many; and of these some are more imaginary than real improvements. No service requires more taste or more judgment than the emendation of a hymn book.

Our copy-right has, indeed, been violated in one or two recent selections of hymns; probably ignorantly, at least in one case. We hope it was so. Its publishers may not have been aware that "amendments and improvements" are as much private property, and secured by copy-right, as original compositions. But in the case alluded to, not only these have been surreptitiously appropriated, but also some original compositions. This, unless a sin of ignorance, is not to be winked at in any one calling himself a Christian brother: for they are to be as much, at least, restrained by the laws of the land as other men. A hymn amended can no more justly or legally be appropriated than an original one True, we would not desire to have any controversy on such a subject with any one; but when it is sought to introduce new books for *private* advantage rather than for public good; and when our hymns are to be desecrated as school books or in churches converted into singing schools, we think it calls for at least a remonstrance on our part, and an intimation of the above fact, with a request that the same offence be not again committed by a second edition.

The alteration of a single word, or line, as every one knows, often effects as great a change in the sense as could be effected by the construction of a new sentence. Hence the propriety of the laws in question, and the moral as well as legal necessity of paying a just regard to them. A hymn book *emended*, as our stereotype preface intimates, is just as much a new work in law and reason as an original offering from the press.

We will only add, that our conviction, formerly expressed, of the wisdom and propriety of having but one book in all our churches, has been more

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and more confirmed, not because of the impolicy of being taxed, but of being kept continually in a state of mutation by the introduction of new books, from an alleged sense of duty or of expediency, which any one, and every one, may assume or imagine. A. C.

CHRISTIAN HYMNS AND ECCLESIASTICAL REFORMER.

We would have been gratified could the Editor of the Ecclesiastical Reformer have represented our proposal for publishing a new book, fairly. It would have saved both himself and his readers from any unnecessary alarm with respect to our book superseding the hymn book now in use. We do not propose to publish a new hymn book; but "*Christian Hymns* with APPROPRIATE MUSIC."

If I could suppose that our work would in the least interfere with any man's interest, I would not publish it. And were I assured that a general convention of our brethren for a better system of organization than that which now obtains amongst us, could be called together, we would suspend the publication and submit the work, as all such works should be submitted.

Indeed, such are the impressions made upon my mind by the recent attempts at conventions in Cincinnati, that there is scarcely any sacrifice that I would not make to secure a general meeting of our brotherhood.

J. B. FERGUSON.

I agree with brother Ferguson that we want, more than any new hymn book, with or without appropriate music, a general meeting of the brethren at Cincinnati or somewhere else. I will endeavor to meet with any such convention, the Lord willing it, any where within reach, should the brethren send me to it. I can never, so far as yet advised, consent to a few brethren in any city, or town, or county, or state, erecting themselves into a Christian Bible Society, or Christian Missionary Society, or a Christian Tract Society, for a whole community, extending over thirty states, and then to ask them all to come over and help them!! But we desire and need a general convention for many purposes; and that is more to be desired than a new Bible Society, or a new hymn book *with music*, however well selected.

Touching these *new things*, I think the time has come that we should have a common or general understanding. The time for individual enterprize amongst us is either past or fast passing away. True, I have no faith in making new or old hymn books, with music on every alternate page, or on every page, for church or family service. I hold that learning to sing the praises of God, or learning the music, and praising God, are two distinct operations of the human mind, and never can be properly associated. Fill your churches, brethren, with organs—with singing choirs—and your pews with "Christian hymns and appropriate music," and you will become as cold and as fashionable as Bostonians and New Englanders, and may sing *farewell* to revivals, and Christian warmth, and Christian ardor, and every thing that looks like living, zealous, active, and soul-redeeming Christianity. I have much to say on this desecration of religious worship. We shall, I fear, need velvet cushions, or praying stools for our knees, and a few downy pillows for our pews, that we may take a comfortable nap during "divine service at the chapel." But of all these improvements, when called upon to express argumentatively our views, we hope to be more satisfactory in the way of reason and proof. Till then, I say, "HASTEN LEISURELY." A. C.

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FEMALE ORPHAN SCHOOL.

I commend this benevolent Institution to the generous consideration and aid of the friends of female orphans in the noble and magnanimous state in which it is located. A. C.

Outline of a Plan for the Management of the Kentucky Female Orphan School, submitted to the Trustees of the Institution—by L. L. Pinkerton.

THE Committee whose duty it has been made to report a plan of government for the proposed Orphan School, respectfully set forth:—That any thing they can now offer, will be regarded rather as suggestions, than as a matured plan of operations. The Institution is yet prospective; and after considering the provisions of the charter with respect to the management of the school, we shall be under the necessity of basing our plan upon hypothetical data. We notice; first, the provisions of the charter:

1. No pupil can be received under nine years of age, nor remain in the Institution more than four years.

2. The pupils will remain wards of the Institution until they become of age.

3. The charter provides that three Trustees shall be chosen annually, whose duty it shall be to visit the school each month, examine into everything connected with the welfare of the pupils, and make quarterly reports of their observations and opinions to the Board.

These things premised, we would first inquire—what are the ends to be accomplished by the course of instruction and discipline adopted by the Board? Your committee have not enjoyed full opportunity of communicating extensively with the members of the Board on this particular point, and shall, therefore, from necessity, be guided by their own reflections. We then reply, that the objects of the school will be, to afford the orphan girl, the most extensive and valuable education that can possibly be acquired within the time prescribed. This education will be directed to four objects:—

1. The development and corroboration of the moral constitution.
2. The improvement of the intellectual powers.
3. The developement of the physical system.
4. Such a direction of all the capabilities and attainments of the pupils, as will afford them the best prospect of a livelihood, in the useful and honorable employment of their acquirements.

We will then suppose—having the grounds already purchased, and the house under process of construction—that the Board has an income sufficient for the support of twenty orphan girls; costing each about sixty dollars per annum, for board, clothing, and tuition. Of this number, we may fairly presume that ten would be under, and ten over twelve years of age. But as the charter gives to the Trustees the power of selection from any number of applications, it is presumed they will generally select those nearest twelve years of age. It might then occur that a class could be obtained between the ages of eleven and fourteen. Such a class would be very desirable, as your committee think, especially for the first class. Under these cir-

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cumstances, a Superintendent and Matron will be chosen by the Board, to whom, for a fixed salary, the care of the Institution will be committed. For these offices would be chosen, if possible, a gentleman and lady of experience in the business of education. The duties of each can be particularly prescribed should it be found necessary. But in general, the government of the school will be parental—will be that of a well-ordered family—in a free state. It is presumed that by a proper selection of Superintendent and Matron, the necessity of additional teachers may be superseded.

The course of study should be as liberal as possible, embracing, in addition to the ordinary juvenile studies, Physical Science and Natural History. This would of necessity be regulated by the age and capacity of the pupil. A distinguishing feature of the school in the extent and particularity of the instructions in Sacred History and Literature. It is by this, more than by anything else, that your committee hope to make the school a blessing to the orphan and to the world. The way in which orphan girls, thus educated, are to benefit society, is not now to be specified; but we must be allowed to express the opinion, that if the *value* of female education is to be made apparent to this community, the orphans are the only subjects through whom this can be accomplished.

With a view to secure the physical education of the pupils, a well-devised scheme of exercises will be prescribed. These exercises may be so chosen as to lessen the expenses of the school, while they would add to the efficiency of the pupils in meeting the demands likely to be made upon them in mature life. We would mention—1. Scientific and ornamental gardening. 2. Practical house-keeping. Horticulture should be taught theoretically and practically. No exercise is more healthful, while it may be so conducted as to be made profitable.

Practical house-keeping will embrace all the details of making mending, washing, and ironing garments—cleansing, cooking, and whatever may be included in the idea of keeping a house in good order. All this may be secured by dividing the school into classes, and causing them to superintend successively the various departments of domestic interest. Cooking should be taught scientifically, and the pupils compelled to cook by weight, and measure, and time. This would save them much trouble, vexation, and loss, in after life. While the most probable destiny of the pupils in their final settlement for life, should not be lost sight of, still, everything bordering on servility, shall be strictly prohibited The arts of house-keeping and horticulture can be acquired under the idea, (not long ago become unfashionable in this Republic,) that they are an important part of a lady's education. The success of this important department will, of course, depend, to a great extent, upon the prudence and address of the Matron.

Lastly, it will be the duty of the Trustees so to order the whole course of instruction, as to enable the orphan, when dismissed, to secure a competency by her own industry and acquirements. There are two methods by which females may secure a livelihood, with profit to themselves and to general society—these are teaching, and the

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use of the needle. The course of instruction intended to fit the pupil for some special employment, would be decided by the particular aptitude she might be found to possess; and as she would remain the ward of the Institution till of age, it may be found best to have all special instructions given after the school-term shall have expired.

We will suppose, then, that at the expiration of four years, twenty girls—their ages ranging from thirteen to sixteen—are to be sent away. Now, possibly, fifteen of this number, will be compelled to look to the needle as a means of support. By timely vigilance they might all be placed under instruction in the various arts of millinery, mantua-making, and tailoring, so as to gain a thorough knowledge of these arts by the time they reach their majority. Five of the twenty would probably be adapted to the business of teaching. Of the five, two might be found to possess a peculiar aptness for music. These, then, could be prepared to teach music; the remaining three, could be placed as assistants in other schools.

The committee cannot pursue these details with the hope of either interesting or profiting the Board, at present. They would only add, therefore, that as much will depend upon regularity in such an Institution as we meditate, the Trustees will prescribe the time of rising and retiring during each season, as well as the hours for study, refreshment, and recreation. Your committee wish to insist, that nothing shall be allowed to go at random, that can be made to go by system, and as the charter provides for monthly visitations by a committee chosen from the Board of Trustees, and makes it their duty to report the condition of the school quarterly, it is presumed that the greatest order and regularity may be secured.

BETHANY COLLEGE.

We are happy to say to the friends of Bethany College, that this Institution is annually rising in public favor. We have, this year, a very fine class of young men, from half the States of the Union, with an increase of more than twenty on the number in attendance at the terms last year.

The means of comfortable accommodation are increasing with the growth of the Institution. We are weekly in the receipt of scholarships; but we expect a still more rapid sale, as the scheme is cordially growing in popular favor. A. C.

ELDER D. S. BURNET.

In an allusion to brother Burnet's position at a certain Masonic display, we omitted to say that having been present on the occasion, and not knowing that they had so published him in their programme for the occasion, he was called upon for an address; and in making his apology, descanted for some time on the necessity of forming and cultivating higher relations than those existing in moral societies of any kind. This oversight was occasioned by this fact being some two or three pages distant from the sentence quoted in our former number. A. C.

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CONCLUSION OF VOLUME V.—SERIES III.

TWENTY-SIX annual volumes are this day completed since first I assumed the office and undertook to perform the duties of an editor. During three hundred and twelve months I have issued three hundred and twelve monthly numbers, never having one month failed, whether at home or abroad, to greet my numerous and various friends and readers with some new essay, or some original communication, to edify or comfort, to convince of error, or to encourage "in the ways of religion and truth." Through this long period in the contracted span of human life, I have enjoyed, I might say, uninterrupted good health, not having been one day confined to a bed of sickness during the last forty-five years. Though often feeble and exhausted by too much labor, I have been enabled, thus far, to hold on my way. And this, too, amidst many domestic trials and afflictions; for although, myself, personally exempted from either mental or physical maladies, I have suffered much and been greatly afflicted in the persons of others "dear to me in the flesh and in the Lord." Of one family of eight children, the offspring of my first wife, but one now lives. Herself of feeble constitution, though of a hale and vigorous appearance, possessing a mind of the highest intellectual and moral excellence, was the mother of seven daughters and one son; three of whom, buds of great beauty and promise, never opened, but nipped in infancy or early childhood, were suddenly borne to a brighter and better world, there to expand and ripen to all eternity. Five daughters survived her, four of whom having become wives and mothers, died in faith, leaving behind them the kindest and most affectionate husbands; and with but one exception, are still represented by their offspring.

A second wife, of many excellencies, commended to me by my first a few days before her death, has since occupied her place and discharged her conjugal and maternal duties with all the fidelity and affection that either nature or religion requires. Of her offspring, six in number, but four yet live, two sons and two daughters—the eldest 17, the youngest 5.

One son, possessing every beauty of person and excellency of character that paternal or maternal fondness could either imagine or desire, was suddenly snatched from earth while I was suffering persecution in a far distant land. A single incident in his life, occurring a few days before his death, was as characteristic of his ruling desire as any single action we could imagine. On seeing a number of pictures exhibited in a store, he selected and purchased

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one for himself. It was selected from amongst an assortment of characters, real and imaginary, amongst which were our great Generals and other distinguished personages, with all the charms and decorations that fancy could throw around them. And what, gentle reader, think you could it be? A fancy sketch of a pious and beautiful lad, about his own age, upon his knees at morning prayer, with hands and eyes uplifted to heaven; under which was inscribed, "Defend me from all evil throughout the day." Such was the taste of a child at the age of 11, whose almost every day was distinguished by committing to memory some hymn or portion of the divine word.

But the wounds then opened in the paternal bosom were not yet closed ere his sister, MARGARET BROWN EWING, so named by her mother, in honor of my first wife's maiden name, was taken from us in her 20th year, and by the same disease of which, A. D. 1827, on the same day and in the same month, she whose name she bore calmly and joyfully fell asleep in the blissful hope of a glorious immortality.

Margaret Brown Ewing, wife of John Overton Ewing, whose obituary appeared in our last number, though ill for several months, was, indeed, most unexpectedly taken from us by a disease for which she seemed to have no predisposition whatever. Of a robust and healthful appearance, naturally gifted with exuberant cheerfulness of disposition; yet sedate, contemplative, and religious, she was seized most insidiously, in the midst of physicians, with a species of consumption which concealed itself until it had stealthily seized the fountains of life—and then, with great rapidity, completed the work of destruction.

But more than any of us thought, or even imagined, she had for a considerable time before anticipated the blissful exchange of a world of sin, of sorrow, and death, for one of everlasting purity and peace and joy, in the presence of her Redeemer. Her Bible and her written exercises thereon, which fell into our hands after her decease, with her marginal notes and references, show in what direction her mind had looked for a considerable time past, and what interest she took in the things pertaining to an eternal world.

But to us, her survivors—husband, parents, children, and relatives there is no compensation for the loss of one so near and dear to us all—so gifted by nature and grace—so devoted to the happiness of the circle in which she moved—so capable of blessing and of being blessed in all the relations of life, but the clear and well grounded

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hope is, that she is released from sin and sorrow in the bosom of her Lord—"in whose presence there is fullness of joy, and at whose right hand there are pleasures for evermore."

How strange, and yet how mournfully pleasing the thought, that, of fourteen children given to me, *nine* of them are now present with the Lord! Three of them died, never having sinned in their own persons. And as by Adam the first they died, by Adam the second they shall forever live with God. Six of them died in faith, and rejoiced in the hope of a glorious immortality. This, to us their survivors, is a sovereign balm—a blest relief. Though dead to us, they live with God. May the kind Redeemer raise us up with them in his own time, and reunite us in the inheritance incorruptible, undefiled, and that fadeth not away!

THE HARBINGER FOR 1849.

While we yet live we must be active. We have not yet quite written ourselves out. The times and the seasons are still changing, and society is strangely working itself up into new forms. We intend to increase rather than to relax our energies. I intend to add to our editorial corps another assistant editor. My only brother, Dr. Archibald W. Campbell, whose extreme diffidence has seldom permitted him to appear on our pages over his own proper name, though an occasional contributor, has consented to devote some of his hours, extra his medical duties, to the labors of editorship.

New times, new circumstances, and new events, call for the continual labors of the moral and religious press, as they do for those of the merely literary, scientific, artistic and political presses. Our great and increasing community, we opine, had better have much fewer periodicals and more editors to conduct them. Could our periodicals be divided by seven, and their editors multiplied by seven, they might be, perhaps, seven times more worthy of patronage.

We have, indeed, several periodicals admirably well conducted, containing good essays, some beautiful compositions, some charming extracts, and they all exert, more or less, an enlightening and moral influence in our communities. And what is a dollar or two a-year for such monthly visitors, greeting our families with many an interesting event, many a beautiful selection, many an original essay, and occasionally some delightful offerings of the sacred muse? They are always instructive and improving to the young, refreshing to the old, invigorating to those in active life, and encouraging to all. I could say much in commendation of a goodly number of those

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we have among us, but I could not commend them all; and, therefore, will not at present presume to influence any one to think of any of them otherwise that he now thinks or than he ought to think, except to say, that I am rather disappointed that the "Christian," by brother Eaton, of New Brunswick, and the "Christian Mirror," by brother Pinkerton, of Kentucky, should ever have to complain of the want of patronage. I will not say *complain*, because they do not; but to insinuate a single fear that they may not be continued because of that reasonable *quid pro quo*, vulgarly called compensation, necessary to buy oil for their lamps. There are, however, a few old periodicals which I fear are sometimes neglected through that impulsive love of novelty so characteristic of the human mind. I allude to one Moses and one Paul, and to the stereotyped works of the four perpetual Evangelists of Jesus Christ. No composition of angels or of men should ever displace these a single day, to make way for the writings, or reasonings, or speculations of any man, however learned or gifted he may be. A. C.

THE NEXT VOLUME.

During our next volume we intend to resume our NOTES ON ACTS OF APOSTLES—the CONVERSATIONS AT THE CARLTON HOUSE, so often inquired for at home, and to which our attention was often called while in England, with many requests to renew them—TRACTS FOR THE PEOPLE, of a more miscellaneous character, soon as we add two or three on BAPTISM to complete our original design of a regular Treatise on the subject. Our editorial corps will enable us to give much original and useful matter, and to keep up more with the times by giving summaries.

Instead of publishing Receipts on our covers, as formerly, we intend henceforth to acknowledge remittances from subscribers or from agents, by letter. The covers will be used for ADVERTISEMENTS of such things as come within the departments of literature, science, religion, and morality—schools, academies, new books, &c. &c. For these the usual rates of advertising will be expected.

WEBSTER'S NEW DICTIONARY, UNABRIDGED, IN ONE VOLUME.—This is said, both by English and American writers, to be the best Dictionary of the English language ever published. It is got up in good style, and sold at six dollars per volume. I have, for years, had the unabridged work in two volumes upon my shelf, along with the most respectable dictionaries in our language, and generally make my last appeal to Webster. A. C.

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